

EXODUS: A REVIEW

The book of Exodus provides us with a continuation of the fulfillment of the promises which the Lord made to Abraham in Genesis chapter 12. Beginning with that chapter, the remainder (or almost the entire remainder) of the Old Testament is taken to provide a history of the children of Israel. Remember that the center of the promise was Jesus the Christ. It was through him that salvation was to come (Mt.1:21). He was the fulfillment of not only the promise (Gal.3), but he was also the fulfillment of the law (Gal.3). Within the book of Exodus we see numerous acts of God, many of which were given solely for the purpose of enstiling belief within the hearts of the Egyptians and other unbelievers (Cf. these acts of God to the works of Christ; cf. Jn.20:30-31) The book derives its name from the departure of the children of Israel. That "exodus" will from thenceforth serve as the focal point for many of the laws of God given to Israel. Note: The passover is instituted as a memorial for the Lord's deliverance of Israel from Egypt, the consecration of the first-born for the same purpose, the keeping of the feasts and their offerings (the first fruits) were partially for the same purpose, and so on. Notice the number of times the Lord gave a commandment or statute to Israel which was designated as a memorial, or that which was to be taught to Israel. Perhaps the greatest act wrought by the Lord in the Old Testament is the delivery of Israel from the land of Egypt. It is no surprise that this tremendous act was mentioned again and again by the Lord to Israel. Throughout the rest of Old Testament the Lord will chasten the Israelites for forgetting this wonderful act which he performed. The Lord is implicitly and explicitly saying in Exodus: "If I have gone to the extent of taking you from the land of Egypt where you were in bondage, and If I have done so with a mighty arm; then why do you doubt that I will keep the remainder of those things which I have promised unto you." It is extremely important to note that the apostle Paul made the same sort of argumentation in I Cor. 15 and II Cor.8 and Romans 8. Perhaps the best wording is found in Romans 8:32; "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?". The book of Exodus therefore has as its greatest attribute or contribution to the rest of the Bible as presenting God as THE GREAT I AM. [See the notes and explanation to Ex.3:14 and Ex.6:3.]

LEVITICUS

This book takes its name for the Greek and Latin versions of the Bible which refer to the Levites and their priestly responsibilities. This book is sometimes referred to as the "priestly handbook". Though this book is overlooked by Christians more than any other, it is definitely not unimportant. Though the book contains almost nothing but laws, legislation, statutes, commandments, etc. it still conveys a very important message. From the book of Leviticus we learn more about the holiness and the purity of the Lord. (cf. Lev.11:44) Note the number of times the phrase "God said" is used in this book. Such is ample witness to the divine authorship of this book. [NOTE: In order to have a fuller understanding of the purpose of the law, it will be beneficial to study the books of Hebrews, Romans, and Galatians. That is not to say that Leviticus can not be understood unless these are studied first, but only that the book of Leviticus is easier to understand once the others are fully understood.]

CHAPTER ONE

1. Because of the intricacy of many of the different sacrifices, it will be necessary to discuss them as briefly as possible. It will be important to notice some of the distinctions of each of the sacrifices, and also to notice the purpose for each of them.
2. Chapter one is devoted entirely to the laws of burnt offerings. Note the different types of animals that could be offered.
3. The term "burnt offering" literally means "that which ascends", so named because the entire animal is burnt and so ascends in fire and smoke." (Woods,5)
4. Note: In many of the offerings to be mentioned in the book of Leviticus, the person offering the animal (or meal, etc.) is to lay his hand upon it before it is slain. This is symbolic of the transfer of sin from the man/woman to the animal. The animal is then slain, and figuratively the sin is slain with it. Likewise, the Lord had our sins placed upon him (II Cor.5:20-21) and he was slain...and with him went our

*Paul given because of sin
Law was a shadow of the new law through Christ*

sins. Compare this with the passages in Romans 6:1ff and Col.3:5ff where we are told that we must put to death our sins.

5. Verse 4 makes reference to the word "atonement" which some expositors have taken to mean "at-one-ment", that is the restoring of the sinner to God (reconciliation). The word literally means "to cover over". "The thought appears to be that sacrifice, as the means provided by God, serves to cover over sin from His sight, and therefore remove its effect so that the individual (or thing, or congregation) can be again fit for His holy presence." (Woods,5)
6. Verse 9 uses the words "sweet savor". This expression carries the idea that the devout sacrifices of God's people will bring Him pleasure.

CHAPTER TWO

1. This chapter contains regulations with regard to meat (or meal) offerings.
2. These offerings usually were made in connection with animal offerings. (Cf. Numb. 15:1-16).
3. In verse 3 the use of the word "holy" (as used throughout the book of Leviticus) means that it could only be used for certain things and not for any other. (e.g. "holy water" does not mean the water is holy per se, but rather that the water is to be used only for a specific purpose)
4. The use of the word "salt" in vs. 13f is commonly found with reference to the sealing of ancient covenants. (Cf. Numb.18:19; II Chron.13:5)

CHAPTER THREE

1. This chapter contains rules with regard to peace offerings. According to Dr. Woods peace offerings were of three types: a) thanksgiving, b) votive, and c) freewill. (Woods,8)
2. For this offering either a male or female was required.(vs.1) Note that the burnt offering required a male (ch.1:3,10, et.al.)
3. Verse 5 indicated that the peace offerings were to be offered upon the burnt offerings.

CHAPTER FOUR

1. Note that in vs. 2 the words "sin through ignorance" are used. The phrase has reference to unintentional as opposed to intentional sins. (cf. Numb.15:27-31; Ex. 21:12ff)
2. The reading of vs. 3 is easily misunderstood. The RSV has the following reading: "if it is the anointed priest who sins, thus bringing guilt on the people,...".
3. Verses 13ff deal with the nation of Israel as a whole. Should they sin, a sacrifice is required to make atonement.
4. Note that different sin offerings are required depending on whether or not 1) a priest sinned, 2) the whole nation sinned, 3) a ruler sinned, or 4) if any one sinned.

CHAPTER FIVE

1. The first portion of this chapter deals with 1) failing to give testimony when needed (vs.1), 2) the touching of unclean things (vs.2ff), and 3) the giving of a rash oath or thoughtless oath (vs.4). All three of these things are considered to be sin, and of course the appropriate sacrifice was necessary.
2. The subject of uncleanness will be discussed further in chpts.12-15.
3. Note in vs. 7 that provisions were made for those who were not able to (i.e. not able to afford) bring the first mentioned offering. This aspect will be noticed several times in the book of Leviticus.
4. Note that in vs. 15 if a person sinned "in the holy things" he was required to bring 1) a ram, 2) the estimation (or amount in money) of the ram, 3) and one fifth more to the priest. Sinning "in the holy things" most likely refers to those offenses against the laws of sacrifice.

CHAPTER SIX

1. The first part of this chapter has to do with the laws of restitution when a person sins against his neighbor. He is required to 1) restore that which was taken, 2) add the fifth part, and 3) offer his trespass offering. (vs.1-7)
2. The last part of this chapter (8-30) contains the priestly duties with regard to the laws of the offerings. These have already been studied in conjunction with Exodus 29.

CHAPTER SEVEN

1. This chapter contains regulations concerning the trespass offerings. (v.1-10)
The manner of the offering is quite similar to that of the burnt offering that has already been mentioned in Leviticus 1. (cf. ch.5:14-6:7)
2. Verses 11ff deal with further rules about the peace offering. (cf. ch.3)
3. According to Dr. Woods there were 3 occasions when a peace offering was made:
1) in gratitude for deliverance from danger or illness (Ps.107:22), 2) in fulfillment of a vow made in time of distress (Ps.66:13;116:12-19), and 3) in heartfelt realization of the Lord's kindness (Ps.54:6). [Woods, pg.18]
4. Verses 28ff deal with the priests' portion of the sacrifices offered. According to vs. 30ff, the breast and the right shoulder of these sacrifices belonged to the priests.
5. Note that verse 37 is somewhat of a summary statement for the laws of the burnt offerings, meat offerings, sin offerings, trespass offerings, and peace offerings.
6. Note also that all of these commands were given to Moses while the children of Israel were camped at Mount Sinai. (vs. 38)

CHAPTER EIGHT

1. This chapter contains the account of the actual consecration of the priests (Aaron and his sons). This was previously mentioned in Exodus chapters 26ff.
2. Note the number of times in this chapter that the fact is mentioned that all of these things were done as God commanded them to be done. (Note vs.4,5,9,13,21,29,36)
All of these verses (and others) indicate that the commands of the Lord were followed. Though it may seem to be monotonous for us to read and reread the same commands over and over again...it is important to note that the children of Israel kept them to the last detail.
3. The purpose of this involved process of consecration is mentioned in vs. 34. These things were done to make atonement for the priests so that they would be prepared to do the Lord's work. [NOTE: Christ went through a period of preparation on this earth in order that he might serve as our high priest, Moses went through a period of preparation prior to becoming the leader for the nation of Israel, etc.]

CHAPTER NINE

1. After the actual consecration of the priests in chapter eight, the first sacrifices begin.
2. The first sacrifices that were offered (as indicated in this chapter) are taken to be a sort of inaugural offering. "The order in which these were offered is probably significant. The sin offering typified forgiveness, the burnt offering symbolized total surrender, the cereal offering [meat/meal offering, JLA] signified the dedication of one's labor, and the peace offering symbolized covenant communion with the Lord." (Woods, pg.22)
3. All of this started in a state of perfection...yet subsequent to this new beginning all the children of Israel sinned. (Compare this to the initial state of Adam and Eve and their sin, and to new Christians who eventually sin. All of these are forgiven based on the death of Christ.)
4. In vs. 23 Moses and Aaron went into the tabernacle, thus showing that God was pleased and willing to be worshipped in the manner described by Him. Aaron and his sons were now divinely authorized to do as the Lord commanded. To show his approval, the Lord consumed the sacrifices offered. (cf. vs.24, and Elijah and the prophets of Baal)

CHAPTER TEN

1. Not much later than the initiation of the new form of worship in the tabernacle...the commands of God were altered. In this chapter we see the departure from God's prescribed method of worship by the sons of Aaron, Nadab and Abihu. As a result of their error, they were consumed with fire, just as the Lord consumed the sacrifices in 9:24. Their error may not seem to be so grievous to many, but the fact remains that they disobeyed the Lord. Such error, however so slight in human eyes, is still wrong.
2. Aaron and his other sins were forbidden to mourn the death of Nadab and Abihu (v.6).
3. Verses 8ff contain further restrictions for the priesthood.

CHAPTER ELEVEN

1. This entire chapter contains various eating restrictions for the children of Israel.
2. They were allowed to eat all that parteth the hoof, and is clovenfooted, and cheweth the cud...EXCEPT the camel, the coney (rock badger), the hare, the swine, etc. (see vs. 3-8)
3. Of the animals of the seas they were allowed to eat all with fins and scales (v.9).
4. Of the fowls of the earth they were given specific lists of what to eat and what not to eat. (vs.13ff)
5. The rest of the chapter contains further delineation of clean and unclean beasts. (vs. 21-27)
6. The purpose of these distinctions is given in vs. 44; so that Israel might be holy to the Lord. [The word 'holy' initially meant belonging totally or wholly unto the Lord. From this sort of understanding came the meaning of "sacredness" or "consecrated".]
7. Note the reference in vs. 45 to the fact that the Lord brought Israel out of Egypt. (see the review of Exodus, pg.41)

CHAPTER TWELVE

1. This chapter indicates that a mother became unclean (ceremonially) following the birth of a child.
2. Note that there was a distinction made between the period required for purification following the birth of a male and that of a female. Why this was done is unknown to this writer.
3. An offering was to be made following the days of purification. Mary, the mother of Jesus, did this (see Luke 2).

CHAPTER THIRTEEN

This entire chapter (and the next) are devoted to the giving of a detailed explanation for the uncleanness that comes from leprosy. It is important to note that this uncleanness was a ceremonial uncleanness; the disease did not necessarily indicate that the person who had it was a sinner, though a sinner could have leprosy. The bulk of this chapter describes leprosy as it breaks out and as it subsides and the different periods of observation that one must submit to in order to be pronounced ceremonially clean. The chapter describes leprosy of the skin, of the flesh, of a boil, of the head or beard, and of garments.

CHAPTER FOURTEEN

This chapter is a continuation of the subject of leprosy as mentioned in the previous chapter. This chapter, however, is more devoted to the cleansing of the lepers. Note the different offerings that had to be made in order to be pronounced clean. The details of each are given in this chapter. Beginning with verse 33 leprosy of a different kind is discussed. This disease related to leprosy found in houses. Again it is to be noted that such uncleanness was ceremonial. Rules were given for the detection of such disease in houses and what must be done in order to be rendered clean again. Note that vs.54ff summarize the previous two chapters. Note also that vs.57 states the rules were given "to teach".

CHAPTER FIFTEEN

1. Chapter 15 continues the general discussion of various things which make man unclean. It must be noted at this point that this writer has thus far discovered no satisfactory explanation for much of the regulation found in this section of Leviticus. Exactly what sort of issues are under discussion in vs.2ff is not fully known to Bible scholars.
2. Note that this sort of uncleanness (whatever it is) can render others unclean (v.4ff).
3. Verses 16-33 contain rules for marital purity. (cf. Ex.19:15)
4. Note that all of these laws were given for the benefit of the children of Israel. (see vs. 31ff) They were given in order to prevent a defilement of the tabernacle.

CHAPTER SIXTEEN

1. Though the tabernacle and the priests were already consecrated to the Lord, this chapter contains information about the most holy place and the day of atonement, a very special day for the children of Israel.

2. Aaron was not to enter into the most holy place all of the time, but rather only once a year. (see vs.2,34)
3. On this special day Aaron offered sacrifice 1) for his own sins [NOTE: This was done in order that Aaron might be thoroughly prepared to stand before the Lord in offering to obtain the forgiveness of the sins of the people. In this regard Aaron and the office of the high priest was a type of the Christ who was prepared to save us from our sins.], and 2) for the sins of the nation of Israel.
4. In verse twelve we notice a reference to the incense which ascends to cover the mercy seat over the testimony. Such is representative of the prayers of the saints which ascend unto the Father through the Christ. This imagery is frequently used throughout the Bible and especially in the Revelation.
5. Note that no man goes into the tabernacle until Aaron was done. Again, this is a type of the situation with regard to Christ and the church. The tabernacle was the "church in the wilderness" and is a type of the church (Acts 7:38). No one can enter the church except that Christ went before in order to fulfill his work. Such preparation has already been completed.
6. The scapegoat also furnishes another type of the Christ. The sins of the people were symbolically placed upon the head of the goat and then sent off into the wilderness with it (i.e. the goat). Likewise Christ bore our sins (Is.53, II Cor.5:21) and carried them away.
7. The day of atonement demonstrated that the sins of the people were forgiven, but it is essential to mention that such forgiveness was still contingent upon the death of the Christ. (see Heb.9:15) [The forgiveness of the sins of those under the O.T. has often been described by the following illustration. When a man writes a check before he deposits his paycheck in the bank, he is writing his check contingent upon (i.e. dependent upon) his deposit. Likewise God forgave the sins of the people prior to Christ because he knew Christ was going to come...and the forgiveness was given just as the check cleared. Both the check and the sins were covered by later events.]

CHAPTER SEVENTEEN

The thrust of this chapter indicates that the sacrifices offered to the Lord had to be done at the tabernacle. Such exclusivity of worship to Jehovah God has been emphasized again and again in our studies (see Ex.20:22ff). The children of Israel were expected to keep these commands. Likewise those who seek to follow the Lord's pattern of worship today are expected to keep the commands of worship found in the New Testament. As seen before, blood is not to be consumed (Gen.9 and Lev.17:11). It is the blood that makes atonement. (Lev.17:11, Heb.8-10)

CHAPTER EIGHTEEN

1. Several times before we have noted that the Lord warned Israel not to be like the people that lived round about them. This same sort of admonition forms the basis of the warnings in this chapter. (see vs.2-5)
2. Beginning with vs.6 we see a list of commands forbidding sexual relations with any one near of kin. The phrase "uncover the nakedness" is a Hebrew idiom (expression) that means to "have sexual intercourse". The vs. from 6-21 list all of those relationships which are to be avoided.
3. Verse 21 has reference to the offering of children unto the god Molech. (see 20:5)
4. The last verses of this chapter (24-30) repeat the warnings found in vs.2-5.

CHAPTER NINETEEN

This chapter contains an assorted listing of laws of holiness and justice, some of which have been previously noted. Some of those mentioned are: keeping the sabbath, not stealing, not swearing, not defrauding your neighbor (see v.18), not hating your brother, not bearing false witness, etc. Further warnings against following after the ways of the pagans were also given (see vs.26-29). Respect for the aged, strangers, and general righteousness is also encouraged. [NOTE: Again the Lord reminds them that he brought them out of the land of Egypt. They were therefore expected to observe all his commands. (see vs.36-37)]

CHAPTER TWENTY

This chapter is very similar to chapter 18. The previous chapter (18) contained a list of certain acts of immorality which were forbidden. This chapter not only contains the same list (i.e. basically the same list), but also contains the penalties for such acts. Note again that the Lord admonished the children of Israel not to follow after the ways of the nations around them (see vs.22-27). The purpose for this chapter (and others) is given in vs. 24. The Lord expected the children of Israel to be separated from the rest of the world (cf. Rom.12:1-2; II Cor.6:14; et.al.) and to be holy...for the Lord is holy (vs.26). [NOTE: The Lord was not asking the people to be physically separate, but rather spiritually separate.]

CHAPTER TWENTY-ONE

This chapter deals with the holiness of the priests. No priest was to be defiled in any way. The list of prohibitions is found scattered throughout the chapter. Some of them are: no defilement for the dead, no shaving of the head or rounding the corners of their beards (a pagan mourning custom), no impure wives, and no physical blemishes. [NOTE: The last mentioned prohibition would rule out many Mormon "elders: who consider themselves to be priests.] Note that the purpose for all of these qualifications is so that the tabernacle would not be profaned (vs.23). The tabernacle was to be the dwelling place of the presence of the Lord; no one who had "profaned" himself would be allowed to work in the midst of the presence of the Lord in the tabernacle.

CHAPTER TWENTY-TWO

Chapter twenty-two deals with the holiness of the offerings presented in the tabernacle. This chapter further emphasizes the purity which was expected among the children of Israel. Further rules for sacrifices are given (vs.18ff). Note the purposes mentioned in vs. 9 and in vs.31-33. The people were to keep these commands and statutes in order to keep from profaning the tabernacle (the figurative dwelling place of God).

CHAPTER TWENTY-THREE

1. This chapter contains further regulations regarding the appointed feasts. They are 1) the feast of Passover/unleavened bread, 2) the feast of first fruits/Pentecost, and 3) the feast of harvest/tabernacles. Note that the day of atonement is also listed as a feast day (vs.27).
2. The purpose that is given for the feast of tabernacles/booths/harvest is found in vs.42-43. It is to serve as a reminder of the day when the children of Israel dwelt in booths after being delivered from the land of Egypt.
3. Note that vs.43 declares that these things were given "that your generations may know". The repetition of this teaching aspect of the statutes of the Lord served to benefit the children of Israel. With so many memorials that they were to keep, it would seem impossible that they should ever forsake the Lord...which they later did.

CHAPTER TWENTY-FOUR

Chapter 24 deals with the tending of the lamps in the tabernacle, the table of the show-bread, the punishment for blasphemy, and the various laws of punishment for various crimes. [NOTE: In vs. 11 and 16 the word 'LORD' is used and is to be distinguished from the word "LORD". The word in the larger letters represents a different word for God in the Hebrew language than does the word in the smaller letters. The name of God so represented by the larger letters is generally interpreted by scholars to be a greater name for God.]

CHAPTER TWENTY-FIVE

1. Just as the children of Israel were to keep the sabbath day, so were they to keep the sabbath year and the year of jubilee. The sabbath day was a day of rest for the people and the sabbath year was a year of rest for the people and the land. It (i.e. the sabbath year) was first mentioned in Ex.23:10-11, and it shows again the great provisions which the Lord made for Israel. [NOTE: The year prior to the sabbath brought forth 3 times the fruit as usual in order to provide for that year, the sabbath year, and the year following the sabbath.]

2. Note the promises that the Lord made in vs.18-19. [NOTE: A larger listing of promises is given in the next chapter.]
3. Chapter 25 also contains regulations with regard to the redemption of land, people, and houses (see vs.23ff).

CHAPTER TWENTY-SIX

1. The first few verses of this chapter contain further warnings against the worship of idols (vs.1-2).
2. Verses 3-13 constitute a section of promises which the Lord made to Israel. Note also that the Lord said that he would keep these...IF...the children of Israel would remain faithful to him (see vs.3). If they would remain faithful, the Lord promised to live among them (in the tabernacle) and would be to them their God. (see vs.11-13).
3. On the other side of the coin, the Lord also promised to penalize the children of Israel if they did not walk in his statutes and maintain their faithfulness. (vs.14ff).
4. If the children of Israel were unfaithful, but then returned to the Lord (vs.40ff), then he (i.e. the Lord) would again respect them.
5. Notice again that these statutes and commandments were given to Moses at the Mount Sinai (vs.46).

CHAPTER TWENTY-SEVEN

This chapter contains rules and regulations for the keeping of vows. Vows were made on a voluntary basis, but once made, were required to be kept. (see Deut.23:21-23 and Eccl.5) The chapter discussed vows made with regard to persons, animals, real estate, etc. The last section of the chapter deals with those things which already belonged to the Lord and therefore did not need to be vowed. Such things as the first-born of the herd, the tithes, etc. were included.

LEVITICUS: A REVIEW

The book of Leviticus plays an important role in the unraveling of the plan of salvation in the word of God. From this book we learn such great and important things as : 1) the holiness of God [NOTE: See the number of times the statement is made that "God is holy", therefore the children of Israel were to be holy], 2) the value of the children of Israel to God [NOTE: This is shown through the fact that the Lord brought them out of the land of Egypt (an oft repeated fact), and that the Lord was separating them (a spiritual and not a physical separation) to be his special people], 3) the existence of sin in mankind (NOTE: The numerous commands in the book of Leviticus not only show us the greatness and holiness of God, but when seen from God's perspective it also shows us just how weak and sinful we are.), and 4) man could do something to stand right in the sight of the Lord. [NOTE: The repetition of so vast a number of statutes, rules, and regulations often bewilders people. So often we only see the fact that these only serve to point out the sins in our lives. This is not entirely true. In addition to showing our sins, the numerous laws also demonstrated that there was something that we could do about it. We could follow the commandments of the Lord because we recognized the love that God had for us in giving them to us. God was emphasizing that he was still concerned for his people. The law showed us our sin (Rom.4:15; 5:13; Gal.3:19, etc.) and was added because of sin (Gal.3:19). Note also that the book of Leviticus does not carry any action of the children of Israel. They are still camped at the base of Mount Sinai. (In the first chapter of Numbers we will learn that they have been there almost one year.)] Note that in vs.31 of ch.26 the Lord said that he would not accept the sacrifices of the children of Israel if they grew to be disobedient. God did not just want sacrifices...he wanted the people to have their hearts in service to the Lord. This point will be emphasized in Isaiah and Amos. Perhaps the greatest lesson learned from Leviticus is the fact that the children of Israel were privileged (by the ceremonies and the sacrifices which they kept) to have the Lord dwell in their midst. This aspect typifies the importance of the church today. The children of Israel had to do so much in order to have God dwell in the tabernacle (NOTE: See the number of times that the Lord said a certain command was in order to keep them from profaning the tabernacle.) Today in order to dwell in the presence of God forever we have to keep ourselves pure as well. The sacrifice of Jesus the Christ takes the place of all of these ordinances that they had to keep, but Christ will not save us unless we are obedient to the Lord's will.

ADDENDUM TO THE REVIEW OF LEVITICUS:

IF IT TOOK SO MUCH CEREMONY AND LEGISLATION TO MAKE THE CHILDREN OF ISRAEL "CLEAN" ENOUGH FOR THE LORD TO DWELL ONLY FIGURATIVELY IN THEIR MIDST (I.E. IN THE TABERNACLE), THEN THINK HOW "CLEAN" (PURE, HOLY, CONSECRATED, ETC.) WE AS CHRISTIANS WILL HAVE TO BE IN ORDER TO DWELL IN THE ACTUAL PRESENCE OF THE LORD IN HEAVEN. WHEN THIS IS CONSIDERED, IT BECOMES THAT MUCH MORE IMPORTANT THAT WE REALIZE JUST HOW MUCH THE SACRIFICE OF JESUS THE CHRIST SHOULD MEAN TO US. THE JEWS HAD TO KEEP ALL OF THESE ORDINANCES THAT WE SEE EXPLICATED IN THE BOOK OF LEVITICUS, BUT WE AS CHRISTIANS HAVE THE ULTIMATE SACRIFICE...JESUS DIED ONCE, FOR ALL, FOREVER...THERE IS NO NEED TO HAVE THE CONSTANT REPETITION OF THE SACRIFICES OF THE BULLS, GOATS, ETC. ALL WE NEED IS THE BLOOD OF JESUS. THAT GREAT SACRIFICE, WHICH IS INCOMPARABLY GREATER THAN ALL OF THE SACRIFICES OF THE OLD TESTAMENT, SHOWS US JUST HOW GREAT, HOLY, AND PURE GOD IS...HE IS SO HOLY THAT ONLY THE BLOOD OF JESUS CAN ENABLE US TO DWELL IN HIS PRESENCE (I.E. HEAVEN). THIS THEN IS THE ULTIMATE LESSON LEARNED FROM THE BOOK OF LEVITICUS.

NUMBERS

The book of Numbers gets its name from the numbering of the children of Israel that is found in the first few chapters. The book of Numbers also provides us with a listing of the duties of the different branches of the family of Levi, the order of camping, the order of marching, and further legislation on offerings, etc. In addition to this, the book also marks the beginning of the travels of the nation of Israel from Mount Sinai toward the land of Canaan (i.e. the promised land). This book includes the sins of the children of Israel with regard to 1) the desire for meats, 2) the desire to return to Egypt, 3) their murmurings against Moses and Aaron (and ultimately their murmurings against the Lord), 4) their failure to follow the Lord's instructions about going in to take the land of Canaan, and many others. The reason for their wanderings in the wilderness is also given in the book of Numbers. The book ends with the children of Israel in anticipation of going into the land of Canaan.

CHAPTER ONE

1. Notice that this book opens an account of actions which transpired almost one year after the children of Israel left the land of Egypt. (see vs.1)
2. The title of the book is derived from the numbering of the nation of Israel as mentioned in verse 2ff. Note that this poll was only for males 20 years old and up. This was the age required for men to go to war (vs.3).
3. Verses 5-15 describe the process by which the men were going to be counted.
4. The remainder of the chapter gives a detailed account of the actual number (vs.20ff) of the men from each tribe, and the appointment of the Levites (vs.47ff.).
5. Note: The Levites were not numbered because their service was over the tabernacle and not that of going to war. A separate numbering of the Levites will be noticed later (ch.3).
6. Note: The Levites were to camp about the tabernacle "that there be no wrath upon the congregation of the children of Israel:..." (vs.53). In a subsequent chapter we will see that the Levites will be separated specifically for the purpose of aiding Aaron and his sons in the priestly work. In order to serve..they were to be consecrated. Thus only they were allowed to come near to the tabernacle. They (i.e. all the Levites) formed a "buffer zone" between the tabernacle and the rest of Israel (see ch.2ff).
7. Note again (vs.54), that we see the children of Israel doing as the Lord commanded.

CHAPTER TWO

This entire chapter details how the children of Israel were to camp around the tabernacle. (See the chart on the following page.) In addition to the camping arrangement, this chapter also provides us with the method followed for traveling. Note vs.9,16,24,31. These verses describe the movements of the 4 large sections of the children of Israel. Verse 17 states that the tabernacle was moved between the 2nd and third ranks.