



CHRISTIANITY WITHOUT THE RELIGION

BIBLE SURVEY

THE UN-DEVOTIONAL

LEVITICUS
& HEBREWS

Week 1

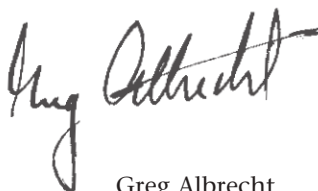
Before You Begin Your Journey...

Why study Hebrews and Leviticus together? Because Hebrews is a new covenant commentary on the old covenant book of Leviticus. Throughout Leviticus the *one true* God contrasts his moral and ethical laws with those of pagans who worship many gods, and who are often immoral and corrupt. God insists that he is holy God and that the people of Israel must also be holy. Accordingly, God gives in Leviticus a system of sacrifices, offerings and rituals to symbolically and temporarily cleanse the people from sin. But animal sacrifices were not the ultimate answer to sin. The final, once-and-for-all answer was (and is!) the cross of Christ.

After Jesus' death and resurrection, the Temple continued to stand for several decades. The book of Hebrews speaks to Jewish Christians in Judea living in the religious shadow of the Temple. It was far easier for them to put their faith in tradition than in Jesus.

Apart from the Lord's Supper and baptism, Christianity offered comparatively little ritual. Jewish Christians felt drawn to the old days, laws and rituals with the security they seemed to offer. The new covenant seemed so weak by comparison—even though they wanted to believe Jesus was the Messiah. This was the reason the Temple had to be destroyed, as Jesus prophesied.

The book of Hebrews demonstrates that the old covenant was merely a shadow of the reality that Jesus brought—that Jesus fulfilled all of the old covenant—that Jesus is superior to everything that the old covenant offered—that Jesus was our complete and sufficient sacrifice once and for all—that Christians live, not under grace *and* law, but by *grace alone, faith alone* and *Christ alone*.



Greg Albrecht
President, Plain Truth Ministries

How to Use the CWR Bible Survey...

1—Read and study at your own pace. This is a devotional. It is designed to help you consider and ponder the great truths of God's written revelation. It is designed to help you worship and come to know God. If you get behind, you can always catch up.

2—We suggest you set aside a special time for the *CWR Bible Survey* every day. We recommend allowing 30-45 minutes, but even if you can only spare 15 minutes, try to make it part of your regular schedule.

3—You will need a good Bible. This might be an excellent time for you to consider purchasing a new Bible. Plain Truth Ministries recommends the *New King James Study Bible* published by Thomas Nelson and the *New International Version Study Bible* published by Zondervan.

4—Always read the assigned passage of the daily lesson in your Bible first. Each daily lesson builds upon the portion of the Bible being covered that day. You may want to begin by praying about what God has in store for you as you read, and then look at the questions and background information.

5—Consider the format of each daily lesson. Almost every daily lesson will include:

- **Opening Up to the Word** —a section designed to help you open your mind to the teaching God has inspired.

- **Digging Into the Word**—this section will encourage you to get your nose into the Bible and think deeply about what it says.

- **Living Out the Word**—here you will be challenged to consider the practical implications for your life. How does this passage help you live?

- **Window On the Word**—will offer key insights to help you more clearly understand the daily Bible passage.

6—After you finish the daily lesson, take some quiet time. You may simply think, look out the window, take a walk, or even get down on your knees. But use this time to let this daily lesson sink in. Ask God to show you what he wants you to understand from your reading and study.

7—Consider the *CWR Bible Survey* for small groups in which you may be involved. Tell your friends about it. If you are involved in a small group that meets for prayer and Bible study, introduce your group to it. Many are seeking an easy-to-read guide to help them understand the Bible and to help them know God. the *CWR Bible Survey* can do that!

8—Remember that while we may refer to the Bible as the word of God—the Eternal Word of God is noneother than Jesus, who inspired the Scriptures to be written by human instruments. Words on paper may tell us about him—but it is not the words that we worship—it is Jesus Christ, the Eternal Word.

•Abbreviations Used in the *CWR Bible Survey*—

Genesis	Ge	Nahum	Na
Exodus	Ex	Habakkuk	Hab
Leviticus	Lev	Zephaniah	Zep
Numbers	Nu	Haggai	Hag
Deuteronomy	Dt	Zechariah	Zec
Joshua	Jos	Malachi	Mal
Judges	Jdg	Matthew	Mt
Ruth	Ru	Mark	Mk
1 Samuel	1Sa	Luke	Lk
2 Samuel	2Sa	John	Jn
1 Kings	1Ki	Acts	Ac
2 Kings	2Ki	Romans	Ro
1 Chronicles	1Ch	1 Corinthians	1Co
2 Chronicles	2Ch	2 Corinthians	2Co
Ezra	Ezr	Galatians	Gal
Nehemiah	Ne	Ephesians	Eph
Esther	Est	Philippians	Php
Job	Job	Colossians	Col
Psalms	Ps	1 Thessalonians	1Th
Proverbs	Pr	2 Thessalonians	2Th
Ecclesiastes	Ecc	1 Timothy	1Ti
Song of Songs	SS	2 Timothy	2Ti
Isaiah	Isa	Titus	Tit
Jeremiah	Jer	Philemon	Phm
Lamentations	La	Hebrews	Heb
Ezekiel	Eze	James	Jas
Daniel	Da	1 Peter	1Pe
Hosea	Hos	2 Peter	2Pe
Joel	Joel	1 John	1Jn
Amos	Am	2 John	2Jn
Obadiah	Ob	3 John	3Jn
Jonah	Jnh	Jude	Jude
Micah	Mic	Revelation	Rev

LEVITICUS and HEBREWS

The Covenants
and Christ

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Introduction to Leviticus

Authorship: None of the first five books of the OT (the Pentateuch) name their authors. However, Hebrew and Christian tradition has held that Moses was the primary author and compiler of Leviticus and most of the Pentateuch.

Date: It's not easy to assign a firm date for the composition of Leviticus, as that depends on dating the Exodus, among other things. If the Exodus from Egypt occurred around 1440 B.C., then the bulk of the material for what is today known as Leviticus dates to around 1400 B.C. If the Exodus from Egypt occurred around 1290 B.C., then the bulk of the material dates from the 13th century B.C. A more detailed discussion can be found in the Introduction to Exodus, in Volume 3 of the *CWR Bible Survey*.

Setting and purpose: Unlike Genesis (with its movement from the Garden of Eden, Ur, Haran, Canaan, Egypt) or Exodus (with its movement from Egypt to Sinai), there is no geographical movement of the nation of Israel in Leviticus. But Leviticus picks up thematically where Exodus leaves off, with the consecration of the Tabernacle and priests for worship and the people still gathered at Mount Sinai. Whereas in Genesis the focus is on God *creating* a people, and in Exodus on God *redeeming* a people, in Leviticus the focus is on God, through Moses, *teaching* the people. Leviticus teaches why and how a people created and redeemed by a holy God should live a holy life. That holiness had its ritual observances and practical consequences.

Distinctive features: What makes Leviticus distinct is the emphasis on how a created and redeemed people approach a holy God. This *sanctification* (setting apart for holy use) of the people involved cleansing, laying on of hands, incense, bloody animal sacrifices and priestly intercession. The word *holy* and its derivatives occur 77 times in Leviticus, more often than in any other book of the Bible. There were dire consequences for misusing holy things.

To help understand why God instituted such a worship system for the Hebrews, it is important to keep in mind the cultural

context. The Hebrews were a slave people coming out of idolatry in a region surrounded by pagan worship, involving rituals and sacrifices. Set against this background, God created a system of worship for the Hebrews that they could understand. This system of worship was strict enough to guard against pagan deviation.

Leviticus should be read in the context of the book of Hebrews. Holiness appears to be more of a burden than a blessing under the old covenant. But, as the book of Hebrews shows, holiness or acceptance with God is not something achieved by the people of God on their own merit or conferred on them by the priestly actions of human mediators. Holiness is a gift from God, attributed or credited to the person who accepts Christ as the great high priest—who died on the cross, was raised from the dead and is seated on high, interceding on the sinner's behalf.

We hope that you will get a sense of how repetitive, difficult and tedious the old covenant system was as you study Leviticus. By contrast, the book of Hebrews will refresh you as you comprehend and appreciate that Christ has fulfilled the old covenant.

Outline:

Day	Text	Theme
1-4	Lev 1:1–7:38	Ritual Sacrifices
5	Lev 8:1–10:20	Consecrated Priests
6-9	Lev 11:1–15:33	Holy Living
10	Lev 16:1–17:16	Day of Atonement and Corporate Worship
11-13	Lev 18:1–20:27	Keeping the Law
14-16	Lev 21:1–25:55	Feast Days and Other Events
17-18	Lev 26:1–27:34	God Rewards and Redeems His People

*“If he offers an animal
from the flock as a
fellowship offering to the
Lord, he is to offer a male
or female without defect.’”*

Leviticus 3:6

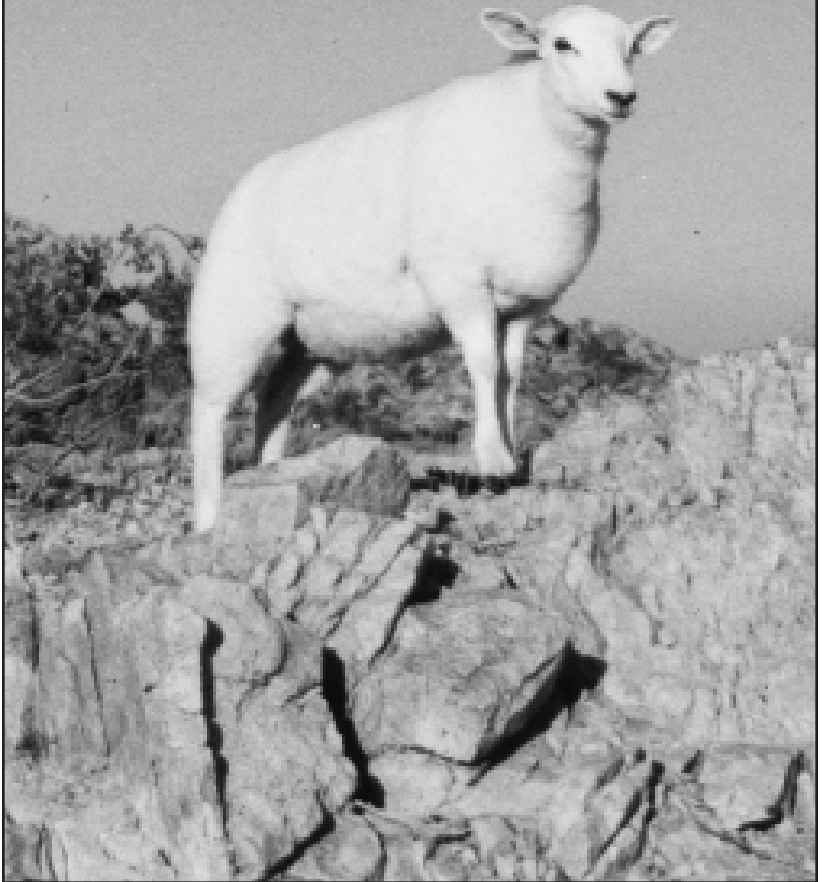


Photo by Barry Stahl—PTM

Shedding of Blood

DAY 1

Leviticus 1:1–3:17

Have you ever killed an animal—or have you seen an animal slaughtered? How did you feel about it?

1. Open your five senses. What do you see, hear, smell, touch and taste in these three chapters?
2. Animals were precious to Israelites as a source of food and income. Why were they instructed to offer so many animals to God? (a) devotion to God, (b) as food for God, (c) as atonement for sin. What provisions did the law make for the wealthy? For the poor?
3. Why did Aaron and his sons get leftovers in one case (2:3, 10), but burn the entire offering in another case (1:13)? (a) health, (b) environment, (c) to worship—the smoke and aroma rose up to God in heaven, (d) to signal total sacrifice.
4. Why only animals “without defect” (1:3, 10; 3:1, 6)? (a) God wanted their best, not something they wanted to get rid of, (b) a perfect animal typified God’s perfect sacrifice, (c) God only accepts perfection.
5. Why such strict rules about worship offerings? (a) it showed equality before God, (b) it kept everyone in line, (c) it showed they meant business with God, (d) structured worship eliminated distractions, (e) God demands order.

1. Under the new covenant, does our money and time take the place of sacrifices? Or have all sacrifices been replaced by the cross of Christ?

2. The Israelites believed their offerings were like “an aroma pleasing to God” (Lev 1:9, 13, 17; 2:2, 9, 12; 3:5, 16). Under the new covenant, we live in Christ, who has offered himself on our behalf. Our time, talents and treasure are his, and we use them for his purposes.

OPENING
up to the Word

DIGGING
into the Word

LIVING
out the Word

DAY 2

Sorry, I Didn't Mean To

Leviticus 4:1–5:13

OPENING
up to the Word

Is it true that “ignorance is bliss”? Have you ever paid a penalty even though you were ignorant of the rules?

DIGGING
into the Word

1. What happened when someone sinned unintentionally?
2. Did it matter *who* sinned? What difference did it make in the sacrificial system if the sinner was the priest (4:3-12)? A community leader (4:22-26)? A common Israelite (4:27-31)? The whole Israelite community (4:13-21)?
3. How were the people made aware of their unintentional sins (4:13-14, 23, 28)? How was the priest made aware of his own sin?
4. Did these sacrifices actually make the sinner right with God? Clue: Heb 9:9-10.
5. People are to take responsibility for doing wrong by paying according to their means (5:1-13). Why was that important? (a) it made reparations affordable to all, (b) people could buy their way out of trouble, (c) everyone was able to learn a lesson.
6. How is Jesus' death like, and unlike, this sin offering?

LIVING
out the Word

1. Do you feel that religion at large treats the offerings of the poor or inconsequential with equal respect to those of the rich or powerful?
2. Does your own attitude need to be changed toward those who sin? Toward your *own* sins?
3. Is there anything a Christian can do to make things right after committing an unintentional sin? Would the remedy be different if it were an *intentional* sin? Clue: Jas 2:10.
4. Have you accepted Jesus' payment for all of your sin, or are you still trying to appease and please God with your own sacrifices?

What, Me Worry?

DAY 3

Leviticus 5:14–7:38

If you were a priest at the time of Moses, what would bother you most? (a) killing an animal, (b) handling blood, (c) eating the leftovers, (d) cleaning the dishes, (e) stoking the fires, (f) remembering the script, (g) believing these rituals made a difference.

1. What distinguished the guilt offering (5:14–6:7) from the sin offering? When was restitution required?
2. Why keep the fires burning continually (6:8-13)?
3. What portions of the sacrifices were reserved just for the priests and why (6:14–7:37)?
4. What were the consequences of misusing holy things?
5. Why were the people forbidden from eating any fat or blood (7:22-27; see 3:17; 17:11-12)?

1. The guilt offering was holy because it was separated, kept from anything ceremonially unclean and reserved for God. Today, what is reserved for God? (a) communion, (b) the Bible, (c) every believer, (d) your life.
2. The fire for the offerings was kept burning continually (6:8-13), an indicator that God is to be worshiped 24 hours a day. What keeps your “fire” burning for the Lord—or has it grown cold?
3. What has happened to the debts (guilt) you have accumulated? (a) it cost you “big rams,” (b) you’re still paying restitution, (c) Christ has canceled all your debts.

*This addendum (5:14–7:36) adds more regulations, variations and reasons to our understanding of the five main offerings. For example, note the four types of fellowship offerings: **thank** (7:12-15), **vow** (7:16-18), **freewill** (7:16-18) and the **wave** (7:34; see 8:29). The **ordination** offering (7:35-36; see 8:22-29; Ex 29:1-35) was associated with the sin offering. Add these insights to the chart of OT sacrifices after day 4.*

OPENING

up to the Word

DIGGING

into the Word

LIVING

out the Word

WINDOW

on the Word

Overview of the Five Main Offerings

Leviticus 1:1–7:38

OPENING
up to the Word

In one sense we all live by rituals—things done habitually the same way every time—when getting up and going to bed, during meals, on holidays, at worship, entertainment or in sports. When are you most conscious of being ritual-oriented?

DIGGING
into the Word

1. In Leviticus it's easy to get bogged down in the many details and give up finishing the book. To give you perspective, we've prepared a chart to organize your initial observations. As you read the instructions for the various offerings or sacrifices in Leviticus 1–7, you might wish to record the content, purpose and Christian reality which these five main offerings foreshadow.

2. On a separate sheet of paper, you might wish to write down your preliminary observations under the headings listed in this chart. Some sample notes from the first three chapters of Leviticus are already done for you.

3. Consider how each of the these offerings typifies an aspect of Christ's sacrifice on the cross. Note the column "Links to Christ" provided for this purpose.

4. Later, as we take, a closer look at each of the various offerings or sacrifices, you can fill in more details.

LIVING
out the Word

1. Consider this quote from Oswald Chambers (1874-1917). "Our notion of sacrifice is the wringing out of us something we don't want to give up, full of pain and agony and distress. The Bible idea of sacrifice is that I give as a love-gift the very best thing I have."

2. Today—why singularly trust in God, follow Jesus and rededicate your very best abilities and possessions to the service of God?

Content, Purpose and Christian Reality of the Five Main Offerings in the OT Sacrificial System

Name of the offering	Texts in Leviticus	Elements Involved	Purpose	Link to Christ
Burnt Offering	1:1-17; 6:8-13; 8:18-21	Sheep or goat (for average person); bull or ram (for the wealthy); dove or pigeon (for the poor); offerer laid hands on it; priest sprinkled animal's blood on the altar; had to be a male without defect; had to be completely burned up.	Atonement for unintentional sin in general; voluntary act of worship; complete burning indicated total dedication.	*
Grain Offering	2:1-16; 6:14-23	The only bloodless offering; made of grain or fine flour mixed with olive oil, incense, salt, but without honey or yeast; baked or grilled like a pancake or wafer; part of it was burnt, part of it was eaten by the priest.	Voluntary act of worship; a gift to God in recognition of his goodness.	*
Fellowship (also "peace" or "meal") Offering	3:1-17; 7:11-34	Any animal from herd or flock would suffice, male or female, but had to be without defect; only offering where the offerer might eat a part.	Voluntary act of worship; the peace or fellowship symbolized relationship with God.	*
Sin Offering	4:1-5:13 6:24-30; 8:14-17; 16:3-22	*	*	*
Guilt (or "trespass") Offering	5:14-6:7; 7:1-7	*	*	*

*Instructions for completing chart on facing page

DAY 5

Fired Up for the Lord

Leviticus 8:1–10:20

OPENING
up to the Word

Does your job call for a special uniform or a certain look? What special occasions call for you to dress up even more?

DIGGING
into the Word

1. When Aaron and his sons were ordained, what was the significance of the special garments (8:1, 7-9, 13; also Ex 28:4-43; 39:1-31)? Of the washing (8:6)? Of the anointing oil (8:1, 10-12; 10:7)?
2. Why smear blood on the ordained priests (8:22-24)? On all sides and the horns of the altar (8:24; 9:9, 12, 18)? On their garments (8:30)?
3. In the services of ordination and atonement, what role did the fire play (note the 29 references in ch. 8–10)? What happened to those who “played” with fire (10:1-6)?
4. When, how and why are the people blessed (9:22-24)? What does it mean that “the glory of the Lord appeared to all the people”?

LIVING
out the Word

1. What is the Christian equivalent of the elements in Aaron’s ordination—especially the garments, washing, anointing oil and offerings? What link to Christ do you see in these symbols?
2. Are you concerned about holiness? Or do you leave that to ordained clergy? Or do you leave it to the Holy Spirit? Why or why not?

WINDOW
on the Word

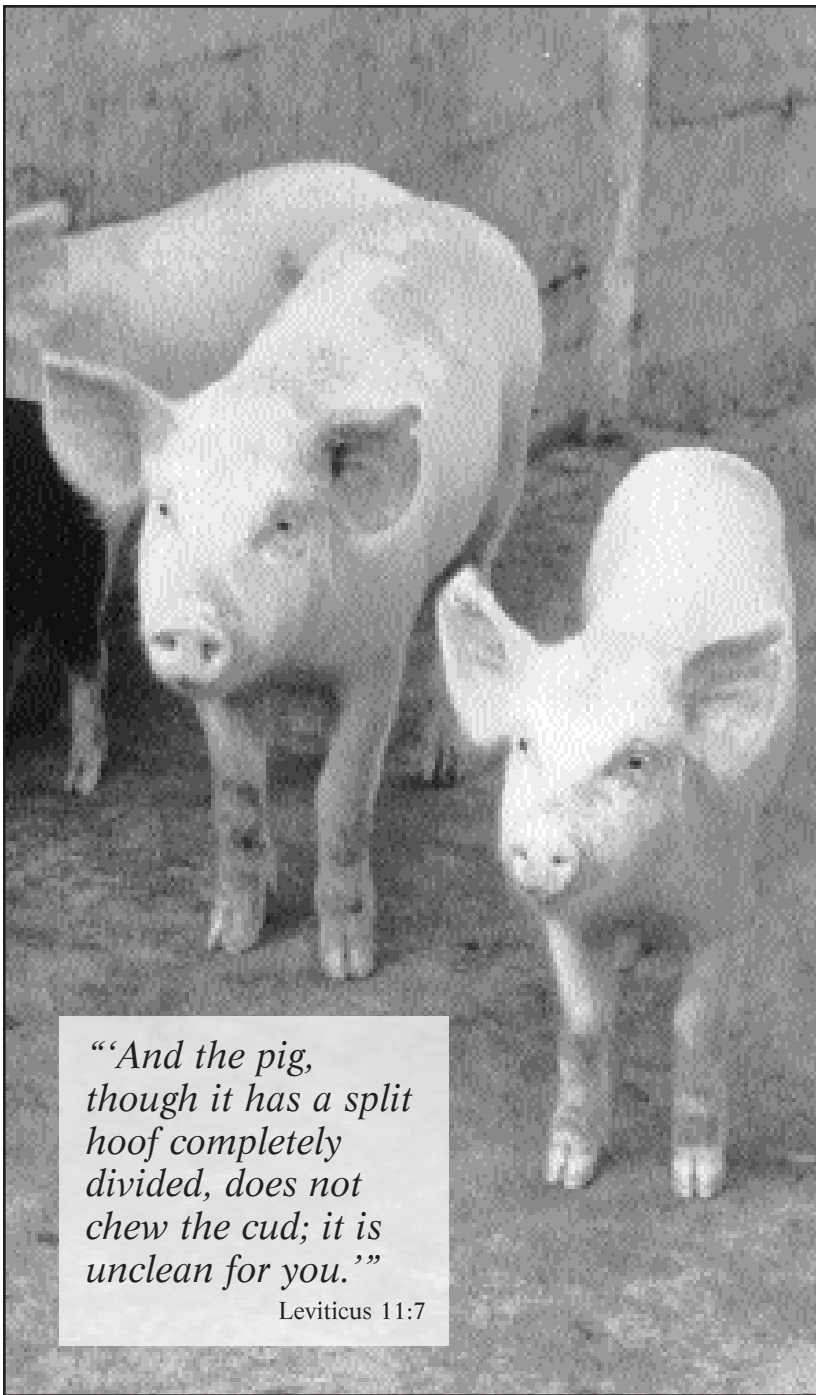
*The deaths of **Nadab and Abihu** (10:1-3) at first seem harsh and unique, but sudden death also happened to Achan, Uzzah, Ananias and Sapphira (see Jos 7:19-26; 2Sa 6:1-8; Ac 5:1-11). All four incidents were memorialized as object lessons, indicating the seriousness of absolute obedience to the Lord by those who claim to be loyal. At critical junctures in the history of Israel and the church, it was necessary for God to show how important honesty and loyalty is for his people; otherwise the covenant community would not have survived (see Jos 24:19-20).*

*“He then presented the bull
for the sin offering, and
Aaron and his sons laid their
hands on its head.”*

Leviticus 8:14



Photo by Clint Grant—Dallas Chamber of Commerce



*“And the pig,
though it has a split
hoof completely
divided, does not
chew the cud; it is
unclean for you.”*

Leviticus 11:7

Not on the Hebrew Menu

DAY 6

Leviticus 11:1-47

At a restaurant, do you order “today’s special,” “the usual” or do you try something new? If you are what you eat, what are you?

1. Why did God take so many things off Israel’s menu, instead of allowing Israel the freedom to eat whatever they wished?

2. What rhyme or reason do you see behind these prohibitions? Were the meats that were considered “clean” always healthful?

3. Read Acts 10:9-28. What was the deeper significance of the distinction between “clean” and “unclean”? How had Peter applied that to people? What new insight did Peter come to about food?

4. In Romans 14:17, Paul says, “For the kingdom of God is not a matter of eating and drinking....” What does this mean? Note the context of Romans 14.

1. If you followed Israel’s menu, what foods would you miss the most?

2. Were any of these foods already on your list as detestable or unfit for human consumption?

3. Does God give us rules today for what we should eat? (a) no—as long as we love God we can do as we please, (b) yes—only healthy foods glorify God in our bodies, (c) yes and no—God would have us enjoy everything to the full but nothing to excess, (d) no—God makes no more distinction between foods than between ethnic groups.

OPENING
up to the Word

DIGGING
into the Word

LIVING
out the Word

DAY 7

Do Not Touch!

Leviticus 12:1-8 and 15:1-32

OPENING
up to the Word

Have you ever thought of your body as something inherently evil? An unruly source of carnal cravings and desires? Or are you comfortable living in your physical body?

DIGGING
into the Word

1. Why do you think giving birth made a woman “ceremonially unclean” (12:2)? (a) it allowed time to mend, (b) it protected her health, (c) cultural prejudice, (d) no good reason.
2. Why were women unclean twice as long for the birth of a girl baby? Why the sin offering after giving birth?
3. What do you believe was the Israelites’ attitude toward their bodies? (a) comfortable, (b) negative, (c) natural, (d) proud, (e) hygienic.
4. What normal bodily functions are addressed in 15:2-15? In 15:16-18? In 15:19-24? In 15:25-30?
5. Everything touched by a person who was having a bodily discharge was considered unclean. Why? (a) disease control, (b) unhealthy attitudes about bodies, (c) superstition, (d) a holy God is concerned about both mind and body, (e) life was “in the blood.”
6. Who or what was responsible for healing diseases and discharges? (a) the infected person, (b) the priest, (c) God alone, (d) the cleansing properties of water, (e) time heals all wounds.

LIVING
out the Word

1. Have you ever felt “unclean”—like you shouldn’t pray, touch or be touched? When?
2. Given the connection between our bodies, our minds and God’s holiness, how should you think of your body? Choose all that apply: (a) a thing to ignore, (b) a source of shame and evil, (c) a gift to take good care of, (d) a temple of God, (e) a living sacrifice.
3. What provision has God made so that you can draw near to him, even when you are feeling ugly?