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Leviticus 22

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Leviticus 22.

FOCUS: VARIOUS LAWS THE HIGH PRIESTS HAD TO KEEP

Topics.

- Laws for Aaron and his sons and their descendants.
- No offspring of Aaron who is unclean may eat of holy things until clean.
- He shall not make himself unclean by eating what dies or is torn.
- A layman married to a priest's daughter and a divorced woman.
- If anyone unintentionally eats a holy thing, he shall add a fifth.
- Any offering with a blemish will not be acceptable.
- Sacrifices of peace offerings to fulfill a vow or freewill offering.
- No animal with crushed testicles or from a foreigner is to be offered.
- An animal is acceptable for food from the eighth day of its birth.
- You shall not kill a cow or ewe and her young in one day.
- You shall not profane my holy name, that I may be sanctified in Israel.

INTRODUCTION: the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

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- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society. The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The previous chapter: covered laws for Aaron and his sons concerning the dead and defiling themselves and making bald patches and shaving their beards or cutting their body; who they should and should not marry; priests' daughters who plays the whore and priests who have a blemish or defect. The chapter finishes saying, no priest who has a blemish shall go through the veil or approach the altar.

Laws for Aaron and His Sons and their Descendants.

- **Leviticus 22:1-3:** And the LORD spoke to Moses, saying, ²"Speak to Aaron and his sons so that they abstain from the holy things of the people of Israel, which they dedicate to me, so that they do not profane my holy name: I am the LORD. ³Say to them, 'If any one of all your offspring throughout your generations (your seed in KJV) approaches the holy things that the people of Israel dedicate to the LORD, while he has an uncleanness, that person shall be cut off from my presence: I am the LORD.

Speak to Aaron and his sons: (v1) the following laws and rules are to apply to all of Aarons descendants (male and female) among his generations, in all succeeding ages, as long as the ceremonial law lasts.

Abstain from the holy things of the people of Israel: (v2) meaning the priests were not to eat the food offerings of the people if they had any uncleanness on them, such as a leprous disease, a bodily discharge, contact with the dead, an emission of semen or touched something unclean.

Do not profane my holy name: (v2) the food offering the people offered were offered to the LORD and therefore were counted as being holy, this is why, if a priest eat of these offering while they were ceremonially unclean they profaned the name of the LORD, meaning they treated the sacred and holy food offerings with irreverence and disrespect and by extension treated the LORD's name with disrespect.

He will be cut off from my presence: (v3) carries the idea he will be:

- Excluded from the Sanctuary and the service of it.
- Excluded from the feasts, festivals and blessings.
- Excommunicated from the land of Israel and the people.
- Removed out of the world by death, either by the civil magistrate, or by the hand of God.

I am the LORD: (v3) can mean the following two things

1. A statement that confirms that what has been said, is the command of the LORD.
2. A statement that implies that God will remove from His presence those who profane His name as he did with Nadab and Abihu.

In this chapter there are many different laws the priests had to strictly keep preserving the honour of God's name and which Israel's history shows that they greatly failed. All of us who are saved by the Gospel should always maintain the following two things:

1. Keep our heart filled with gratitude that our great High Priest cannot be tainted by anything that would bring dishonour to our heavenly Fathers name or by anything that would hinder him from acting as our perfect heavenly High Priest.
2. Always remember, that the Lord requires us to honour his name, his truths, his ordinances, and commandments and that any form of hypocrisy and pride in one's own self-righteousness, is a great affront to the Lord Jesus Christ. Whoever does not put their whole trust in Christ, by faith in his name, for forgiveness and acceptance with God and trust in their own good works, makes Christs death count for nothing and thereby bring dishonour to his name.

This chapter lists a multitude of restrictions that the priests had to avoid, lest they became ceremonially unclean. These laws laid out in minute detail would have kept a feeling of awe and submission to the authority of God and kept them constantly aware and on guard against such things so that they remained fit for the work of the LORD. But why repeat such laws as leprosy, touching a carcass and emissions of semen etc., when they were already in force as general laws for all the people of Israel. One of the reasons for this maybe to prevent priest being tempted to think that because of their high status they were above ceremonial laws given to the common people and imprint upon their minds that they were in fact under a far greater degree of obligation to adhere to these laws, because of their priestly office.

LEVITICUS 22:4

No Offspring of Aaron who is Unclean May Eat of Holy Things.

- **Leviticus 22:4:** None of the offspring of Aaron who has a leprous disease or a discharge (running issue in KJV) may eat of the holy things until he is clean. Whoever touches anything that is unclean through contact with the dead or a man who has had an emission of semen (seed goes from him in KJV).

Following are the four things listed in these verses that cause a descendent of Aaron to be unclean.

1. **A leprous disease:** this refers to a swelling, an eruption or spot, on the skin in which the hair in the diseased area has turned white and the disease is deeper than the skin of the body. After the priest had examined such a disease, he would pronounce the person unclean. (Leviticus 13:3). (including sons, wives and daughters of Aaron's seed for they were all under the same law).
2. **A bodily discharge (running issue in KJV):** refers to boils, scabs, gonorrhoea and such like things.
3. **Touching anything unclean, through contact with the dead:** embraces being in a tent, a house or any place where a dead body is lying and to touching a dead body or touching anything made unclean by coming into contact with a dead body. (Num. 19:11-14).
4. An emission of semen (seed goes from him in KJV): This is also mentioned previous chapters:
 - Speak to the people of Israel and say to them, "When any man has a discharge from his body, his discharge is unclean." (Lev. 15:2).
 - If a man has an emission of semen, he shall bathe his whole body in water and be unclean until the evening. (Lev. 15:16).

This applies whether the discharge is involuntarily when asleep, in a dream, through a lustful imagination or in any other way. It should be mentioned, this law only applies to priests while they are in service to the LORD, and not to the normal act of marriage when he is not, supporting this statement is the fact that the writer of Hebrews states:

- Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. (Heb. 13:4).

The idea is that the priest should abstain from all forms of sex while performing his sacred duties before the LORD.

LEVITICUS 22:5-6

Whoever is Made Unclean shall Bath their Body in Water.

- **Leviticus 22:5-6:** and whoever touches a swarming thing by which he may be made unclean or a person from whom he may take uncleanness, whatever his uncleanness may be— ⁶the person who touches such a thing shall be unclean until the evening and shall not eat of the holy things unless he has bathed his body in water (wash his flesh with water in KJV). ⁷When the sun goes down he shall be clean, and afterward he may eat of the holy things, because they are his food.

The easiest way to discover the laws concerning swarming things is to read Leviticus chapter eleven for its entire focus is upon swarming things. It clearly shows that swarming things refers to creatures that crawl on the ground, such as the mole rat, the mouse, the great lizard of any kind, the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon. Swarming things embrace everything that that goes on its belly and on all fours or has many feet and that swarms together on the ground with its kind. Here we are told, that whoever the carcasses of swarming things touch would be made unclean and whatever their carcass fell upon would be made unclean and whoever touched such things would be made unclean. Chapter eleven shows, that whoever willfully or deliberately ate or touched any of these swarming things defiled themselves and made themselves unclean before the LORD and here we are told that those made unclean were to wash their clothes and be counted unclean until evening (i.e., until the sun had gone down).

The person who touches such a thing shall be unclean: (v6) this embraces a new mother and anyone who is made unclean by a leper; a bodily discharge or by contact with a carcass, a menstruous woman and by coming-into contact with anything that is unclean.

Afterward he may eat of the holy things: (v7) this clearly implies that those made unclean could not eat of foods considered holy until they were made clean and had washed their body, which means that they could eat of the people's tithes, but not of the food offerings counted holy. Likewise, those confessing Christ in the New Testament may not eat of the Lord's supper until they had washed their body (i.e., been fully immersed in the waters of baptism). For further information concerning water baptism see the title:

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- Water Baptism (ON WEBSITE MENU).

Bathed his body in water: (v6) (wash his flesh with water in KJV). an Israelite who had made themselves unclean and had been legally cleansed was bound to manifest his healed state by washing his whole body. Although all ceremonial uncleanness resulted in separation, there were longer and shorter periods of separation according to the nature of the defilement.

- A person who unintentionally encountered something unclean was generally rendered unclean for a day or a week and then, at the end of that period, they washed their body to cleanse themselves, and as a sign of their recovered purity.
- A person who contracted leprosy was unclean for as long as they remained infected with the disease, then when declared healed they also washed, but not to cleanse himself of the uncleanness, for water was ineffectual for that purpose, but to signify that they were clean. There is not one record of a leper being restored to communion by washing in water; it served only as an outward and visible sign that such a restoration had been made.

The Book of Leviticus abounds with examples that show that all uncleanness resulted in a loss of earthly privileges and all cleansings were followed by ceremonial washing and a restoration of the Privileges. Likewise, water baptism signifies a cleansing from sin and restoration to God's heavenly privileges. Whoever attempts to make amends, to put their own sinful life right and attempt to make atonement for themselves by strictly keeping holy days or adhering to religious customs and traditions manifests their pride and self-righteousness and their lack of

insight concerning indwelling sin in their own flesh (i.e., in human nature) and how deeply ingrained it is (i.e., selfishness, ego, pride, jealousy, anger, lustful thoughts, greed, envy, covertness and such like things). Those who believe they can attain to Salvation by their own good works and adhering to Holy days and by strictly keeping religious customs and traditions rather than being saved by faith and trust in Christ make themselves a great affront to the Lord, for anyone who believes they could be saved by their own works, nullifies the work of Christ on the bloodstained cross of Calvary and makes his suffering death count for nothing. Everyone who loves seeing people delivered from the kingdom of darkness to the Kingdom of light should endeavor to do the following three things:

1. Do all they can to deliver such religious people from this dangerous delusion.
2. Call them to repent of their sins and forsake them.
3. Counsel them to by faith put their whole trust in Christ and God's grace, for forgiveness, pardon and acceptance with God, for it is only by faith in Christ's name that God will count anyone righteous and worthy of eternal life.

LEVITICUS 22:8-9

He shall Not Eat what Dies of itself or is Torn by Beasts.

- **Leviticus 22:8-9:** He shall not eat what dies of itself or is torn by beasts, and so make himself unclean by it: I am the LORD.⁹ They shall therefore keep my charge (ordinances in KJV), lest they bear sin for it and die thereby when they profane it: I am the LORD who sanctifies them.

The carcass of any animal that has died or been ravished by other beasts is naturally prone to being infected with all forms of bacteria. The purpose of these laws is to protect the people of Israel from diseases.

I am the LORD who sanctifies them: (v9), in this context this statement carries the idea that God is the Lord who protects Israel from worldly defilements and diseases and keeps them for eternal life, by laying down laws that will separate them from the nations that practice these things and providing they submit to His will and obey His laws keep them from defiling themselves by doing them and thereby make themselves unclean and unworthy of the LORD's favour and protection.

LEVITICUS 22:10-11

A Lay Person, Foreigner, Hired Servant shall not Eat Holy Things.

- **Leviticus 22:10-11:** "A lay person (stranger in KJV) shall not eat of a holy thing; no foreign guest (sojourner in KJV) of the priest or hired servant shall eat of a holy thing,¹¹ but if a priest buys a slave as his property for money, the slave may eat of it, and anyone born in his house may eat of his food.

The Holy things: refer to the breast that is waved and the right thigh that is contributed of the peace offering which the LORD took from the people of Israel, out of the sacrifices of their peace offerings, and gave to Aaron the priest and to his sons, as a perpetual due from the people of Israel. (Lev. 7:28-38). It refers to the portion of the sacrifices that belonged to the priests descended from Aaron for their support and their families support.

A lay person (stranger in KJV) shall not eat of a holy thing: this does not mean a person from another nation, though they were called strangers, and forbidden to eat of the holy things, but to anyone who was

not a descendent of Aaron or of the tribe of Levi. The following words of Jesus show that only the priests were to eat of the holy food.

- He (David) entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? (Matthew 12:4).

Even though David was a Hebrew and Israelite it was not lawful for him to eat of the holy food, but in this case his survival and the survival of his men superseded the letter of the law.

No foreign guest (sojourner in KJV) or hired servant of the priest shall eat of a holy thing: (v10), this embraces a person of a foreign nation who was abiding with a priest as his guest, and a foreigner who the priest had hired as his servant, neither of these were to eat of the holy food. The priest could give them food that was not considered holy or the boarder or hired servant would provide food for themselves.

If a priest buys a slave as his property for money: (v11) Hebrew servants could not be bought with money like a heathen slave, but as slaves they were treated like strangers concerning holy food and therefore were not permitted to eat it. In contrast to those who were not descendants of Aaron or of the tribe of Levi, and those of a foreign nation who were abiding with a priest as his guest, or who the priest had hired as his servant not being able to eat of the holy food, every slave that a priest made his own property by purchasing them with money, and every child of a slave who gave birth while being the property of his master could eat of the holy food.

Generally, slaves were those who were:

- Captured in wartime
- Foreign male and female slaves bought from among the nations that surround Israel. (Lev. 25:44).
- Foreigners living in the land who became slaves for various reasons
- Hebrews who through poverty or had stolen owed a great debt.

Following are the laws concerning Hebrew slaves:

- When you buy a Hebrew slave, he shall serve six years, and in the seventh he shall go out free, for nothing. (Exod. 21:2).
- If the slave plainly says, "I love my master, my wife, and my children; I will not go out free," ⁶then his master shall bring him to God, and he shall bring him to the door or the doorpost. And his master shall bore his ear through with an awl, and he shall be his slave forever. (Exod. 21:5-6).

LEVITICUS 22:12-13

Marriage, a Priest's Daughter, a Divorced Women and Holy Food.

- **Leviticus 22:12-13:** If a priest's daughter marries a layman (stranger in KJV), she shall not eat of the contribution of the holy things. ¹³But if a priest's daughter is widowed or divorced and has no child and returns to her father's house, as in her youth, she may eat of her father's food; yet no lay person (stranger in KJV), shall eat of it.

The word layman (stranger in KJV) in this context does not refer to a foreigner, but to an Israelite who is not a priest. The focus here is five laws concerning a priest's own daughter who married a man that was not a priest.

1. If a priest's daughter married a man who is was not a priest, she could no longer eat of the holy food.

2. If her husband died making her a widow and she was childless and returned to her father's home, she could again eat of the holy food.
3. If she had become a mother, her children also could not eat the holy food, because their father was not a priest. They had to find food to support their family elsewhere (i.e., as all who were Israelites, but not priest had to do).
4. If her husband died or she was separated by divorce and had no children she could return to her father's house and eat of the holy food, because she had lost her supplier of food.
5. If she had children and her husband died, she could return to her father's home but was not permitted to eat of the holy food, however if her children died, she was then fully restored to all the privileges that she had in her father house prior to her marriage.

No lay person (stranger in KJV) shall eat of it: (v13) obviously no person of another nation could eat of the holy food, that is a given, which means that in this context a stranger or layperson primarily refers to anyone that is not a priest and is not of their immediate family, including a priest's daughter who marries a man who is not a priest and their children. This command is previously recorded in this chapter:

- A lay person shall not eat of a holy thing; no foreign guest of the priest or hired servant shall eat of a holy thing. (Lev. 22:10).

It is repeated-again to show its strictness. All the Hebrews, even those closest to the priest, (excluding the members of his own family) were considered strangers concerning holy food, for they had no right to eat of things offered at the altar.

NOTE: if the wife was left a widow without children and her departed husband had a surviving brother, she could be set aside for her husband's brother, according to the following law:

- If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. (Deuteronomy 25:5).

The widowed wife could temporally reside in her father's house until such time that the brother in law could take her as his wife, however during the time in her father's house she could not eat of the holy food.

LEVITICUS 22:14-16

If Anyone Unintentionally Eats a Holy thing, they shall Add a Fifth.

- **Leviticus 22:14-16:** And if anyone (if any man in KJV) eats of a holy thing unintentionally, he shall add the fifth of its value to it and give the holy thing to the priest.
¹⁵They shall not profane the holy things of the people of Israel, which they contribute to the LORD, ¹⁶and so cause them to bear iniquity and guilt (bear the iniquity of trespass in KJV), by eating their holy things: for I am the LORD who sanctifies them."

It was the people of Israel that bought the holy offerings to the priests, which means that the words, "if anyone," refers to the people of Israel unintentionally eating the holy food.

If anyone of the people of Israel unintentionally: (v14) eats of a holy offering, they were to replace the holy offering that they had eaten and give it to the priests plus a fifth of its value.

They shall not profane the holy things of the people: (v15) the priests were not to profane the holy food offerings that the people brought to them to offer to the LORD, by desecrating or defiling them in the following ways:

- Carelessly treating them with flippancy and a lack of respect.
- Presented the sacred offerings, while under any form of defilement and in this way defiling them.
- Treating the holy food as common food and allowing strangers to eat of it.

Cause them to bear iniquity and guilt: (v16) the priests were not to bring guilt upon the people of Israel by eating the holy offerings that they brought to them unworthily.

LEVITICUS 22:17-20

Any Offering with a Blemish will Not be Acceptable.

- **Leviticus 22:17-20:** And the LORD spoke to Moses, saying, ¹⁸"Speak to Aaron and his sons and all the people of Israel and say to them, When any one of the house of Israel or of the sojourners in Israel presents a burnt offering as his offering, for any of their vows or freewill offerings that they offer to the LORD, ¹⁹if it is to be accepted for you it shall be a male without blemish, of the bulls or the sheep or the goats. ²⁰You shall not offer anything that has a blemish, for it will not be acceptable for you.

The burnt offering: taught reconciliation, except for the skin of the animal, the whole offering was burnt upon the altar and all went up to God as a sweet savour. The offering pictures the following three things: -

1. Jesus offering himself fully up to God to do His will even unto death.
2. Christ giving himself as a sweet-smelling savour on our behalf (Eph. 5:2), so that all who come to him could be saved by grace and by faith in him.
3. The Son of God perfectly accomplishing the Father's will.

Jesus himself said:

- For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16).

For further information concerning the burnt offering see:

- Leviticus Chapter One.

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The house of Israel or of the sojourners in Israel: (v18), the sojourners here are taking their own burnt offerings to the priest to sacrifice on the brazen altar of burnt sacrifices in the outer court which means they are proselytes. The word proselyte refers to a person who has converted from one opinion, party or religion to another. In the Old Testament it refers to those of a foreign nation who had renounced idolatry and embraced Moses laws and the faith of Israel and their God. Proselytes were obliged to keep the whole law of Moses; they could worship the true God and offer free will offerings at the brazen altar in the outer court and enjoy the blessings and favour of the LORD. Though they were obliged to keep the law of Moses, they were not obliged to be circumcised, however no uncircumcised person was to eat the Passover Meal (Exodus 12:48).

In the New Testament a proselyte can refer to a foreigner who converts to Judaism or to a person who had converted to Christianity. In the context of this chapter it refers to those of a foreign nation who had renounced idolatry and embraced Moses laws and the faith of Israel and their God. The following laws and rules are directed at Aaron his sons and all the people of Israel.

You shall not offer anything that has a blemish: (v20) this law is a repetition of the law laid down in chapter one:

- If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. (Lev. 1:3).

This required the greatest care to be taken in the selection of animals to be offered for sacrifices are:

- An expression of praise to God for His goodness
- The means of reconciling oneself to God and retaining His favour.
- They became food for the priests and their families.
- They are a shadow of the perfect Lamb of God to come.

The tabernacle and later the temple, signified the palace of the great King, and the sacrifices presents offered to Him by His loyal subjects. If we view the sacrifices in the light of this, they are then seen as a manifestation of the thankful feelings and gratitude towards the Sovereign King of the person offering them. All the ideas involved in the sacrifices communicate the following sentiments. When a subject wished to honour their sovereign and acknowledge their allegiance to him they brought him a present, which in the context of the LORD signifies, gratitude, of worship, of prayer, of confession and atonement. At the end of the Old Testament we read of the prophet Malachi rebuking Israel saying:

- What a weariness this is, you snort at the LORD of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the LORD. (Malachi 1:13).

We should all be on guard that we never become frivolous with the things of the Lord and are always grateful for the price God paid to save us and the suffering our Saviour suffered to redeem us and never be like Israel of old and take our salvation for granted.

LEVITICUS 22:21-22

Sacrifices of Peace Offerings to Fulfill a Vow or Freewill Offering.

- **Leviticus 22:21-22:** And when anyone offers a sacrifice of peace offerings to the LORD to fulfill a vow or as a freewill offering from the herd or from the flock, to be accepted it must be perfect; there shall be no blemish in it. ²²Animals blind or disabled or mutilated or having a discharge or an itch or scabs you shall not offer to the LORD or give them to the LORD as a food offering on the altar.

Beeves: (v21) is the plural form of beef and refers to the meat of an ox, bull or cow, though not limited to these for it embraces a widespread group of animals which includes goats, sheep, gazelles, antelopes, and goat-antelopes. Amongst, the 107 species currently recognized within this family, only 12 are wild cattle.

- If his offering is a sacrifice of peace offering, if he offers an animal from the herd, male or female, he shall offer it without blemish before the LORD. (Lev. 3:1).

Offers a sacrifice of peace offering to the LORD: (v21) though the Peace offering like the burnt offering was to be perfect, and without blemish, it differed from a burnt offering in that it did not need to be a male that was offered:

- If his offering is a sacrifice of peace offering, if he offers an animal from the herd, male or female, he shall offer it without blemish before the LORD. (Lev. 3:1).

The Peace offering was an offering of gratitude expressing thanksgiving for the mercies God has shown the people.

- If he offers it for a thanksgiving, then he shall offer with the thanksgiving sacrifice unleavened loaves mixed with oil, unleavened wafers smeared with oil, and loaves of fine flour well mixed with oil. (Lev. 7:12).

To fulfil a vow: (v21) vow offerings were made in fulfilment of a vow often made under the following circumstances:

- In time of impending danger of any kind or in times of sickness.
- When the people undertook a journey or went to sea.

A good example of a vow offering is the following vow Jacob made to God promising Him that He would be his God and that he would give Him a tenth of all that he has, if God will keep him safe, give him food to eat and clothing to wear, and bring him safely to his father's house in peace. (Gen. 28:20-22). The sailors on the ship with Jonah greatly feared the LORD, so they offered a sacrifice to the LORD and made vows. (Jonah 1:16), no doubt promising to do good toward God if He delivered them from the storm. For someone suffering a serious or terminal sickness, a common vow, would be to promise God if He delivered them from their sickness, they would go to the temple every Sunday and do whatever they could to serve Him.

Acceptable animals for a peace, a vow and a freewill offering: animals for a peace offering, a vow offering, and a freewill offering had to be perfect and taken from the persons own herd and flock and could not be blemished in any of the following ways:

- Animals that were blind, disabled, mutilated or having a discharge an itch, scabs. (Leviticus 22:21-22).
- An animal that had its testicles bruised, crushed, torn or cut. (Leviticus 22:24).
- Any animals gotten from a foreigner. (Lev 22:25).

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Any animal that fitted into any of these descriptions could not be offered as a food offering.

Animals that could be eaten for a freewill offering:

- A bull or a lamb that had a part too long or too short, but they could not be eaten for a vow offering. (Lev 22:23).

Animals that could not be eaten for a vow offering:

- A bull or a lamb that had a part too long or too short, but these could be offered for a vow offering. (Lev 22:23).

A freewill offering: (v21) was an offering of bullocks, sheep and goats offered for the following two reasons:

1. As an acknowledgment of thankfulness and gratitude for the mercy the LORD had shown the people.
2. To thank the LORD for favours and blessings received, or to obtain them.

It must be perfect: (v21) the entire sacrifice was to be perfect in its whole body, it was to have no defect in any of its parts. Being without blemish carries the same idea it is repeated here for the following four reasons:

1. To stamp on the mind of the Israelites the importance of the sacrifice being without defects.
2. To remind Israel that they must only offer God the most excellent animals from their own herds and flocks.

3. To prevent them from taking out of their flocks those animals which were diseased, contaminated with some type of sickness and generally unhealthy for they became food for the priests and their families.
4. Because they were types and shadows of the ultimate Lamb of God without blemish to come.

History shows that Israel at the end of the Old Testament had fallen so far away from God, that they blatantly abused all these laws by offering polluted food upon the LORDs altar and offering blind, lame and sick, animals in sacrifice. (Malachi 1:7-8). Such sacrifices were to be without blemish because they were typical of Christ, the perfect Lamb of God without blemish, who offered himself up so that we who are blemished could be ransomed, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. (1 Peter 1:18-19).

Christ's blood flows back to the foundation of the earth: some may think that Christ blood cleanses only those who are saved after Christ's death and resurrection, but this is not so the power of Christ's cleansing blood flows back to the foundation of the earth so that the faithful of the Old and New Testament are saved by the same Saviour and Redeemer. In the book of Revelation, it is written:

- All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (Rev. 13:8).

And Peter wrote:

- You were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot foreordained before the foundation of the world and manifest in these last times for you. (1 Peter 1:18-20).

These verses shine a brilliant spotlight on the truth that Jesus was not only the central focus of God's eternal mind and of His eternal plans and purposes for mankind's salvation and for eternity, but also the Lamb slain from the foundation of the world. The cleansing power of Jesus blood shed on the cross of Calvary doesn't just cover and cleanse only those who have come to the Lord after his death and resurrection, but flows all the way back to the foundations of the earth to Adam and Eve like a spiritual invisible river cleansing all the faithful of the Old Testament from the fall of Adam onward who by faith looked to the appearing of the promised Messiah the Christ. This shines a glorious spotlight on the truth that whether a man or woman is of the Old or New Testament we are all saved by the same cleansing power, the same cleansing blood and the same Deliverer, King and Saviour. This is because God in his eternal mind planned and purposed before time began that His Son the Lord Jesus Christ would be the Saviour of all mankind for all eternity. Truly, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. (Heb. 9:22).

LEVITICUS 22:23-25

Animals with Crushed Testicles was Not to be Offered.

- **Leviticus 22:23-25:** You may present a bull or a lamb that has a part too long or too short for a freewill offering, but for a vow offering it cannot be accepted. ²⁴Any animal that has its testicles bruised or crushed or torn or cut you shall not offer to the LORD; you shall not do it within your land, ²⁵neither shall you offer as the bread of your God any such animals gotten from a foreigner (stranger in KJV). Since there is a blemish (corruption in KJV) in them, because of their mutilation (blemishes in KJV), they will not be accepted for you."

A bull and lamb could be offered for a freewill offering, even though they had a part too long or too short, but not for a vow offering. No animal that had its testicles bruised, crushed, torn or cut could be offered for any offering.

The bread: (v25) in this context signifies food and refers to the animal sacrifices.

You shall not offer animals gotten from a foreigner: (v25) (stranger in KJV) it is not just animals that are blemished that are forbidden to be offered on the altar, but also every animal that had been imported and sold to the Israelites by the hands of foreigners, this means that the only acceptable animals were those the people of Israel had farmed and raised themselves on their own land.

Since there is a blemish (corruption in KJV) in them: (v25), meaning the foreigners mutilation (blemish and corruption) is in the animal, because they had been raised by the surrounding corrupted heathen nations and not the people of Israel or on their land.

They will not be accepted for you: (v25), meaning if they did offer an animal that they had purchased from foreigners on the brazen altar of burnt offering in the outer court the LORD would not accept the sacrifice. The sacrifices symbolically signified the following two things:

1. The people of God were to give themselves honestly and wholly to God with an honest heart and sincere purpose to be accepted.
2. To lead those seeking God to the truth that they need a Saviour in whom there is no blemish because they themselves are tainted with sin.

LEVITICUS 22:26-27

An Animal is Acceptable for Food from the Eighth Day of its Birth.

- **Leviticus 22:26-27:** And the LORD spoke to Moses, saying, ²⁷"When an ox (bullock in KJV) or sheep or goat is born, it shall remain seven days with its mother (under the dam in KJV), and from the eighth day on it shall be acceptable as a food offering to the LORD (food offering made by fire unto the LORD in KJV).

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An ox (bullock in KJV), a sheep or a goat is brought forth, only these three are mentioned, because these three were the only animals used in the sacrifice to which the law of separating a new born from its mother refers.

It shall be seven days with its mother: (v27), amongst various commentators the following six suggestions have been given for this seven-day law.

1. Sacrifices are called the bread or food of God (v25), therefore new born animals were not considered perfect or good under seven days, because they are extremely weak and unfit for human food, and therefore must not be offered prior to eight days as the food of God.
2. The new born was to have time to become less dependent on its mother, aware of its own life and able to provide for its own needs.
3. It fulfilled the law laid down in (Exod. 22:30), stating, "Your oxen and your sheep shall be with its mother seven days and on the eighth day you shall give it to me."
4. To allow a Sabbath Day to pass over the new born.
5. Seven signifies God's perfection for the heavens and the earth were perfected in seven days, therefore the seventh day of a new born signifies it was perfected.
6. Christ, the type of all Old Testament sacrifices, was not to be offered, or suffer death in his infancy, which Herod attempted to do, but at God's appointed time.
7. Seven, in Bible numerology, is the number of perfection and completeness, while eight that follows it is the symbolic number of new

life and new beginnings which means the seven days denotes the new born was perfected, and its offering on the eighth day signifies, death, resurrection and new life.

NOTE: if the new born was not with its mother for the full seven days, because its mother died, it is said by some that the new born animal was then disqualified for a sacrifice throughout its lifetime.

From the eighth day on it shall be an acceptable food offering to the LORD: (v27). In Bible numerology, eight coming after seven the number of perfection and completeness and is therefore the symbolic number of new life and new beginnings. The creative words of God, "Let there be," are spoken seven times in Genesis chapter one and brought into being seven new days which completed the creation of earth. The eighth, "Let there be," began an entirely new work, bringing forth the creation of mankind. The number eight is used around seventy-three times in the Bible, showing that it has great significance. Seven is the number of completeness and signifies an end to something, which means that eight which comes after seven signifies the beginning of something new (i.e., a new era or a new order of things). Following are four major events that took place on the eighth day:

1. God rested on the seventh day and the eighth day introduced a new beginning. (Genesis 2:2-3).
2. Eight people were saved in Noah's Ark so that mankind could have a new beginning. (Genesis 7:9-13).
3. Circumcision the sign of the Covenant was performed on the eighth day. (Lev. 12:3).
4. Jesus rose on the first day of the week, the eighth day. (John chapter twenty).

Eight denotes:

- A new creation, a new world, a new age and a new order of things.
- Being born again, the beginning of a new life in Christ.
- The resurrection of the dead, the beginning of life in the New World and eternal life.

LEVITICUS 22:28-30

You shall Not Kill a Cow or Ewe and Her Young in One Day.

- **Leviticus 22:28-30:** But you shall not kill an ox (cow in KJV) or a sheep (ewe in KJV) and her young in one day. ²⁹And when you sacrifice a sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted. ³⁰It shall be eaten on the same day; you shall leave none of it until morning: I am the LORD.

The words, "and her young in one day," indicate that the focus is the mother and her young, and not the father and the son, one of the reasons for this was perhaps because it is not easy to tell amongst cows and sheep who their father is. This command not to slaughter the mother and its young the same day was most likely given for the following reasons:

- To remind the Israelites of the sacredness of the relationship, between the parent and its offspring and show respect and tenderness toward the mother and its young.
- To prevent the mother seeing her young being slaughtered before her eyes and being brought to the altar while she is still mourning, likewise, prevent the young seeing its mother being slaughtered and it being slaughtered while still mourning.

- To prevent the sacrifices from any appearance of unfeeling or cruelty and to keep up compassionate feelings of humanity by showing kind-heartedness to the mother and her young.

The reason of the law seems to be, to encourage mercy and pity, and to discourage cruelty and teach the Israelites to be merciful, as their Father in heaven is merciful and as Jesus taught us saying:

- Be merciful, even as your Father is merciful. (Luke 6:36).

LEVITICUS 22:31-33

You shall Not Profane My Holy Name, that I May be Sanctified.

- **Leviticus 22:31-33:** "So you shall keep my commandments and do them: I am the LORD.
³²And I am the LORD who sanctifies you (neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD which hallow you in KJV)
³³who brought you out of the land of Egypt to be your God: I am the LORD."

The LORD sanctifies (hallows in KJV) Israel in the following ways:

- By giving Israel holy laws to walk by and laws and rules that separate them from the surrounding nations, which if they obey will give an outward appearance of being at least externally holy.
- By executing His holy and righteous judgments upon the nation if they turn from His ways.
- By choosing Israel to be His special people and separating them from the surrounding nations.

Neither shall ye profane my holy name: (v32) by offering blemished sacrifices; by slaying the mother and its young on the same day; by practising any of the laws mentioned in previous chapters that are forbidden or by giving others occasion to blaspheme God's holy name.

Brought you out of the land of Egypt, to be your God: (v33) by His mighty hand He delivered them from bondage, and chose them to be His unique and special people, manifesting Himself to be their covenant God and Father, who had a kind and gracious love toward them, whereby they were called to serve and worship Him as their God and keep His commandments.

I am the LORD: (v33) that has sovereign right over my people and who will show them great mercy and favour, but will not bear them transgressing my holy laws

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
