

LEVITICUS – PART 1

CHAPTERS 1 -7

One of the most unread books in the Bible

Levites & Sacrifices

Bible Study Aims

To present the “big picture” about:

- **GOD**
 - Character, Vision, Mission, Values
 - Strategy (Way)
 - CREATION
 - REDEMPTION
 - SANCTIFICATION
 - RESTORATION
 - GLORIFICATION
- **MANKIND**
 - ROLE – Worship & Service
 - FINDING & ENJOYING THE WAY, TRUTH, LIFE



1. PLOT

WHY WAS LEVITICUS WRITTEN?

- to show this embryonic nation how to live
- to define their special role/mission as a high priestly people
 - As God's sanctified people
 - As an example for humanity how to experience God's blessing.
- Leviticus is Israel's strategic handbook for that mission.

Gal -3:8 (KJV) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying, In thee shall all nations be blessed.*

- referring to Gen 18:18, 22:18, 26:4 -

CENTRAL ROLE OF WORSHIP

- pre-Exodus worship was a family affair
- head of each household acting as "priest" for his family.
- now with the Law and the Tabernacle came priests
- God appointed:
 - Aaron and his descendants to be priests ([Exodus 28:1](#))
 - the rest of the tribe of Levi to assist them ([Numbers 18:1-2](#)).
- So the duties of priests and Levites are key factors for success and a key part of Leviticus
- worship was (and is today) the key component in God's strategy – it must be done right – God's way

GOD'S TRAINING PROGRAM

Same strategy for all believers: redemption then sanctification

TRAINING OBJECTIVES (for them and us)

- **SIN** - need to avoid sin (& develop an awareness of law, sin, death, judgment etc)
- **SACRIFICES** - using visual illustrations
 - only perfect sacrifices are acceptable (no blemishes or defects)
 - learning of victory by substitution (eventually through Christ)
 - learn about “atonement” (transfer of guilt and sin)
- **HOLINESS** - to learn to embrace holiness in one's relationship with God
- **REVELATION** – to gain more revelation of God's nature and holiness
- **WORSHIP** - need to learn & practice priesthood and worship

GOD EMPHASISES HOLINESS IN LEVITICUS

- *"the LORD said"* - >50 times (more than any other Bible book)
- "I am the Lord" or "I am the Lord your God." – 45 times
- *"holy"* (in its various forms) - > 100 times (more than)
- *"Be holy, for I am holy"* – 5 times
- *"Sacrifice"* occurs 42 times
- *"Priest"* 189 times
- *"Blood"* 86 times

Note: Leviticus is the foundation for the book of Hebrews

Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

WHAT IS HOLINESS?

- to be separate or sacred
- to be set apart for specific purpose
- conformity of our heart and life to the purity of God's moral and worship standards.

HOW CAN WE BECOME HOLY?

- “How can an unholy people approach a holy God?”
- the only way to God is by sacrifice
- Then (and only then) the only way to walk with God is by separation
- All the sacrifices in Leviticus point to the “the Lamb of God, which taketh away the sin of the world.” (John 1:29)

Leviticus Portrays Christ

TODAY

- **5 Offerings** (burnt, grain, peace , sin, guilt) - more on this later – but each one typifies:
 - the person and work of Christ in His sinless life
 - His submission to the Father that we might have fellowship with God.

NEXT TIME

- **High Priest** - type of Christ as Priest
- **7 Feasts** – prophetic of the Saviour.

Structure of Leviticus – By Purpose

1. Sacrifice (public worship)

- Holy sacrifices to a Holy God (1-16)
 - A. The Laws of Sacrifice for Approach to God (1-7)
 - B. The Laws of Consecration of the Priests (8-10)
 - C. The Laws of Purity (11-15)
 - D. The Laws of National Atonement (16)

2. Sanctification (private worship)

- Holy Living before a Holy God (17-27)
 - A. The Laws of Sanctification for God's People (17-20)
 - B. The Laws of Sanctification for God's Priests (21-22)
 - C. The Laws of Sanctification in Worship (23-24)
 - D. The Laws of Sanctification in the Land of Canaan (25-26)
 - E. The Laws of Sanctification and Vows (27)

Structure of Leviticus – By Chapter & Topic

OFFERINGS	PRIESTS	ORDERLY LIVING	OBEDIENCE & DISOBEDIENCE	REDEMPTIVE GIVING
<u>Leviticus 1-7</u>	<u>Leviticus 8-10</u>	<u>Leviticus 11-15</u>		
<u>Leviticus 16-17</u>		<u>Leviticus 18-20</u>		
	<u>Leviticus 21-22</u>			
<u>Leviticus 23-25</u>			<u>Leviticus 26</u>	<u>Leviticus 27</u>
12 Chapters	5 Chapters	8 Chapters	1 Chapter	1 Chapter

2. PERIOD

TIMELINE

4104 BC

Creation

2448 BC

The Flood

2093 BC

Call of Abraham (355 years after Flood)

1917 BC

Birth of Joseph

1898 BC

Joseph to Egypt (Egypt only 550 years old)

1876 BC

Jacob & family to Egypt

1824 BC

Death of Joseph

1526 BC

Birth of Moses

1446 BC

The Exodus & Leviticus (Moses is 80)

1405 BC

Israel enters Canaan

1051 BC

Othniel, 1st Judge

- The events in Leviticus cover about **one month** in 1446 B.C., after the giving of the law at Mount Sinai ([Exodus 20](#)).
- Moses probably recorded the events and the directives from God shortly after they occurred.
- clear indications in the text that Leviticus was written at Sinai ([Lev 25:1](#); [26:46](#); [27:34](#)).

3. PLACES



Egypt

Sinai

Midian

Mt Sinai Area

RED SEA

Mt Maqla – Holy Sinai

Mt Lawz

Mt Horeb &
Burning Bush
area

Moses Altar & Holy
Precinct

Wadi Maqla

No-go
Line

Moses climb to meet
God from final
campsite

Sinai Campsite

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Image U.S. Geological Survey

Data SIO, NOAA, U.S. Navy, NGA, GEBCO

28°35'40.79" N 35°22'49.37" E elev 1550 m

Source Acknowledgment:

This slide is based on a slide prepared by Trevor Harris, a well known bible researcher based in Adelaide. It is recommended that you visit his website WWW.KEYLINECHRISTIANRESEARCH.COM and subscribe to his blog updates. His new book "PROVING BIBLICAL NAZARETH" is being released in early 2017, and is sensational. Other books are in the pipeline, including one showing his mapping of the Exodus journey in more detail.

4. PEOPLE

MOSES' Perspective

Rescued from river; raised as royalty ([Exodus 2:3-10](#))

Flees to Midian – **Age 40-80**([Exodus 2:11-15](#))

Called to lead Israel – **Age 80** ([Exodus 3-4](#))

LAST PRESENTATIONS

The Exodus; crossing Red Sea ([Exodus 12:31-42](#); [Exodus 13:17-14:31](#))

Brings water from rock ([Exodus 17:1-7](#))

Fights the Amalekites

Receives law at Sinai ([Exodus 19-31](#))

Supervises building of Tabernacle ([Exodus 36-40](#))

THIS PRESENTATION – Instructions about public & private role (worship and service) – 1 month

NEXT PRESENTATIONS

Sends spies into Canaan ([Numbers 13](#))

Announces 40 years of wandering ([Numbers 14:26-39](#))

Forbidden to enter Canaan ([Numbers 20:1-13](#))

Bronze serpent ([Numbers 21:4-9](#))

Farewell address ([Deut. 1-33](#)) – **Age 120**

AARON's Perspective

Appointed to speak for Moses ([Exodus 7:1](#))

In Egypt

His rod becomes a serpent ([Exodus 7:8-13](#))

At Mt Sinai

Appointed high priest ([Exodus 28:1](#))

Makes golden calf ([Exodus 32:2-4](#))

Learns about being High Priest, worship & personal & public service responsibility (Leviticus)

NEXT PRESENTATION

Departure from Mt Sinai

Speaks against Moses ([Numbers 12](#))

His rod buds ([Numbers 17](#))

Excluded from Promised Land ([Numbers 20:12](#))

Dies at Age 123 ([Numbers 20:27-28](#); [Numbers 33:39](#))

Buried on Mt Hor

Aaron, the High Priest



**Already kitted out in his uniform of office
- in Exodus.**

**Waiting to be told his responsibility and
duties
- in Leviticus**

Aaron as High Priest is a Type of Christ – THE High Priest

Romans 8:34 Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Hebrews 9:11-12 ¹¹ But when Christ appeared as a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; ¹² and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

5. PLAY

THE STORY SO FAR

Back in Egypt

Exo 4:22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is my son, even my firstborn:*

Exo 4:23 And I say unto thee, Let my son go, **that he may serve me:** and if thou refuse to let him go, behold, I will slay thy son, *even thy firstborn.*

Exo 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, **that they may hold a feast unto me in the wilderness.**

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THE EXODUS TRIP & CLASSROOM

- ALL ABOUT STRATEGY ALIGNMENT

No.		No.	Travel
1	Rameses	2	
2	Succoth	5	65
3	Etham	9	58
4	Migdol	11	20
5	Red Sea	12	12
6	Marah	19	83
7	Elim	27	193
8	Red Sea	29	21
9	Wilderness of Sin	31	28
10	Dophkah	39	21
11	Alush	40	17
12	Rephidim (Meribah)	42	16
13	Wilderness of Sinai	45	25

GATE
PASSOVER
PILLARS

BAPTISED
(IN CLOUD &
SEA)
WATER

MANNA
WATER
GLORY
LAW

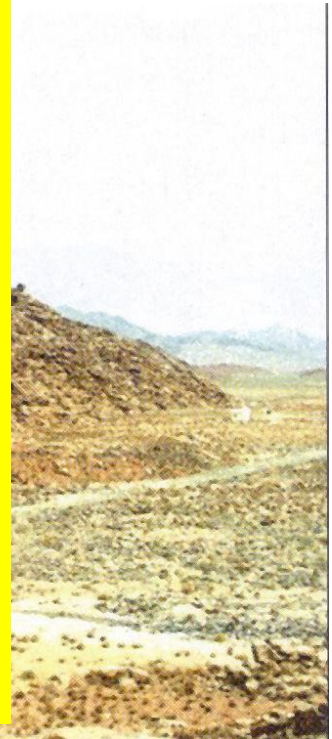
LAW



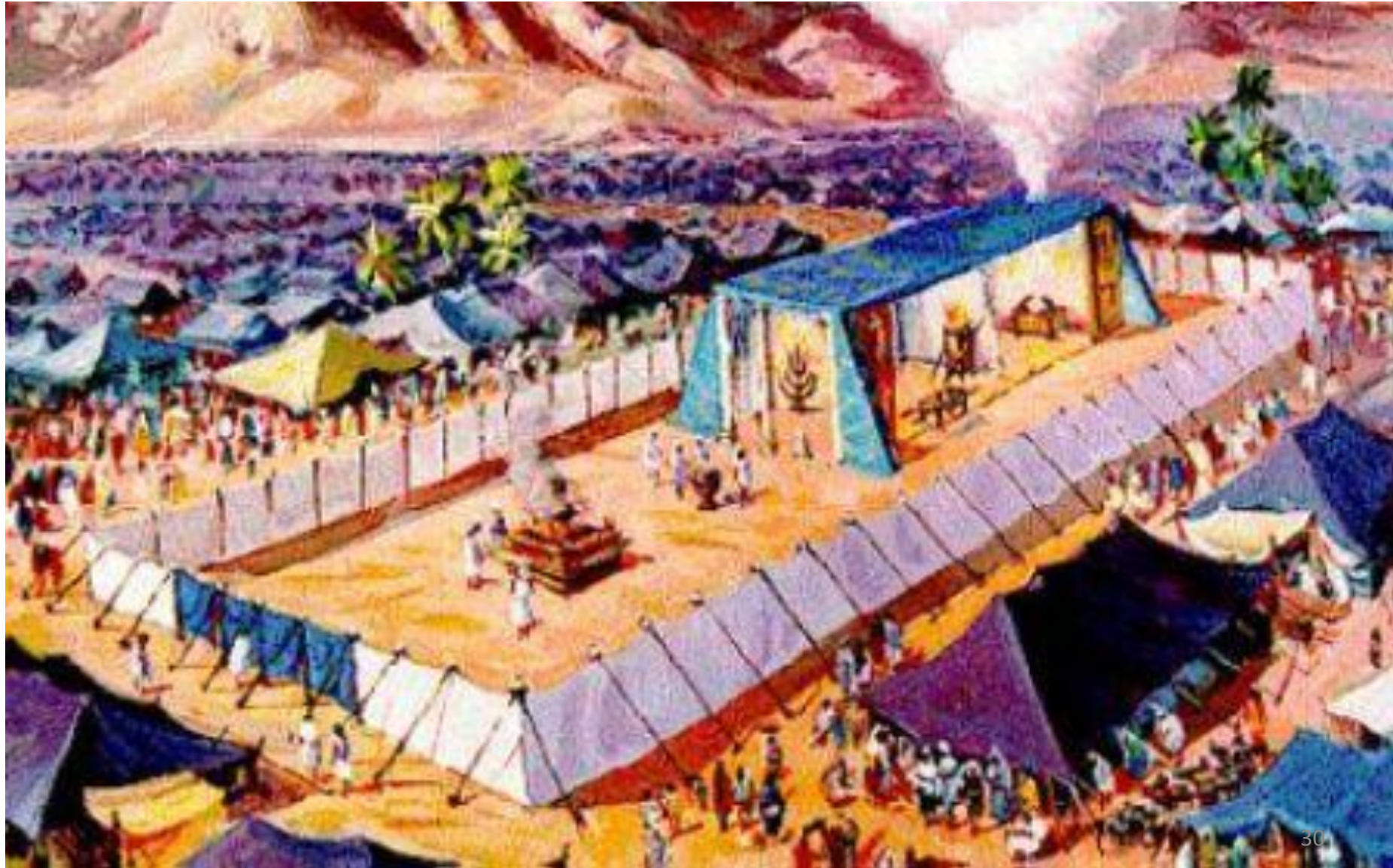
Experience of Glory

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THEN THE TABERNACLE – WHY?





**GOD'S VISUAL AID FOR APPROACH & BLESSING – VERY IMPORTANT.
WHAT CAN YOU REMEMBER ABOUT IT?**



	OUTER COURT			HOLY PLACE			HOLY OF HOLIES
ITEM	Door	Altar	Laver	Candlestick	Bread	Incense	Ark, Mercy Seat
JESUS	The way	Cross/Saviour	Cleansing	Light	Bread	Intercessor	Mercy, communion
WITNESS		Blood	Water	Spirit (oil, manna, incense)			
STRATEGY		Redemption	Sanctification, Restoration (the blessing way)				
US	Yield	Repent & believe	Baptism/feet	Led by	Feed on	Pray	Meet with

“... In every place where I record My name and cause it to be remembered I will come to you and bless you.”

Exodus 20:24 (AMP)

That verse was when God told Moses to build an altar or earth, as Moses was coming down from Mt Sinai with the tablets of stone (the 10 commandments)

Interesting Questions:

- do you think that was the only place God recorded His name?
- do you think it might apply to other places too? (eg. To do with Christ's annunciation, birth, baptism, ministry, crucifixion, resurrection, ascension – in both the NT & OT)
- do you think it applies to the tabernacle and its component pieces?
- if God records and remembers them - what about us remembering them too?
- are names important (people, places, tabernacle & temple items, dress, rituals)?

- The story of Leviticus picks up where Exodus left off.
- Israel is still camped out at the base of Mount Sinai, and they will remain there all through the Book of Leviticus.

“And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying...” (Leviticus 1:1)

- Then Leviticus defines for this redeemed people how to maintain proper fellowship with their glorious God who now dwells among them.

PART 1: SACRIFICES

HOLY SACRIFICES TO A HOLY GOD

(all about Public Worship)

5 OFFERINGS – SESSION 1 OF 3 ([Leviticus 1-7](#))

To maintain fellowship ([Leviticus 1-3](#))

Burnt offering ([Leviticus 1](#))

Grain offering ([Leviticus 2](#))

Peace offering ([Leviticus 3](#))

To restore fellowship ([Leviticus 4:1-6:7](#))

Sin offering ([Leviticus 4:1-5:13](#))

Guilt offering ([Leviticus 5:14-6:7](#))

Further regulations for the offerings ([Leviticus 6:8-7:38](#))

First 3 of the 5 offerings

TO MAINTAIN FELLOWSHIP

- Israel's initial relationship with God as His redeemed people had been established through the Passover sacrifice on the night of their deliverance from Egypt.
- The offerings presented at the Tabernacle were the means of maintaining that relationship between the Israelites and their God

“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.”

(Leviticus 1:2)

- The sacrificial system was an essential element of the Mosaic covenant, because it was impossible to live up to the requirements of the law.
- Sin was dealt with through sacrifice.
- not the beginning of God’s sacrificial system. Adam knew (Gen 3:21), Cain and Abel (Gen 4:3-4), and Noah (Gens 8:20-21).

THE FIRST 3 OFFERINGS – COMMON THEMES

- Peace with God was the goal of all the sacrifices.
- The first three offerings presented in Leviticus were offerings of worship that were made in communion and to celebrate communion with the Lord. “Of a sweet savor unto the LORD.” (Lev 1:9)
- Each of these offerings reveals what is essential for or what results from a relationship between a redeemed sinner and a holy God
- In the revelation of the first three offerings, God described the most valuable sacrifice first and then the less valuable.

- The main lesson to be learned is that Jesus has fulfilled every sacrifice for us:
- *“By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb 10:10-12)*

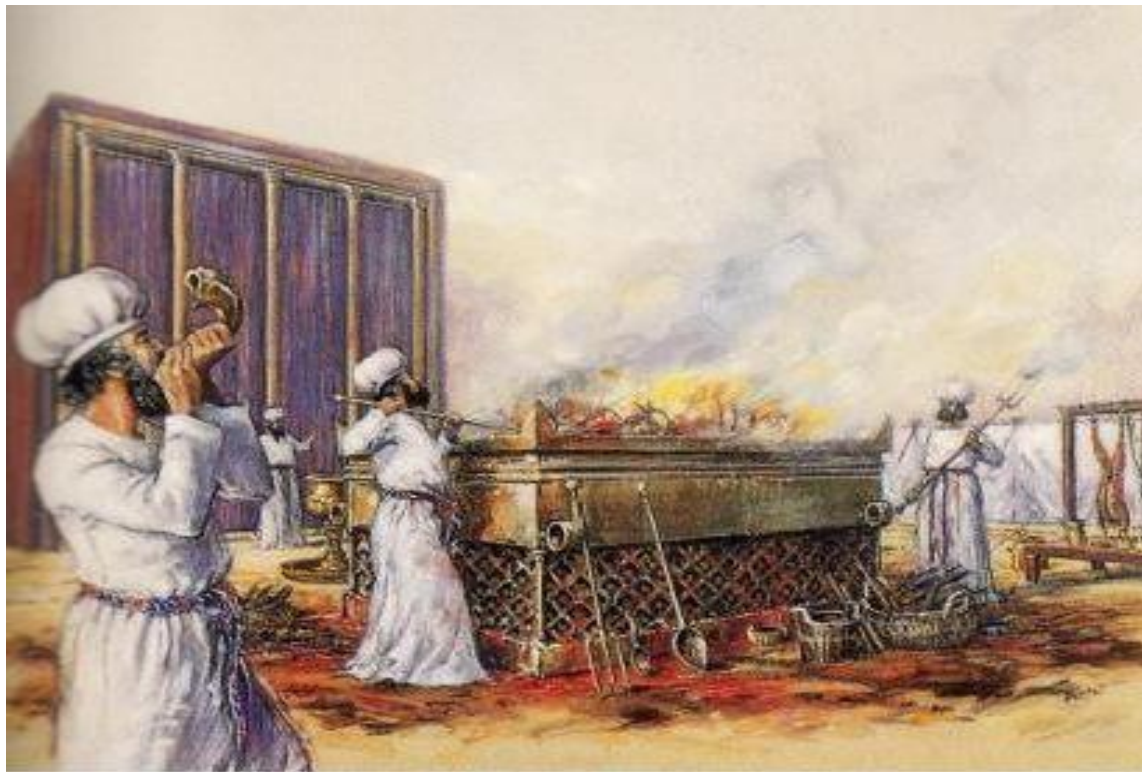
1. Burnt Offering

Leviticus 1:1-17

Moses begins Leviticus by telling the children of Israel what God "called to Moses from the Tabernacle" concerning worship.

- First, the burnt offering:
 - the animal offered is to have no physical defects
 - the person offering it must lay his hand on its head to symbolize that its death will serve as his substitute.

- The burnt offering (in Greek, holokautoma, from which we get the word "holocaust") was for atonement:
 - by expressing the offerer's complete consecration to Yahweh (cf. Matt. 22:37; Rom. 12:1-2)
 - provided a way for God's complete acceptance of the worshiper.
- The burnt offering was more about total surrender to God than about sin.



The priests offered a burnt offering every morning and every evening, and more frequently on holy days.

- The idea behind the Hebrew word for atonement (kâphar) is to cover. The idea is that an individual's sin is covered over by the blood of the sacrificial victim.
- The word kâphar is used almost fifty times in Leviticus
- But there is a difference between the Old Testament idea of atonement and the New Testament idea.
 - In the Old Testament, sin is “covered over” until redemption was completed by Jesus on the cross.
 - In the New Testament, sin is done away with - and a true “at-one-ment” was accomplished by Jesus’ sacrifice.



- The animal must not have any obvious defect. God would not accept a defective sacrifice.
- Israel did not always live up to this standard, and much later the Prophet Malachi rebuked Israel for offering God sub-standard sacrifices:

“And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.” (Mal 1:8)

- *“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.” (Lev 1:4)*
- It was not enough that the victim merely died. The one receiving atonement had to actively identify himself with the sacrifice.
- In the same way, it is not enough to know that Jesus died for the sins of the world. The one who would receive His atonement must “reach out” and identify himself with Jesus.

JESUS FULFILLED THE BURNT OFFERING

Jesus fulfilled this standard perfectly, being a sinless and pure sacrifice without blemish (John 8:29, 8:46, 14:30, and 15:10).

“...and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor.” (Eph 5:2)

2. Grain offering (meal, meat, firstfruits)

[Leviticus 2:1-16](#)

- This offering was an expression of thanksgiving for God's daily provision of food.
- The worshiper was to take some fine flour, pour olive oil on it, and give it to the priest, who then would burn it.
- No yeast or honey was allowed, but salt was always to be added.
- Salt, as a preservative, was a reminder of God's covenant faithfulness.
- Any parts of the offering not required to be burned on the altar were to be gifts for the priests.

- In the KJV the "meat offering" is from the Old English use of the word meat as meaning food.
- A meal offering always followed the official daily burnt offering (cf. Num. 28), and it often accompanied a peace offering (cf. Num. 15:3-5; 2 Kings 16:33).

- It symbolized the sacrifice and commitment of one's person and works to God as well as the worshiper's willingness to keep the law
- The offering itself was the fruit of human labor. Man cultivates the ground to provide for the needs of man—his own needs and the needs of other people. The grain or flour from which the "staff of life" comes symbolized what God enabled man to produce.
- The meal offering appears to have been acceptable only when offered with the burnt offering. This indicated that one's works were acceptable to God only when they accompanied the offerer's consecration of himself to God.

- No matter what its form, the grain offering had to be prepared at home.
- The addition of leaven or honey was prohibited. Leaven symbolized sin, and honey was a favorite appeasement tool offered in almost all pagan nations in their sacrifices.
- Each grain offering must include salt.
- Salt was very valuable in the ancient world. One of its most important roles was as a preservative. This function was symbolically associated with the concepts of perseverance and endurance “neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering:” (Lev 2:13)
- The idea of the covenant of salt is repeated in Numbers 18:19 and 2 Chronicles 13:5.

JESUS FULFILLED THE GRAIN (FIRSTFRUITS) OFFERING

1Co_15:20 (KJV) But now is Christ risen from the dead, *and become the firstfruits of them that slept.*

1Co_15:23 (KJV) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

3. Peace Offering

[Leviticus 3:1-17](#)

- The peace offering was a voluntary offering to bring about peace, or fellowship, with God.
- It could be a bull, cow, lamb, or goat.
- In each case, however, the animal had to be blemish-free, and its blood was to be sprinkled on the sides of the altar.

- It represented the fellowship between God and man that resulted from the relationship that God had established with the redeemed individual. Peace and fellowship resulted from redemption, and this act of worship highlighted those blessings from God.
- This was not an offering to make peace with God (this was the purpose of the sin offering of chapter four), but an offering to enjoy the peace of God.
- Jesus is our source of peace. (Eph 2:14; John 14:27)

- This was an optional sacrifice; an Israelite could bring it if and when he felt like it.
- Thus it was not one of the offerings that the priests presented daily in the tabernacle, though God ordered its presentation at the feast of Pentecost (a.k.a. Harvest, Weeks; 23:19).

- In contrast to the burnt offering, a peace offering sacrifice could be either a male or female animal. However, the animal still had to be without blemish.
- The greatest peace offering ever made happened when Solomon dedicated the temple, offering 22,000 cattle and 120,000 sheep (1 Kings 8:63).

- All the participants fed together on this sacrifice: the offerer, the priest, and God (symbolically). Eating together symbolized fellowship.
- All the fat of the peace offering was to be consumed upon the altar: “*all the fat is the LORD's.*” (Lev 3:16)
- In the Scriptures, fat is used as a symbol of the richness of life. Thus this symbolizes that all richness belongs to Him, and comes only from Him.

- JESUS FULFILLED THE PEACE OFFERING

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom 5:1)

Next 2 of the 5 offerings

TO RESTORE FELLOWSHIP

Leviticus 4:1-35 *The sin offering.* The sin offering applied to four kinds of people, all of whom had sinned unintentionally. The sacrifice differed slightly depending on whether the offender was a priest, another leader, a member of the community, or the whole nation, but in each case the sacrifice would "make atonement" for the sin ([Leviticus 4:20](#), [26](#), [31](#), [35](#)).

Leviticus 5:1-13 *More sin offerings.* Additional sin offerings were prescribed for three kinds of people: those who refused to tell what they knew about a crime; those who touched some unclean thing; and those who had made rash vows.

1. Sin (Purification) offering

- The purpose of the sin offering was, *“If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:”* (Lev 4:2)
- There were two types of occasions that called for the sin offering: unwitting or inadvertent sins (ch. 4) and sins of omission (5:1-13).
- Primarily, this sacrifice covered sins that sprang from the weakness of the flesh (cf. Num. 15:27-29)
- It served for cleansing and purification. Jesus fulfills that role today: *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”* (1 John 1:9)

- The contrast to an unintentional sin is to sin *presumptuously* (Numbers 15:30). Literally, this was “to sin with a high hand.” In other words, in haughty, defiant rebellion against God.
- There was no atonement available for the one whose heart was so defiantly turned against the LORD in presumptuous sin. If your heart wasn’t turned towards the LORD, then all the animals in the world sacrificed on your behalf did you no good.
- Such a sinner was “cut off from among his people” (Num. 15:30-31).
- Very similar to the idea in 2 Thess 3:6, “*that ye withdraw yourselves from every brother that walketh disorderly,*”

JESUS FULFILLED THE SIN OFFERING

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor 5:21

2. Trespass (guilt) offering

[Leviticus 5:14-6:7](#)

- The guilt offering differed from the sin offering in that it was to be preceded by restitution for the wrong done.
- Whether the sin was intentional or unintentional, the penalty was the same:
 - full restitution plus
 - a 20 percent penalty (*Lev 5:16*) plus
 - the sacrifice of a ram.

*“If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD”;
(Lev 5:15)*

- used when someone had sinned in regard to the holy things.
- this included of some type of desecration of the tabernacle or its associated items.

JESUS FULFILLED THE GUILT OFFERING

*“Who was delivered for our offences, and
was raised again for our justification.”*

(Rom 4:25)

- Christians do not need to try to compensate God for our offenses against Him since He has accepted the sacrifice of Jesus Christ as full payment for our debts (cf. 2 Cor. 5:19; Eph. 2:1; Col. 2:13).
- Nevertheless we have a responsibility to recompense others against whom we trespass (cf. Matt. 5:23-24; 6:12).

Is Restitution/Reparation evidence of true repentance?

- or what value is there in restitution/reparation?

Mat 3:8 Bring forth therefore fruits meet for repentance:

Mat 5:23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Mat 5:24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Mat 6:12 And forgive us our debts, as we forgive our debtors.

Luk 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him fourfold*.

Luk 19:9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

FURTHER REGULATIONS ABOUT OFFERINGS

[Leviticus 6:8-7:38](#)

- Further regulations were given for each offering
- the section for each beginning with the phrase "These are the instructions regarding":
 - burnt offering ([Leviticus 6:9-13](#))
 - grain offering ([Leviticus 6:14-23](#))
 - sin offering ([Leviticus 6:24-30](#))
 - guilt offering ([Leviticus 7:1-10](#))
 - peace offering ([Leviticus 7:11-21](#))
- also regulations concerning what was to be done with the portion of the sacrifices not actually offered.
 - [Leviticus 7:22-25](#) specifies that the fat portions of the sacrifice were reserved for the Lord and were not for human consumption.
 - [Leviticus 7:28-36](#) stresses the portion that was to go to the priests.

NEXT PRESENTATION(S) ON LEVITICUS

1. Sacrifice (public worship)

- Holy sacrifices to a Holy God (1-16)
 - A. The Laws of Sacrifice for Approach to God (1-7)
 - B. The Laws of Consecration of the Priests (8-10)
 - C. The Laws of Purity (11-15)
 - D. The Laws of National Atonement (16)

2. Sanctification (private worship)

- Holy Living before a Holy God (17-27)
 - A. The Laws of Sanctification for God's People (17-20)
 - B. The Laws of Sanctification for God's Priests (21-22)
 - C. The Laws of Sanctification in Worship (23-24)
 - D. The Laws of Sanctification in the Land of Canaan (25-26)
 - E. The Laws of Sanctification and Vows (27)

6. PRINCIPLES

Many principles already expressed, including:

- Need to know God's strategy & requirements of us
- Need for training
- Need to know, remember and apply scripture
- Need to be able to see Christ in all scripture
- Need to be holy - 'Be holy, for I am holy' (1 Pet.1:16).
- Need to express this holiness in holy living
- Need to understand sanctification is by obedience