

## PREACHING THROUGH LEVITICUS

Whether or not you are a member of this church, you are invited to share with us in the reading of Leviticus during this month. Most of the sermons during the month will be based upon it, giving special attention to the way in which the Jewish Law prepared for the coming of Christ. If your reading raises questions you would like to ask, write them out and hand them to the preacher. They will be considered in the evening services.

The name "Leviticus" comes from the name of the Tribe of Levi. The Levites were the priests and keepers of the Tabernacle in Israel. The book deals with the matters in which they were directly concerned.

It is the third of the five books of the Law, given through Moses. Very little history is related in it. It tells in detail of the laws given at Mt. Sinai.

### A QUICK GLANCE AT THE BOOK:

1. The Law of Sacrifice: (Lev. 1-7). These foreshadow the perfect Sacrifice in Christ.
2. The consecration of the Priesthood: (Lev. 8-10). These prepare the way for Christ, the perfect High Priest, and for the priestly character of His whole church, in which all are priests.
3. The Laws of Clean and Unclean things: (Lev. 11-16). The early laws of health have also a spiritual significance.
4. The Law of Holiness: (Lev. 17-26). The abominations which caused heathen nations to be destroyed are forbidden to Israel, with awful warnings. Consideration for the weak is commanded.
5. Vows and Tithes: (Lev. 27). The Children of Israel had real responsibilities before God. How much greater do Christians!

**FOR US RIGHT NOW:** We can find in this book challenge and help for every church member.

1. To value more highly than ever the perfect sacrifice of Christ.
2. To accept the responsibilities of Christian priesthood in taking Christ to the world.
3. To take more seriously the obligation to consistent Christian living.
4. To accept our position as a stewards of God's possessions.

## PREACHING THROUGH THE BIBLE

### Sermon Outlines Provided:

- “The Sacrifice Seasoned With Salt” (Lev. 2)
- “Commencement” (Lev. 9:1-7, 22-24)
- “Marriage Is Sacred” (Lev. 18:24-30)
- “Cursing the Deaf” (Lev. 19:9-18)

### Other Suggested Sermon Topics:

- “A Holy Priesthood” (Lev. 10:1-11)
- “These Ye May Eat” (Lev. 11:1-10)
- “Ye Shall Be Holy” (Lev. 11:44)
- “Cut Off From His People” (Lev. 17:8-14)
- “God and the Fortune Tellers” (Lev. 19:30-37)
- “The Choice of Two Ways” (Lev. 26:3-13)

## QUESTIONS OVER LEVITICUS

1. When a male sheep or goat was chosen for a sacrifice it was to be without what? (1:10)
2. The person offering a lamb or goat for a peace offering was to put his hand on what part of the animal? (3:2, 8, 13)
3. Certain parts of some sacrifices was to be food for whom? (7:31-36)
4. Name the two sons of Aaron who disobeyed God. (10:1, 2)
5. Name two others sons of Aaron. (10:6)
6. Every male Israelite baby was to be circumcised on what day? (12:3)
7. Who functioned as health officers in dealing with diseases such as leprosy? (14:36-48)
8. God describes the promised land as a land flowing with what? (20:24)
9. Where were the Israelites to live during the Feast of Tabernacles? (23:42)
10. In the fiftieth year property was returned to rightful owners. What was this year called? (25:8-17)
11. Israelites were commanded to give one-tenth of the increase of their produce and other income to the Lord. What was it called? (27:30-33)

## THE SACRIFICE SEASONED WITH SALT

(Leviticus 2)

### INTRODUCTION —

The Prescriptions for Sacrifices in Leviticus—“Make a difference between that which is sacred and that which is not.”

Sacrifices included specially: Meat—the life; Meal—bread and equivalent; Drink offerings; First fruits. The people recognized God as the giver of every essential thing.

The modern world speaks in terms of money—(Darrow answered, “How can I thank you?” with “There has been only one answer to that since the Phoenicians invented money.”)

“Money is life, minted into coin.”

“It is the coldest, deadest thing in the world until you change it back into life again. It is trivial if we use it in little ways—wicked if we use it in wicked ways—holy if we use it in holy ways.”

### I. THESE MEAL OFFERINGS WERE VOLUNTARY, BEYOND THE SIN OFFERINGS OF FLESH.

“If any man *will* bring a meal offering . . .”

A. Irenaeus—“Those who have received liberty set aside all their possessions for the Lord’s purposes, bestowing joyfully and freely not the less valuable portions of their property.”

B. After the war of Hadrian it was decreed that none should dissipate more than one-fifth of his wealth in generosity. Christians’ generosity had to be restrained!

### II. THE MEAL OFFERINGS WERE TO BE GIVEN OBEDIENTLY TO PRESCRIPTION.

A. Though voluntary, they were still in the will of God.

B. Rebuke to an age that thinks any good intention is acceptable with God.

C. Salt—permanence, healing, and seasoning (v. 13 “salt of covenant”).

PREACHING THROUGH THE BIBLE

III. THE OFFERINGS HAD AN EMOTIONAL SIGNIFICANCE HAVING NAUGHT TO DO WITH VALUE.

— They were an expression of love. “Not grudgingly or of *necessity*, but cheerfully” (II Cor. 9:7). (Man will spend three times as much on the satisfaction of his vain and social delights as he will for food.)

A. The giver who does no more than pay the bills is not giving at all.

B. Cf. gifts to the family carefully wrapped, and in the nature of luxuries — “Something she wouldn’t buy for herself.” (The doll that was not wrapped was not accepted!)

IV. THE OFFERINGS WERE USED IN THE SUPPORT OF THE TABERNACLE AND PRIESTHOOD.

A. They that preach the gospel shall live of the gospel.

B. But get rid of the idea of “giving to pay the preacher.”

CONCLUSION — Money talks about its possessors — what does it say of us?

PREACHING THROUGH LEVITICUS

COMMENCEMENT

(Leviticus 9:1-7, 22-24)

INTRODUCTION —

A great day in Israel when Aaron entered on the duties of his priesthood; a great day for the school graduate as he enters the wider fields of education and work.

It is a commencement; a beginning and not an ending; an opening rather than a closing.

I. AARON AND HIS SONS ENTER UPON THE PRIESTHOOD—A LIFE OF SERVICE TO GOD.

A. The priesthood of Aaron and descendants was in effect until the Cross. God needs men and women for His work under the new covenant.

B. For full-time Christian leadership.

1. It is a really constructive activity.

(A bomber pilot in World War II, turned during War to the ministry, for, said he, "The Gospel is the only thing that can keep it from happening again.")

2. There is a shortage, even of pulpit fillers—much more of real preachers.

3. The life is a joyous one, as seen by the records of spiritual giants.

4. Not all are giants, but all the faithful are great.

—The little known preacher, in whom faith, humility, character unite.

C. Christian workers in all fields.

1. A mill worker finds a daily Bible study meeting centering around him.

2. The Bible school teacher who is evangelist, teacher-mother, and generous friend to the teen-age girls in her class.

3. There is a thrill of grand responsibility in the task. It is not for the timid.

II. AARON AND HIS SONS HAD ALREADY BEEN SET APART AND PREPARED.

A. The general preparation was life-long, the special preparation a matter of many weeks.

## PREACHING THROUGH THE BIBLE

B. There is danger of too hasty assumption of work and responsibility.

1. One says, "Every dollar earned before age 18 costs a hundred later on."

2. The foolish workmen plunges into the lawn with a dull mower; the wise one pauses to sharpen his blade, and uses a file to keep it sharp.

C. Preparation is needed, for—  
competition is increasingly keen;  
specialization increasingly needed;  
skill in living, as well as making a living.

D. Any education that leaves out religion is like a fly-wheel out of balance—the faster it turns the more surely it will wreck the machinery. (In 1933 there were graduates of 32 different universities in Sing Sing prison.)

### III. AARON AND HIS SONS HAD TO BRING THEIR OWN OFFERINGS.

A. Humble recognition of own sins was part of their preparation.

B. Humility does not mean fear or timidity. It means a sound sense of values and a realization of difficulties.

C. "Boasting better befits a man taking off his armor than one putting it on."

### IV. AARON AND HIS SONS ENTERED IMMEDIATELY INTO THE DUTIES OF THEIR OFFICE.

A. The consecration without the application would have been useless.

B. Many a race is won or lost at the starting mark. "Well begun is half done."

C. The first six weeks at college set the pace and make the rest easy or hard.

D. Some who are well trained accomplish little, for they never start.

## CONCLUSION —

Your start for Christ—Read Edwin Markham's "Task That is Given to You."

PREACHING THROUGH LEVITICUS  
MARRIAGE IS SACRED  
(Leviticus 18:24-30)

INTRODUCTION —

A traveler to a decadent ancient land returned saying, "Thank God for moral problems in America! Some nations have no moral problems because they have no moral standards."

In Leviticus, God gives His moral standards to a people coming out of such a land.

- I. THE NATIONS THAT GOD DESTROYED WERE CONDEMNED BECAUSE OF MORAL FAILURES.
  - A. It is a characteristic of paganism, even in advanced civilizations.
  - B. Egypt had religious orgies to the gods Isis, Apis, and Mnevis. Their worship was drunken and licentious.
  - C. The Canaanites worshiped Molech, whose worship was equally immoral.
    1. They sacrificed their first-born to him, "passing through fire to Molech."
    2. Archeologists find evidences of unspeakable abominations in idols of Canaanite cities.
  - D. At a later time Socrates could teach the world philosophy, but anyone having God's Word could have taught Socrates concerning morals.
  - E. A dying nation is regularly characterized by a "rising divorce rate" and "lowering moral standards."
- II. "YE SHALL NOT DO ANY OF THESE ABOMINATIONS."
  - A. The moral law is *God-given*, making marriage as sacred as any other revealed thing (I Thess. 4:8).
  - B. Just what is that law? (see the rest of the chapter).
    1. "Thou shalt not commit adultery." The intimate personal contacts of a man and a woman are reserved to the divinely instituted marriage.
    2. The Old Testament law here and elsewhere:
      - a. Pre-marital intimacies are forbidden — Those guilty are obligated to marry and never to divorce.

## PREACHING THROUGH THE BIBLE

- b. Marriage with close relatives forbidden under various penalties. (In Egypt it was common.)
  - c. Unfaithfulness of married or betrothed folk forbidden. Punishment was death.
  - d. Unnatural acts of lust, perversions of the marriage instinct, punishable by death.
3. As given in the New Testament—"Husband of one wife" (I Tim. 3)
- a. (Mark 10:11, 12) "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."
  - b. (Matt. 5:28) "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."
  - c. Punishment—"The wages of sin is death" (Rom. 6:23). "Adulterers . . . shall not inherit the kingdom" (I Cor. 6:9, 10).
  - d. Escape—Repentance and forgiveness in Christ (I Cor. 6:11). "Go thy way, and sin no more."

### III. IF YOU COMMIT THESE ABOMINATIONS, YOU ALSO SHALL BE SPEWED OUT OF THE LAND.

- A. The people of Israel generally heeded this warning better than most.
- B. Our own nation is in danger. God's moral law is not repealed or amended.
  1. Ungodly teachers scoff and some teach the opposite.
  2. Popular media encourage sin.
- C. Positive approach to the problem.
  1. Respect for marriage, purity, and personalities, before courtship begins.
  2. Those who are carefully taught in God's Word have what they need.

### CONCLUSION —

Christ is our only Savior from sin, and Leader in the way of life.



PREACHING THROUGH LEVITICUS

CURSING THE DEAF

(Leviticus 19:9-18)

INTRODUCTION —

(Italian immigrant at the zoo hears crowd boo the bear that attacked the coon, then cheer as the keeper drove him off. Weeping, he said, "That'sa what I lika about America; she'sa all for the little guy, even if he'sa justa animal!") The spirit of fair play and consideration is a heritage from God's word.

I. THE THREAD OF UPRIGHT JUSTICE RUNS THROUGH THE LAW.

- A. "Ye shall not steal; neither shall ye deal falsely, nor lie one to another. And ye shall not swear by my name falsely."
- B. "Thou shalt not oppress thy neighbor nor rob him."
- C. "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor."
  - 1. Occasionally some Robin Hood will rob the rich to give to the poor. Even that is not justice.
  - 2. Often laws are applied leniently to the rich and powerful.
- D. Talebearing forbidden—"Shalt not stand against the blood of thy neighbor."
  - 1. Reference to the false witness bringing judgment.
  - 2. When the story comes, ask if it has been witnessed and will be signed.
  - 3. The stealing of another's good name is theft!
  - 4. Good people may do more injustice with tongues than any other way.

II. ADDED IS A THREAD OF CONSIDERATION FOR THOSE UNABLE TO TAKE CARE OF SELVES.

- A. The farmer forbidden to take the corners and the gleanings from his field. In the vineyard, forbidden to take the gleanings and the fallen fruit.

## PREACHING THROUGH THE BIBLE

1. These belonged to the poor and the sojourner.
  2. This right used by Ruth, and Jesus' disciples, without shame or rebuke.
  3. In it no incentive to laziness; no loss of independence.
  4. Apply—in times of need, let there be work to do, not doles to give.
- B. "Wages of the hired servant shall not abide with thee till morning."—Immediate need must be met!
- C. "Shalt not curse the deaf nor put a stumblingblock before the blind."—
1. Nor taunt the stutterer, the half-wit, the awkward.
  2. Nor let the quick-tongued and clever take advantage of the slow.
  3. How much different is it to talk about one in his absence?
  4. How shall we excuse tempting the weak, as the liquor business does?
- D. The next chapter in Leviticus commands special consideration for the stranger. It might have been natural to afflict strangers, because Israel was afflicted when they were strangers in Egypt, but . . .

### III. VENGEANCE, GRUDGES, AND HATRED ARE FORBIDDEN.

- A. Thou shalt not hate thy brother in thy heart.  
"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).
- B. Rebuke thy neighbor, and not bear sin because of him.  
Here is a hard test of love—do we care if the neighbor goes to hell?
- C. Shalt not take vengeance, nor bear a grudge. Smoldering resentment poisons the one who bears it.

CONCLUSION — "Thou shalt love thy neighbor as thyself" (19:18).

"If God so loved us, we ought to love one another" (I John 4:11).