

TTB2022-108 – Week 8 – February 20 to 26

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Day 051 – February 20 - Ordination for the Priests Lev. 7-8

Leviticus Chapter Seven

1. Additional instructions for the guilt offering (Lev. 7:1-10). These instructions are primarily for the officiating priests whereas the earlier descriptions were centered more on the person bringing the offering.
2. Additional instructions for the peace offering (Lev. 7:11-36). A significant concentration of “cut off from his people” is featured here (Lev. 7:20,21,25,27).
 - a. **כָּרַת** *kārath*^{#3772} this idiom (not simply the word) has already been seen once in Genesis (Gen. 17:14) and three places in Exodus (Ex. 12:15,19; 30:33,38; 31:14).
 - b. Leviticus is where this idiom really takes off (Lev. 7:20,21,25,27; 17:4,9,10,14; 18:29; 19:8; 20:3,5,6,17,18; 22:3; 23:29).
 - c. Jacob Milgrom has an excellent exposition of this idiom ([AYBC](#)). Milgrom, Jacob. *Leviticus 1-16: A New Translation with Introduction and Commentary*. Vol. 3. New Haven; London: Yale University Press, 2008. Print. Anchor Yale Bible.
3. The summary statement concludes this first portion of Leviticus (Lev. 7:37,38).

Leviticus Chapter Eight

1. The second portion of Leviticus deals with the Aaronic/Levitical Priesthood (Lev. 8-10).
 - a. The priesthood is consecrated (Lev. 8).
 - b. The priesthood begins their ministry (Lev. 9).
 - c. The priesthood is defiled (Lev. 10).

2. The consecration of Aaron and his sons occurred in the full view of the entire congregation of Israel (Lev. 8:2-4 cf. 1st Tim. 4:14,15; 6:12; 2nd Tim. 2:2).
3. Moses supervised the elaborate ordination ritual for Aaron and his four sons (Lev. 8:5-36 cf. Ex. 29).
 - a. Spiritual gifts and ministries are appointed by the Sovereignty of God (Heb. 5:4,5).
 - b. All that we are, and all that we have, are gifts of Divine grace (1st Cor. 15:10).
 - c. The narrative of this chapter helps us to see the differences between the Mediator (Moses) and the High Priest (Aaron). These are separate offices and conflating them is not possible in the Law, and problematic in Hebrews.

Day 052 – February 21 - Priestly Work and Conduct Lev. 9-11

Leviticus Chapter Nine

1. Aaron and his sons entered into their priesthood on the 8th day, and began their work of service immediately (Lev. 9:1).
2. They needed to offer sin offerings on their own behalf, before they were able to offer sin offerings on behalf of the people (Lev. 9:7,15).
3. This was an element of inferiority in this priesthood, as the priesthood of Jesus Christ is led by a sinless and perfect High Priest (Heb. 7:26-28).
4. Aaron's first sacrifice was not consumed by a natural fire, but the fire of God was used to make a very lasting impression (Lev. 9:24; 1st Kgs. 18:38,39; 2nd Chr. 7:1).

Leviticus Chapter Ten

1. For Nadab & Abihu, the very lasting impression was not very lasting (Lev. 10:1-7).
 - a. They offered "strange fire" before the Lord, in violation of what the Lord had commanded (v.1).
 - b. Perhaps they used common fire, instead of the coals from the brazen altar. Perhaps they used the wrong incense on the altar of incense.
 - c. Fire came out of the holy of holies and consumed Nadab and Abihu immediately (v.2).
 - d. The example is set immediately, at the onset of a new age, that the Lord holds His worship to the highest degree of seriousness (cp. Acts 5:1-11 at the beginning of the Church Age).
 - e. Judgment begins at the house of the Lord (1st Pet. 4:17).
 - f. Nearness to God requires holiness—the more near, the more holy (v.3).
 - g. Levites were tasked to bury Nadab & Abihu, while Aaron, Eleazar, and Ithamar continued on in their spiritual service and responsibility (vv.4-7; cf. Matt. 8:22).
2. The Divine discipline upon Nadab & Abihu provides opportunity for instruction (Lev. 10:8-20).
 - a. Instruction against drunkenness while "on duty" (vv.8-11).
 - b. Instructions on eating the sacred food (vv.12-15).
 - c. Moses was displeased with Aaron's lack of capacity to feast on what the Lord provided (vv.16-18).
 - d. Moses was pleased with Aaron's capacity to voluntarily forsake such privileges in view of difficult circumstances (vv.19,20).

Leviticus Chapter Eleven

1. A holy nation was taught to eat in a holy manner (Lev. 11:1-47).

- a. The OT dietary restrictions for the Jewish people is sometimes considered odd by modern readers. It ought not seem odd at all given that God's first ever law given to humanity was a dietary restriction (Gen. 2:16,17).
- b. The distinction between clean and unclean animals was known as early as the days of Noah (Gen. 7:2).
 1. This was true even though humanity's diet was strictly plant-based (Gen. 1:29,30).
 2. Once animals were added to humanity's diet, no animal prohibitions were ever given (Gen. 9:3).
- c. The word unclean, in adjective or verb form, occurs over 100 times in Lev. 11-15. **טָמֵא** *tāmē'* ^{#2931}: adj. unclean, impure; ^{#2930}: v. to be unclean, become unclean.
2. Rule of thumb: if it has a split hoof, and chews the cud, it may be eaten (Lev. 11:2,3).
 - a. No camels, rock badgers (coney, rock hyrax, shaphan), or rabbits, though they chew the cud, they do not have a split hoof (Lev. 11:4,5,6).
 - b. No pigs, though they have a split hoof, they do not chew the cud (Lev. 11:7).
 - c. No pawed animals: cats, dogs, bears, etc. (Lev. 11:27).
 - d. Unclean animals could not be eaten, nor their dead bodies touched (Lev. 11:8,26-28).
3. Rule of thumb for seafood: fins and scales are good (Lev. 11:9-12). This would rule out shellfish, lobsters, crabs, oysters, eels, etc.
4. Rule of thumb for birds: no rule of thumb for good birds, twenty prohibited birds (Lev. 11:13-19). Not named here, but understood elsewhere to be clean: doves, pigeons, quail, and sparrows.
5. Rule of thumb for insects: jumping insects are good, including locusts, crickets, and grasshoppers (Lev. 11:20-23). All other flying or creeping insects are bad (Lev. 11:41-44).
6. Rule of thumb for other "vermin:" all bad, including mice, lizards, snakes, crocodiles (Lev. 11:29,30). These vermin also make clothing and cooking items unclean if they are found in them (Lev. 11:31-40).
7. Bottom line: a holy people under law has a holy diet under law (Lev. 11:44-47). A holy people under grace as a holy diet under grace (1st Tim. 4:3-5; Acts 11:5-18; Gal. 2:12).
8. The principle of holiness is that we have become partakers of the Divine nature (Lev. 11:45; 1st Pet. 1:16; 2nd Pet. 1:4; Heb. 12:10).

Day 053 – February 22 - Ritual Laws Lev. 12:1-14:32

Leviticus Chapter Twelve

1. Childbirth leaves a woman ceremonially unclean (Lev. 12:1-8).
 - a. For the birth of a son, the mother had a seven day period of menstrual uncleanness, followed by a 33 day period of ceremonial uncleanness (Lev. 12:1-4 cf. 15:19-30).
 - b. For the birth of a daughter, the mother had a fourteen day period of menstrual uncleanness, followed by a 66 day period of ceremonial uncleanness (Lev. 12:5).
2. Childbirth is the time for a woman to reflect.
 - a. The new mother can reflect upon the entrance of sin into the world, and the woman's role in the fall of man (Gen. 3:16). The doubled time of separation for the birth of a daughter then, is a reflection of the woman's "double" subjection—the consequences of Eve's sin and the consequences of Adam's sin.
 - b. The new mother can reflect upon the entrance of a unique human being into the kosmos (Jn. 16:21). The joy of new life celebrates both her literal child as well as the Seed of the Woman promise to mankind (Lk. 1:42,48; 1st Tim. 2:15).

3. At the conclusion of the enforced separation, special offerings were required for the restoration of the woman to ceremonial cleanness (Lev. 12:6-8; Lk. 2:22-24).

Leviticus Chapter Thirteen

1. The Lord then revealed to Moses and Aaron extensive teachings on “leprosy” (Lev. 13:1-14:57).
2. צָרַעַת tsāra‘ath ^{#6883}: leprosy. צָרַע tsāra‘ ^{#6879}: to be diseased of skin, leprosy.
 - a. In people, a malignant skin disease.
 - b. In clothing or buildings, a mildew or mold.
3. Tsāra‘ath was rendered by the ancients:
 - a. [LXX, NT] λέπρα lepra ^{#3014}: leprosy. λεπρός lepros ^{#3015}: leprosy.
 - b. [Vulg., lat.] leprae.
4. Biblical leprosy is now understood to be something different from modern leprosy, or Hansen’s Disease.
 - a. Hebrew tsāra‘ath and Greek lepra likely refer not only to actual leprosy, but also to such skin diseases as psoriasis, lupus, ringworm, and favus.
 - b. The terms continue to be rendered as “leper” or “leprosy” in many modern translations, for lack of any better term.
 - c. Alternative translations include “serious disease” (CSB), “infectious skin disease” (LEB), “diseased infection” (NET).
5. God’s infliction of Divine discipline can take the form of bodily diseases upon pagan nations, such as Egypt (Ex. 15:25b,26).
6. Personal sin cannot be automatically assumed, however, as the root cause of all physical infirmities (Job 2:7; Jn. 9:2,3).
7. Just as a holy nation was to have a holy diet (Lev. 11), and holy mothers (Lev. 12), a holy nation is also to have holiness in their physical health (Lev. 13& 14).
8. Skin diseases, and other marks of the physical curse upon the earth (such as in clothing or buildings) rendered the Jewish people ceremonially unclean before the Lord. See below for additional disabilities (Lev. 21:16-24).
9. The Levitical priesthood was tasked with ministering to the leper, not as physicians, but as the spiritual arbiters of clean vs. unclean (Lev. 13:2ff.). No cure was provided, only quarantine (Leprosy in the modern world has been curable since the mid-20th century).

Leviticus Chapter Fourteen

1. The course of action for the leper is to be separated from the fellowship of the congregation, and to be restored only upon the cleansing offerings (Lev. 14:1-32).
2. Lepers in the Bible included:
 - a. Moses (momentarily) (Ex. 4:6).
 - b. Miriam (Num. 12:10).
 - c. Naaman, the Syrian (2nd Kgs. 5:1) and many others in his day (Lk. 4:27).
 - d. Gehazi (2nd Kgs. 5:27).
 - e. Four unnamed lepers (2nd Kgs. 7:3).
 - f. King Uzziah (2nd Kgs. 15:5; 2nd Chr. 26:21).
 - g. An unnamed leper (Matt. 8:1-4; Mk. 1:40-44; Lk. 5:12-14).
 - h. Ten unnamed lepers (Lk. 17:11-19).

- i. Simon (Matt. 26:6; Mk. 14:3).

Day 054 – February 23 - The Day of Atonement Lev. 14:33-16:34

Leviticus Chapter Fourteen

(Outline continues from yesterday)

3. Just as bodies (Lev. 13:1-46) and clothing (Lev. 13:47-59) can exhibit tsāra'ath, so too can houses (Lev. 14:33-53).
4. Chapter fourteen closes with a summary paragraph for tsāra'ath (Lev. 14:54-57). Leprosy, mildew, mold all speak to the sinful corruption of this fallen world—visually evidenced manifestations of hygienically unclean conditions and therefore prohibitive to functioning within a ceremonially clean theocratic way of life.

Leviticus Chapter Fifteen

1. The concept of ceremonial uncleanness for skin diseases is carried into other bodily discharges (Lev. 15:1-33).
2. The first section centers on abnormal male discharges (e.g. venereal disease) (Lev. 15:2-15). A sin offering and a burnt offering were necessary (v.15).
3. The second section centers on the normal male discharge as a consequence of sexual activity (Lev. 15:16-18).
 - a. No sacrifice is necessary.
 - b. Even though the sexual activity may be the sanctified and holy relations between a husband and wife, the physical discharge left the man ceremonially unclean.
4. The third section centers on the normal female discharge of a woman's menstrual cycle (Lev. 15:19-24).
 - a. During the time of her impurity, she is ceremonially unclean.
 - b. At the conclusion of her time, no sacrifice is required.
5. The fourth section centers on abnormal female discharges (e.g. venereal disease) (Lev. 15:25-30). A sin offering and a burnt offering were necessary (v.30).

Leviticus Chapter Sixteen

1. The Day of Atonement is one of the most important features of the Mosaic Law (Lev. 16:1-34).
2. The instructions for this special day were revealed to Moses, and relayed to Aaron after the death of Nadab & Abihu, suggesting another cause for their death (Lev. 16:1).
3. Approaching the holiness of God under any circumstances besides the procedures spelled out here, results in immediate physical death (Lev. 16:2).
4. The Ritual
 - a. Aaron's activity is done by himself, as the remaining priests are dismissed from the tabernacle (Lev. 16:17).
 - b. Aaron is to enter into the holy place with a bull for a sin offering, and a ram for a burnt offering (Lev. 16:3).
 - c. Aaron is to bathe his body, and put on a simple set of linen attire (Lev. 16:4).
 - d. Aaron is to take from the congregation of Israel two male goats for a sin offering, and one ram for a burnt offering (Lev. 16:5).
 - e. Aaron is to provide for the bull for his own sin offering, to make atonement for himself and for his household (Lev. 16:6).
 - f. Aaron is to present both the male goats before the Lord (Lev. 16:7-10).
 - 1) Aaron is to cast lots for the two goats (v.8).

- 2) One goat is selected for sacrifice (v.9).
- 3) One goat is selected as the “scapegoat.” The living sacrifice. The one who bears away the iniquity of the people (v.10).
- g. Aaron is to slaughter the bull of the sin offering for himself, and for the atonement of his household (Lev. 16:11-14).
 - 1) The coals and incense on the altar of incense will obscure the glory of the Lord above the mercy seat (vv.12,13).
 - 2) The blood of the sin offering is sprinkled seven times on the mercy seat (v.14).
- h. Aaron is to slaughter the goat of the sin offering, for the atonement of the people, and the tabernacle itself (Lev. 16:15-19).
 - 1) This is Aaron’s second trip into the Holy of Holies.
 - 2) The blood of the sin offering is again sprinkled on the mercy seat (v.15).
- i. Aaron’s next sacrifice is the living sacrifice (Lev. 16:20-22).
 - 1) He identifies with the goat, and confesses the sins of Israel over the scapegoat’s head (v.21a).
 - 2) An unidentified Levite stands “ready” and leads the scapegoat into the wilderness (v.21b).
 - 3) The scapegoat carries away the sins of Israel, never to be seen again (v.22).
- j. Both the sacrificial goat and the scapegoat picture Christ, who did both jobs Himself—dying for our sins, and carrying them away.
- k. Aaron returns to the Holy Place, and bathes again, dresses in his normal High Priestly garments, and returns to the courtyard for the final offerings (vv.23-25).
 - 1) The fat of the sin offerings goes up to the Lord.
 - 2) The remainder of the sin offerings is taken outside the camp, and burned there.
- l. The assistant who led away the scapegoat returns, washes, and comes into the camp (Lev. 16:26).
- m. The assistant who burned the remainder of the sin offerings outside the camp returns, washes, and comes into the camp (Lev. 16:28).
5. The time for this unique day is clearly established (Lev. 16:29-34).
 - a. On the 10th day of the 7th month (Tishri).
 - b. It is the day of national atonement for Israel, holy to natives and aliens within Israel’s borders (Lev. 16:29).
 - c. The statute is a permanent statute (Lev. 16:31,34).
 - d. The Lord Jesus Christ did not have a particular ministry concerning the Day of Atonement for Israel during His first advent incarnation. The fulfillment of this feast in the Person and work of Jesus Christ is awaiting the second advent. See below (Lev. 23) for a complete overview of Israel’s festal calendar.

Day 055 – February 24 - Laws on Living Right Lev. 17-19

Leviticus Chapter Seventeen

1. Following the revelation of the day of atonement, additional warnings are given regarding the sacred nature of blood (Lev. 17:1-16).
2. All animal sacrifices must be brought to the tabernacle, so that the blood can be poured out and sprinkled, and the fat can be given to the Lord (Lev. 17:3-6). No other location inside the camp or outside the camp is acceptable for animal sacrifice.
3. This regulation was a preventative measure against idolatrous practices (Lev. 17:5).

4. The Lord declared that He was bringing their goat-demon worship to an end (Lev. 17:7; Josh. 24:14). שְׂעִיר sa'iyir ^{#8163}: satyr, demon (2nd Chr. 11:15; Isa. 13:21; 34:14).
5. The Lord also emphasized the importance of not eating the blood (Lev. 17:10-14; Gen. 9:4; Lev. 3:17; 7:26,27).

Leviticus Chapter Eighteen

1. God's laws for personal holiness include His stipulations concerning sexual activity (Lev. 18:1-30).
2. Just because other nations do something, doesn't make it right. Israel was to be obedient to the absolute standards of the righteousness of God (Lev. 18:1-5).
3. Adherence to God's laws for sexual morality results in continued life (Lev. 18:5), but defiance of God's laws for sexual morality defiles a land, and results in Divine judgment (Lev. 18:24-30).
4. The first section of sexual ordinances details boundaries for sexual activity (Lev. 18:6-21).
 - a. Extra-marital sexual activity was previously prohibited in the Decalogue (Ex. 20:14).
 - b. Non-marital sexual activity likewise was previously prohibited, and resulted in marriage (Ex. 22:16,17; Deut. 22:29).
 - c. The sexual boundaries of Lev. 18, then, are marital boundaries. The basic principle is: don't marry and have sex with family members (Lev. 18:6).
 - 1) Don't marry and have sex with your mother (Lev. 18:7).
 - 2) Don't marry and have sex with your step-mother (Lev. 18:8).
 - 3) Don't marry and have sex with your sister, step-sister, or ½ sister (Lev. 18:9,11).
 - 4) Don't marry and have sex with your granddaughter (Lev. 18:10).
 - 5) Don't marry and have sex with your aunt (Lev. 18:12,13,14).
 - 6) Don't marry and have sex with your daughter-in-law or sister-in-law (Lev. 18:15,16).
 - 7) Don't have polygamous marriage and have sex with mothers & their daughters or granddaughters (Lev. 18:17).
 - 8) Don't have polygamous marriage and have sex with sisters (Lev. 18:18).
 - 9) Don't have sex with your wife during her menstrual impurity (Lev. 18:19).
 - 10) Don't ever have sex with your neighbor's wife, a reminder of the 7th Commandment (Lev. 18:20; Ex. 20:14).
 - d. Child-sacrifice to Molech was the pagan method for discarding the consequences and continuing in sexual debauchery (Lev. 18:21; 20:2-5; Deut. 12:31; 18:10; 2nd Kgs. 3:27).
5. The follow up to the boundaries for marital sexual relations is a section on other gross sexual activities.
 - a. Homosexual activity is an abomination (Lev. 18:22). תוֹעֵבָה tow'ēbāh ^{#8441}: disgusting thing, abomination (Used 117x in the OT). Additional Bible passages condemn homosexual activity (Gen. 19, Lev. 20:13; Jdg. 19:22; Rom. 1:26,27; 1st Cor. 6:9).
 - b. Bestiality is a perversion (Lev. 18:23). תֵּבֵל tebel ^{#8397}: confusion, perversion (Used 2x2vv.). Additional Bible passages condemn bestiality (Ex. 22:19; Lev. 20:15,16; Deut. 27:21).
6. Beyond the personal defilements, homosexuality and bestiality generate national and territorial defilements (Lev. 18:24-30). Such national and territorial defilements over time result in land vomiting (vv.25,28 cf. Lev. 20:22).

Leviticus Chapter Nineteen

1. Chapter Nineteen is a broad chapter, taking the issue of holiness, and applying it to a variety of circumstances in the Old Testament believer's redeemed Way of Life.
2. Holiness begins at home, from the youngest of ages.
 - a. Therefore, the Lord preaches a sermon on three out of the ten commandments: #5, #4, & #2 (Lev. 19:1-4).
 - b. The phrase, "I am the Lord" or "I am the Lord your God" occurs repeatedly throughout the passage, as the basis for why these believers were expected to obey (Lev. 19:3,4,10,12,14,16,18,25,28,30,31,32,34,36,37).
 - c. One of the best times for family worship, and for the instruction of children, is during the feasting of the peace offerings (Lev. 19:5-8).
3. The Lord established a variety of commandments with respect to a well-functioning society (Lev. 19:9-16).
 - a. The Lord established a principle for the needy and the stranger to work for their food (vv.9,10).
 - b. The Lord established business principles for integrity in the community (vv.11,12).
 - c. The Lord established business principles for the fair payment of employees and contractors (v.13).
 - d. The Lord established regulations for the protection of those with disabilities (v.14).
 - e. The Lord established judicial principles for equal treatment in the courts (vv.15,16).
4. The Lord taught that the external commandments are dependent upon the internal heart attitude (Lev. 19:17,18).
5. The Lord then instructed them in the importance of maintaining a separation in what God has created separately (Lev. 19:19).
6. A somewhat awkward afterthought to the admonishments of internal heart attitude and inappropriate mixing of kinds details a hypothetical adultery loophole (Lev. 19:20-22).
7. The Lord instructed Israel in planting their new orchards, and the patience required in providing appropriate offerings to the Lord (Lev. 19:23-25).
8. The Lord warned Israel about the witchcraft and sorcery which they would encounter in the land of Canaan (Lev. 19:26-31).
9. The Lord admonished Israel to be respectful of the elderly (Lev. 19:32).
10. The Lord admonished Israel to be hospitable towards the strangers among them (Lev. 19:33-37).

Day 056 – February 25 - Avoiding Sin—Rules for Priests...Lev. 20-22**Leviticus Chapter Twenty**

1. Chapter twenty focuses on some of the most evil practices that the Lord has already prohibited. In this chapter, however, specific penalties are proscribed.
 - a. Capital punishment is indicated as the human judicial function (i.e. v.2).
 - b. Cutting off from among his people is indicated as the Divine judicial function (i.e. v.3).
 - c. These two concepts should be viewed as two sides of the same coin: the sin unto death from God's perspective, and the death penalty from man's perspective.
2. Active participation in Molech worship (child sacrifice), and passive toleration of Molech worship, are totally condemned, and designated as capital offences (Lev. 20:2-5).
3. All occult practices are punishable by death (Lev. 20:6-8,27).
4. Cursing of parents is punishable by death (Lev. 20:9).

5. The sexual violations of chapter eighteen are punishable by death (Lev. 20:10-21).
6. The passage concludes with the admonition that Israel was not to imitate the Canaanite practices when they take the Canaanite land (Lev. 20:22-26).

Leviticus Chapter Twenty-One

1. The Lord gives particular instructions to the priesthood, which is held to an even higher standard of holiness (Lev. 21:1-22:16).
2. Priests could not defile themselves to bury any dead person, except for immediate family members (Lev. 21:1-6). The High Priest could not defile himself, even for immediate family members (Lev. 21:10-12).
3. Priests could not marry a non-virgin single woman, or a divorced woman (Lev. 21:7,8).
 - a. The single woman who was not a virgin was regarded as a harlot (Lev. 21:7,14).
 - b. The widow was apparently acceptable to a priest, but not the High Priest—his wife must be a virgin (Lev. 21:13-15).
 - c. The priest's family must likewise maintain personal holiness. If a priest's daughter had pre-marital sex (harlotry), the daughter was to be burned (Lev. 21:9; Gen. 38:24).
4. The priesthood had precise physical qualifications and disqualifications (Lev. 21:16-24). Such physical requirements are not found anywhere in the Church Age priesthood in Christ (Heb. 7:16).

Leviticus Chapter Twenty-Two

1. Chapter 22 continues the instructions for the priesthood to follow.
2. The first section centers on the holy gifts (food) that were designated for the priests, and the importance that they not eat them in an unclean condition (Lev. 22:1-16; cp. 1st Sam. 21:4; 1st Cor. 11:27-32).
3. The next section centers on the offerings, and the importance that they be without defect (Lev. 22:17-25).
4. The last section addresses additional requirements about the minimum age for an animal to be sacrificed, and the prohibition against sacrificing an animal and its mother on the same day (Lev. 22:26-28).

Day 057 – February 26 Special Days and Years **Lev. 23:1-25:23**

Leviticus Chapter Twenty-Three

1. In chapter 23, the Lord established His appointed times for holy convocations (Lev. 23:1&2). Three of these holy feasts had previously been indicated as mandatory pilgrimages to the Lord (Ex. 23:14-17).
2. The weekly sabbath day (Lev. 23:3).
 - a. This was taught when manna was provided (Ex. 16:22-30).
 - b. This was Commandment #4 in the Decalogue (Ex. 20:8-11).
 - c. This was restated when the tablets were being engraved (Ex. 31:13-17).
3. The Passover and the Feast of Unleavened Bread (Lev. 23:4-8).
 - a. This feast was established on the night Israel was redeemed out of Egypt (Ex. 12:14-20,24-27,42-49).
 - b. This was a required pilgrimage feast (Ex. 23:15).
 - c. The shadow of this feast was given substance (cf. Col. 2:17) when Christ, our Passover lamb, was sacrificed (1st Cor. 5:7).
4. The Feast of First Fruits (Lev. 23:9-14).
 - a. This was the principle that the Lord received His portion first, and He received the choicest portion (Ex. 23:19).

- b. The shadow of this feast was given substance when Christ led forth a sample resurrection to present to God the Father (Matt. 27:52,53; 1st Cor. 15:20-23).
5. The Feast of Pentecost (Lev. 23:15-22).
 - a. This Feast was also called the Feast of the Harvest (first fruits of your labors) (Ex. 23:16), and the Feast of Weeks (first fruits of the wheat harvest) (Ex. 34:22; Num. 28:26; Deut. 16:10).
 - b. This was the second required pilgrimage feast (Ex. 23:16; Deut. 16:16).
 - c. The shadow of this feast was given substance when the Church was formed on the first Pentecost after the crucifixion (Acts 2:1).
 - 1) Shadows are not clearly understood until substance is embodied.
 - 2) Shadow typology does not violate the mystery doctrine of the Church.
 - 3) The substance of this shadow occurs contemporaneously with the revelation of the mystery doctrine of the Church.
6. The Feast of Trumpets (Lev. 23:23-25).
 - a. This is the first reference to the Feast of Trumpets in Scripture, and instructions for the required sacrifices will come later (Num. 29:1-6).
 - b. The 7th month is marked by an extraordinary Sabbath day, proclaimed by the blowing of trumpets. This is particularly significant, and separate from the silver trumpets noted below.
 - c. Silver trumpets will mark the beginning of each month, and the sacrifices of the holy convocations (Num. 1:1-10).
 - d. This day is the modern “Rosh Hashanah” or New Year’s Day, and has been celebrated as such since the Babylonian Exile (and possibly earlier). It marks the beginning of the civil & fiscal year, but is the 7th month of the religious calendar.
 - e. The substance of this shadow will be discussed below, together with the Day of Atonement, and the Feast of Booths.
7. The Day of Atonement (Lev. 23:26-32).
 - a. The extensive ritual of this day, the 10th of Tishri, has already been described (Lev. 16).
 - b. Instructions are given here, to show where this day fits within the festal calendar, and to issue another solemn warning concerning the Sabbath principle of this day.
 - c. The substance of this shadow will be discussed below, together with the Feast of Trumpets and the Feast of Booths.
8. The Feast of Tabernacles (Booths) (Lev. 23:33-44).
 - a. This feast had previously been revealed as the Feast of the Ingathering, and was the third and final required pilgrimage feast (Ex. 23:16; Deut. 16:16).
 - b. This final ingathering of crops in the fall was called “the end of the (agricultural) year” (Ex. 23:16).
 - c. Whereas Passover commemorated the deliverance from Egypt, Booths commemorated the wilderness wanderings, and the preparation for the promised land (Lev. 23:40-43).
 - d. The substance of this shadow will be discussed below, together with the Feast of Trumpets and the Day of Atonement.
9. The shadow-substance typology of the 7th Month feasts.
 - a. The 1st Month (Nisan) feasts (Passover, First-Fruits, and Pentecost) were all given substance through events related to the First Advent of Jesus Christ (crucifixion, resurrection, establishment of the church).

- b. The 7th Month (Tishri) feasts (Trumpets, Day of Atonement, and Booths) will all be given substance through events related to the Second Advent of Jesus Christ.
 - 1) The Feast of Trumpets will be given substance by the rapture of the Church (1st Cor. 15:52; 1st Thess. 4:16).
 - 2) Day of Atonement will be given substance by the national restoration of Israel and the establishment of the New Covenant (Rom. 11:26,27; Isa. 59:20,21; Jer. 31:33,34; Ezek. 20:33-44).
 - 3) The Feast of Booths will be given substance in the Millennial Kingdom dominion of the Lord Jesus Christ over the gentile kingdoms of the earth (Zech. 14:16-19). This is why He wouldn't go to Jerusalem with great fanfare, as His brothers urged Him to do (John 7:2-8).

Leviticus Chapter Twenty-Four

1. The Lord follows His explanations of great and important days with the reminder that each and every day has individual responsibilities (Lev. 24:1-9).
 - a. The priests were responsible for the daily trimming of the lamp (vv.1-4).
 - b. The priests were responsible for the weekly provision of bread (vv.5-9).
2. At this time, Moses' study was interrupted with report of a blasphemer in the camp (Lev. 24:10-23).
 - a. Shelomith: peaceful, a single mother in the tribe of Dan has an uncontrollable son (Lev. 24:10,11).
 - b. The son blasphemed the Lord and cursed His holy name. Hashem is another euphemism along with Adonai for pious Jews refusing to utter the name of YHWH.
 - c. The Jews placed him under guard until Moses could rule on the matter (Lev. 24:12).
 - d. The Lord sentenced the man to death (Lev. 24:13,14), and Israel executed the sentence (Lev. 24:23).
 - e. The incident becomes an opportunity for Bible class (Lev. 24:15-22).

Leviticus Chapter Twenty-Five

1. The Lord resumes His instruction regarding special days to describe special years (Lev. 25:1-55).
2. The Sabbath Year (Lev. 25:1-7).
 - a. The land was to be worked for six years, but the seventh year was to give the land a Sabbath (Lev. 25:3,4; Ex. 23:10,11).
 - b. Any food grown on its own was free for anyone to partake of (Lev. 25:5-7).
 - c. In this year, all debts were cancelled (Deut. 15:1-11), and all Hebrew slaves were freed (Ex. 21:2-6; Deut. 15:12-18).
 - d. This year was a special time for special instruction (Deut. 31:10-13).
3. The Year of Jubilee (Lev. 25:8-22).
 - a. Every 50 years was a year of Jubilee, making for two consecutive Sabbath years (year #49 & year #50) (Lev. 25:11,12).
 - b. Jubilee. יוֹבֵל ^{#3104}: ram, ram's horn, trumpet, jubilee year.
 - c. This year was a year of liberty (Lev. 25:10). דְּרוֹר ^{#1865}: freedom, liberty. All Hebrew slaves were to be set free in the year of Jubilee.
 - 1) In the next generation, there will be a question by the daughters of Zelophehad, in how to apply this principle (Num. 27:1-11; 36:1-12).
 - 2) There is only one recorded incident of this actually happening in Israel (Jer. 34:8).
 - 3) Shortly after this happened, the Jews changed their mind, and took back their slaves (Jer. 34:11).

- 4) Jeremiah's consequent message (Jer. 34:15-17).
 - 5) Isaiah uses דִּרְוֹר d'rowr one time (Isa. 61:1), in a beautiful prophesy fulfilled by Christ (John 8:32).
- d. The year of Jubilee marked a return to God the Father's designated inheritance for each tribe and each family (Lev. 25:10b,13-17).
 - e. God the Father graciously provided for them ahead of time, in anticipation of three years provision (Lev. 25:18-22).

Answers to TTB2022-107 Exercises

1. Birds
2. Ephesians 5:2
3. True
4. True
5. The sin offering.
6. The Flood; making Saul king of Israel; destroying Jerusalem because of David's sin; Israel's sin in worshipping the golden calf
7. 40 days
8. Curtains of linen and goats' hair.
9. 25
10. False

TTB2022-108 Exercises

1. It was quite alright for the people of Israel to eat insects. [True/False]
Answer:
2. What was the name of the animal that symbolically carried away the sins of Israel, "never to be seen again"?
Answer:
3. Where is the first mention in the Bible that extra marital sexual activity was prohibited?
Answer:
4. The penalty for participating in Molech worship was death. [True/False]
Answer:
5. The physical qualifications of the Levitical priesthood are carried over into the Church Age priesthood. [True/False]
Answer:
6. What was the principle of the Feast of First Fruits?
Answer:
7. In what chapter do we read that the Levitical priesthood is consecrated?
Answer:
8. The consecration of Aaron and his sons was held in secret, away from the view of the congregation. [True/False]
Answer:
9. Why was the offering of Nadab and Abihu called "strange fire"?
Answer:
10. How did Nadab and Abihu die?
Answer:
11. It was a sin to touch a dead unclean animal. [True/False]
Answer:
12. Why were camels not to be eaten?
Answer: