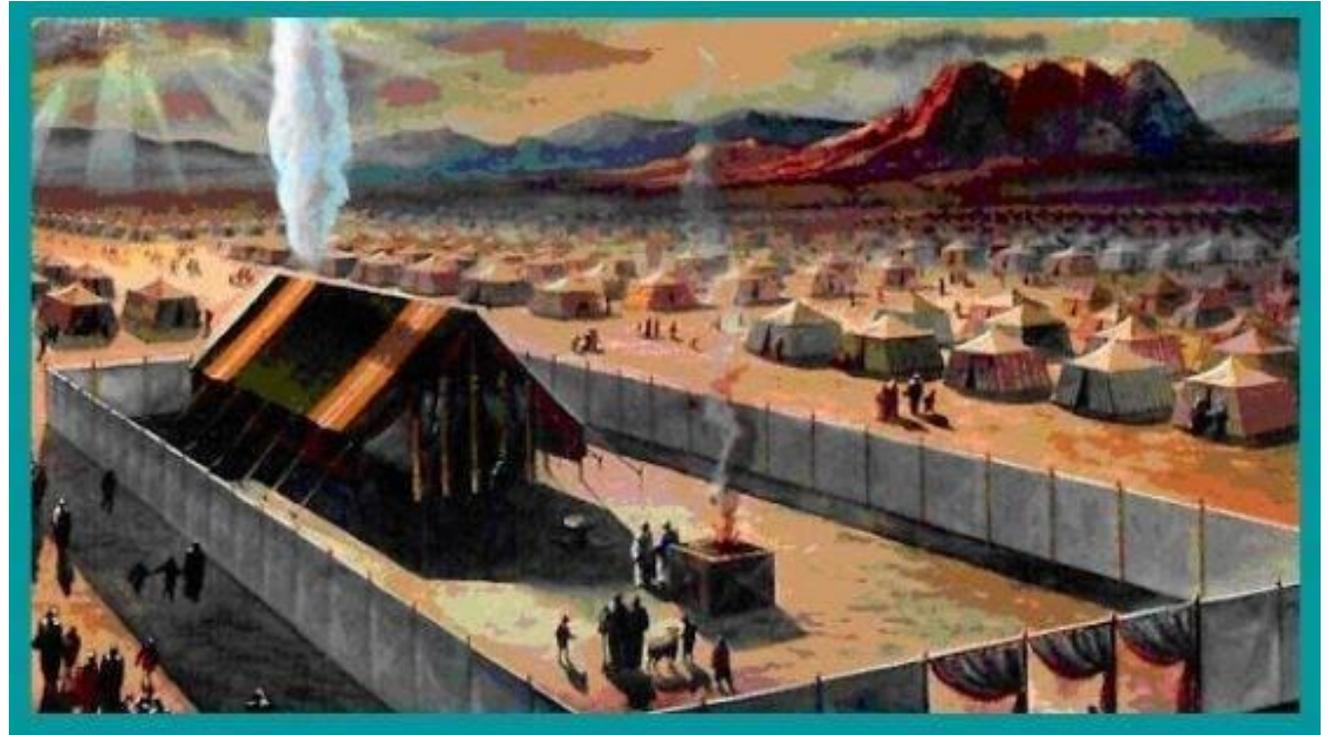


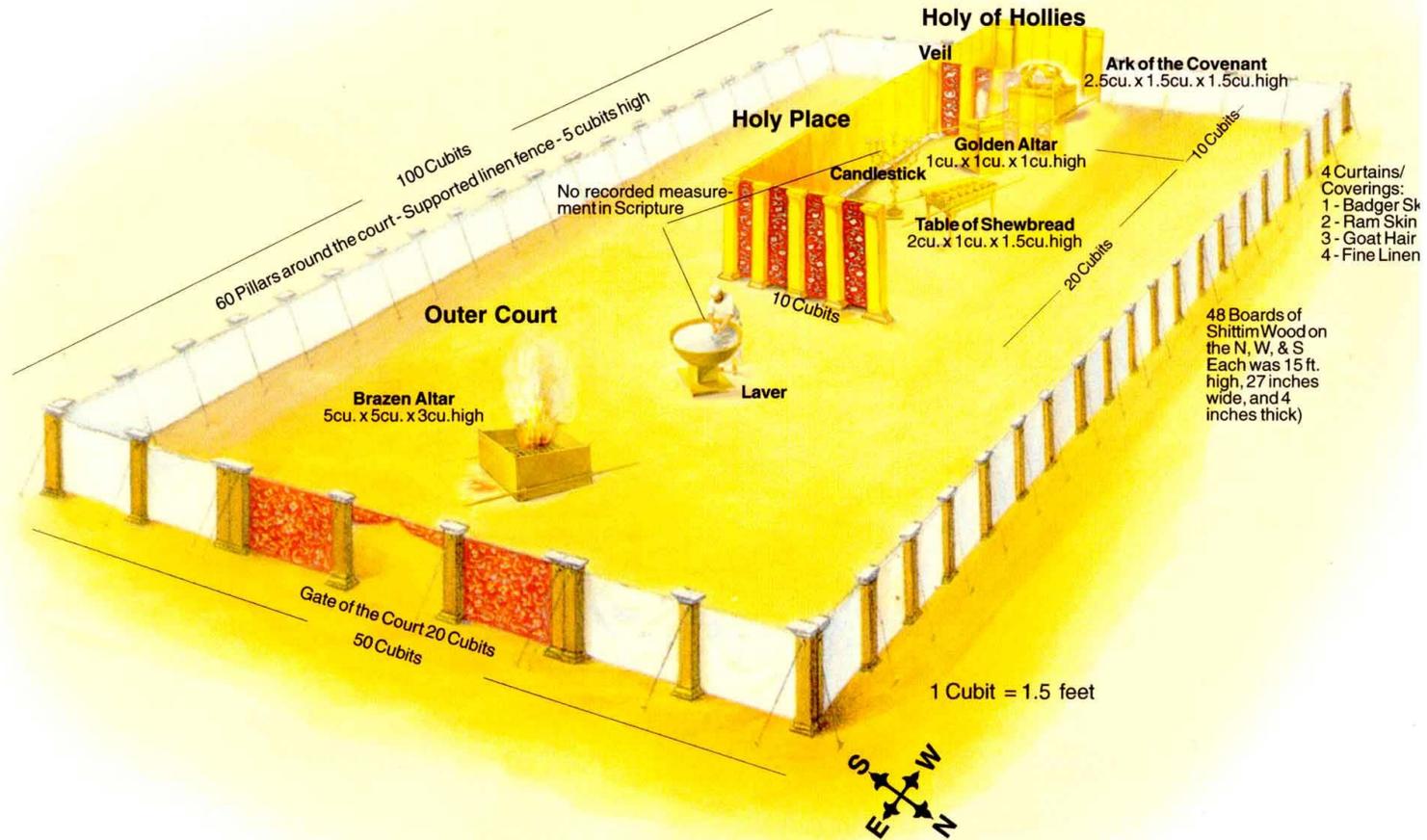
Exodus 35-40; Leviticus

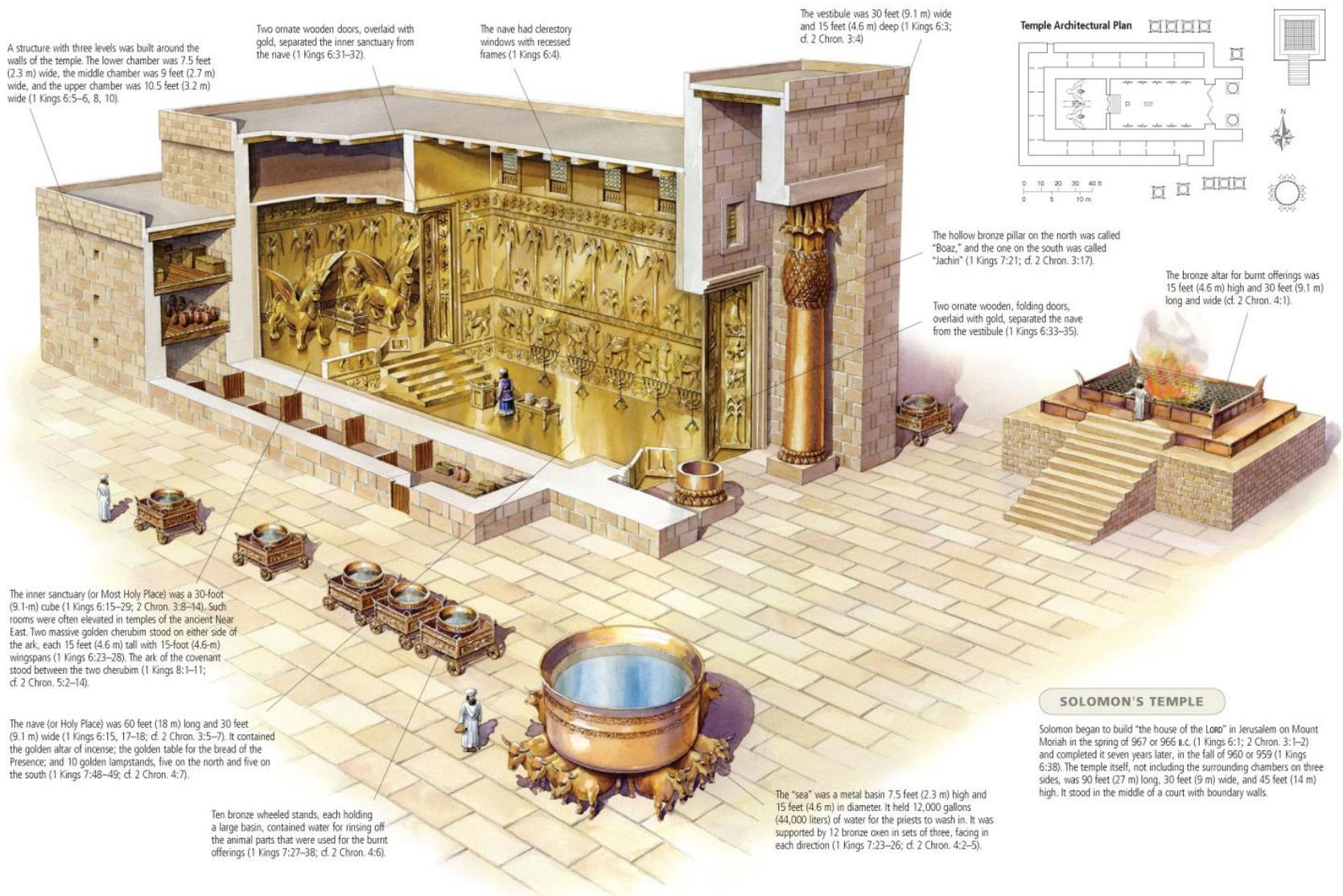
(especially 1, 16, 19)

COME FOLLOW ME



The Structure and Dimensions of the Tabernacle



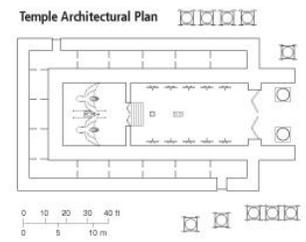


A structure with three levels was built around the walls of the temple. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (2.7 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5–6, 8, 10).

Two ornate wooden doors, overlaid with gold, separated the inner sanctuary from the nave (1 Kings 6:31–32).

The nave had clerestory windows with recessed frames (1 Kings 6:4).

The vestibule was 30 feet (9.1 m) wide and 15 feet (4.6 m) deep (1 Kings 6:3; cf. 2 Chron. 3:4).



The hollow bronze pillar on the north was called "Boaz," and the one on the south was called "Jachin" (1 Kings 7:21; cf. 2 Chron. 3:17).

Two ornate wooden, folding doors, overlaid with gold, separated the nave from the vestibule (1 Kings 6:33–35).

The bronze altar for burnt offerings was 15 feet (4.6 m) high and 30 feet (9.1 m) long and wide (cf. 2 Chron. 4:1).

The inner sanctuary (or Most Holy Place) was a 30-foot (9.1-m) cube (1 Kings 6:15–29; 2 Chron. 3:8–14). Such rooms were often elevated in temples of the ancient Near East. Two massive golden cherubim stood on either side of the ark, each 15 feet (4.6 m) tall with 15-foot (4.6-m) wingspans (1 Kings 6:23–28). The ark of the covenant stood between the two cherubim (1 Kings 8:1–11; cf. 2 Chron. 5:2–14).

The nave (or Holy Place) was 60 feet (18 m) long and 30 feet (9.1 m) wide (1 Kings 6:15, 17–18; cf. 2 Chron. 3:5–7). It contained the golden altar of incense; the golden table for the bread of the Presence; and 10 golden lampstands, five on the north and five on the south (1 Kings 7:48–49; cf. 2 Chron. 4:7).

Ten bronze wheeled stands, each holding a large basin, contained water for rinsing off the animal parts that were used for the burnt offerings (1 Kings 7:27–38; cf. 2 Chron. 4:6).

The "sea" was a metal basin 7.5 feet (2.3 m) high and 15 feet (4.6 m) in diameter. It held 12,000 gallons (44,000 liters) of water for the priests to wash in. It was supported by 12 bronze oxen in sets of three, facing in each direction (1 Kings 7:23–26; cf. 2 Chron. 4:2–5).

SOLOMON'S TEMPLE

Solomon began to build "the house of the Lord" in Jerusalem on Mount Moriah in the spring of 967 or 966 b.c. (1 Kings 6:1; 2 Chron. 3:1–2) and completed it seven years later, in the fall of 960 or 959 (1 Kings 6:38). The temple itself, not including the surrounding chambers on three sides, was 90 feet (27 m) long, 30 feet (9 m) wide, and 45 feet (14 m) high. It stood in the middle of a court with boundary walls.

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

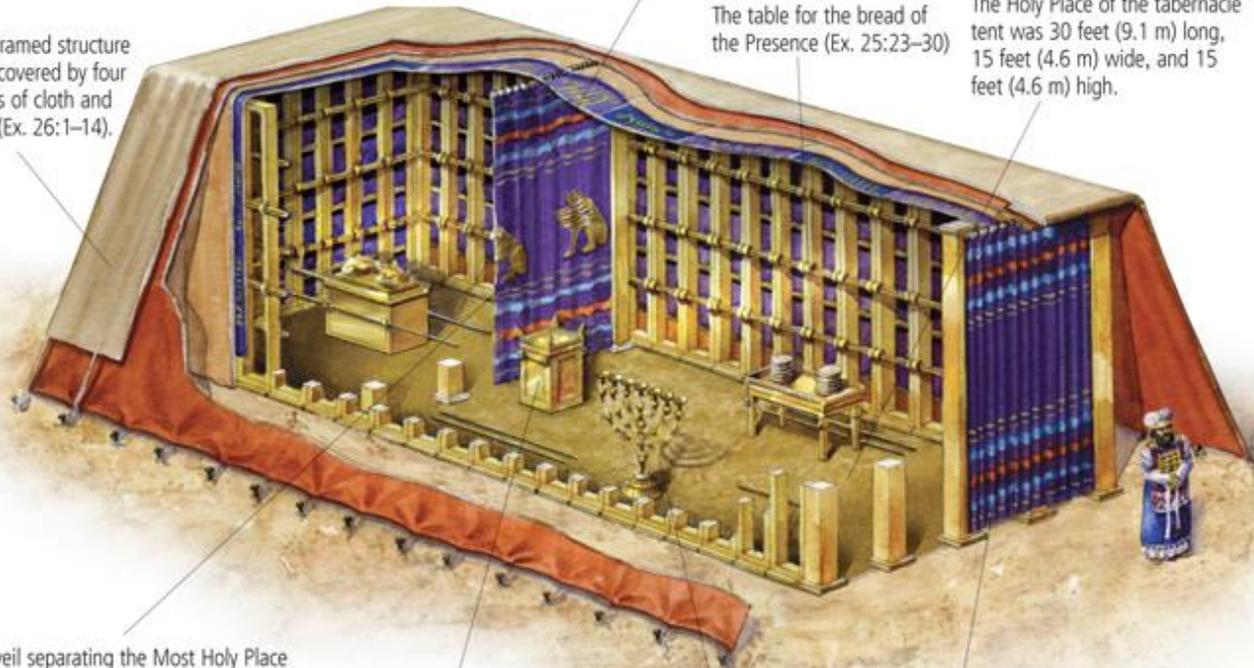
The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).



The Tabernacle: Exodus 25.1-31.17; 35.1-40.38.

(The Tabernacle Instruction = P)

“In order that they would have a centerpiece for their worship and activity, the Lord instructed Moses to build a tabernacle. The tabernacle was a forerunner of the temple, made portable so they could easily carry it with them.”

The altar of sacrifice – Ex. 27.1-8; 30.18.

The Laver (water basin) – Ex. 30.17-21.

The Tabernacle.

The Table of Shewbread – Ex. 25.23, 29-30; 26.35.

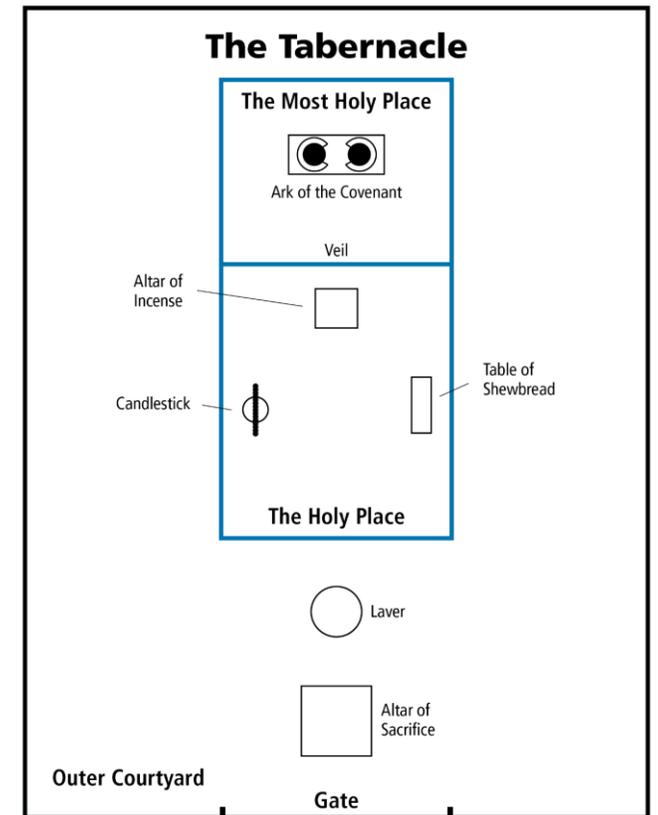
The Candlestick – Ex. 25.31-32, 37-40; 26.35.

The Altar of Incense – Ex. 30.1-8.

The veil separating the Holy Place from the Holy of Holies – Ex. 26.31-35; Hebrews 10.19-22.

The Holy of Holies *qodhesh ha-qodhashim* קֹדֶשׁ הַקְּדוֹשִׁים

The ark of the covenant – Ex. 25.10-22; 37.1-9.



CREATION

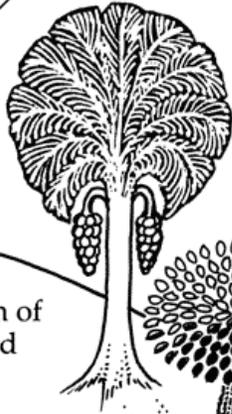
throne in heaven



Moving East

FALL

tree of life



tree of the knowledge of good and evil



mountain of the Lord

Garden of Eden

cherubim and flaming sword



Pison

Euphrates

Hidekel

Gihon

Adam & Eve worship at altar



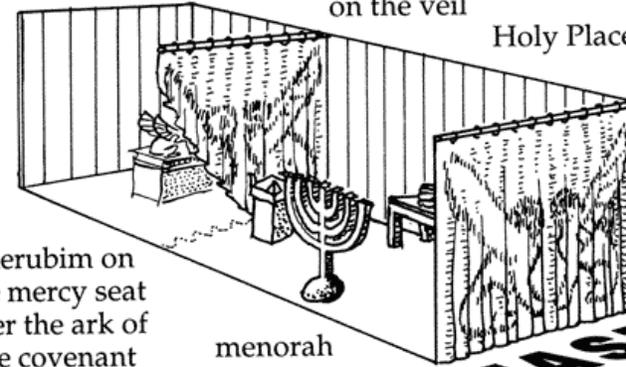
Moving West

ATONEMENT

Holy of Holies

cherubim on the veil

Holy Place



cherubim on the veil

cherubim on the mercy seat over the ark of the covenant

menorah

Mosaic Tabernacle

bronze laver



bronze altar

EAST

Leviticus

The Old Testament Aaronic
Priesthood Handbook of Instructions



Seeing Leviticus with a new lens

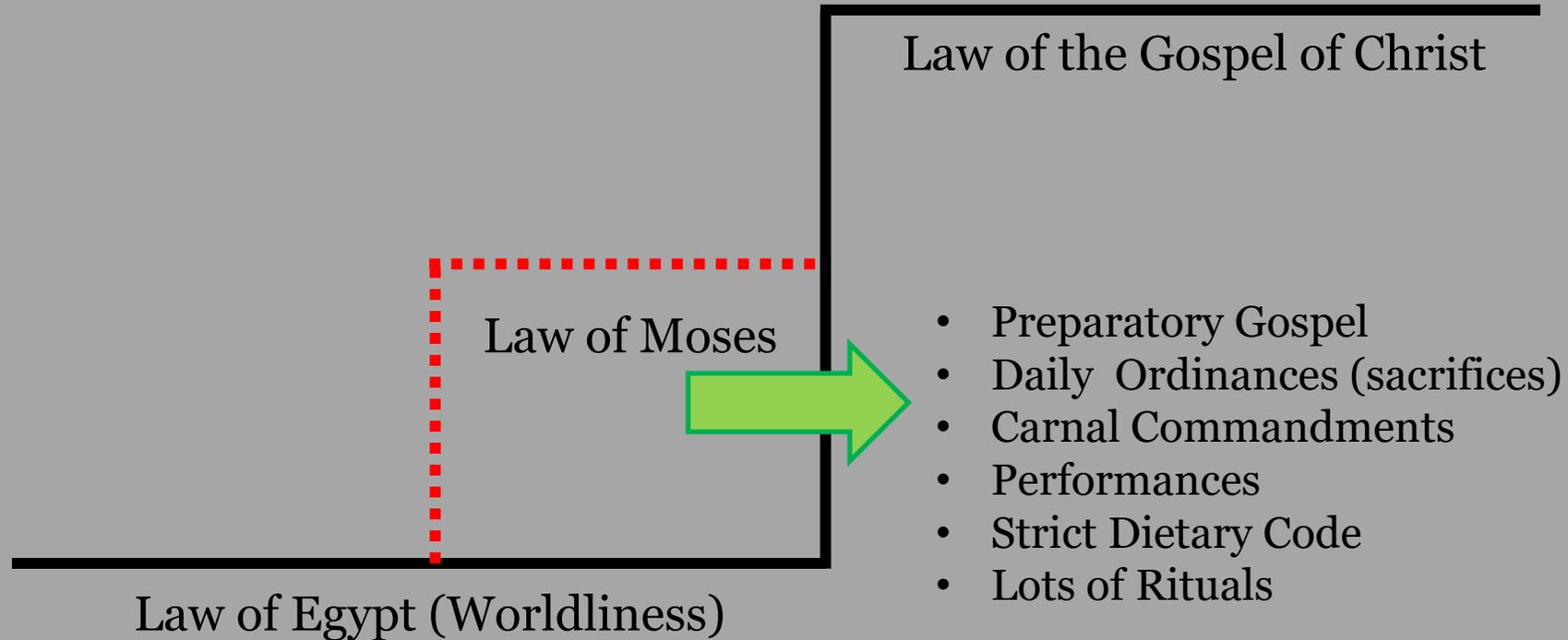
A GENESIS	Separation from the nations/Blessing/ Seeing the land/Descendants and the land		
B EXODUS		Israel's desert journeys/ Apostasy and plagues/ Pharaoh and magicians/ First-born/Levites	
C LEVITICUS			Sacrifices/ Cleanliness/ Holiness
B' NUMBERS		Israel's desert journeys/ Apostasy and plagues/ Balak and Balaam/First-born/Levites	
A' DEUTERONOMY	Separation from the nations/Blessing/ Seeing the land/Descendants and the land		

Genesis	Prologue
Exodus	Leaving Egypt
	Building the tabernacle
Leviticus	The tabernacle service
Numbers	Dedicating the tabernacle
	Preparing to enter Canaan
Deuteronomy	Epilogue

(M. Morales, *Who Shall Ascend to the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus*, IVP Academic, 2015, p. 22-23, electronic version.)

Why was the Law of Moses instituted?

D&C 84.18-27



The Goal of the Law of Moses?



Lev. 11.44-45
Alma 25.16

The Basic Principles of the Law of Moses

The Goal



קָדַשׁ **Be Holy (Christlike)**

Leviticus 11:44-45; 19:2; 20:7, 26

Strengthen Faith in Christ

Alma 25:16; 34:14; 2 Nephi 25:24-27; Jacob 4:5

The Way



Sacrifice
Leviticus 1-6

Cleanliness
Leviticus 11-15

Separation
Leviticus 11, 18-20

Remembrance
Leviticus 23

Remembrance

Mosiah 13:29-30

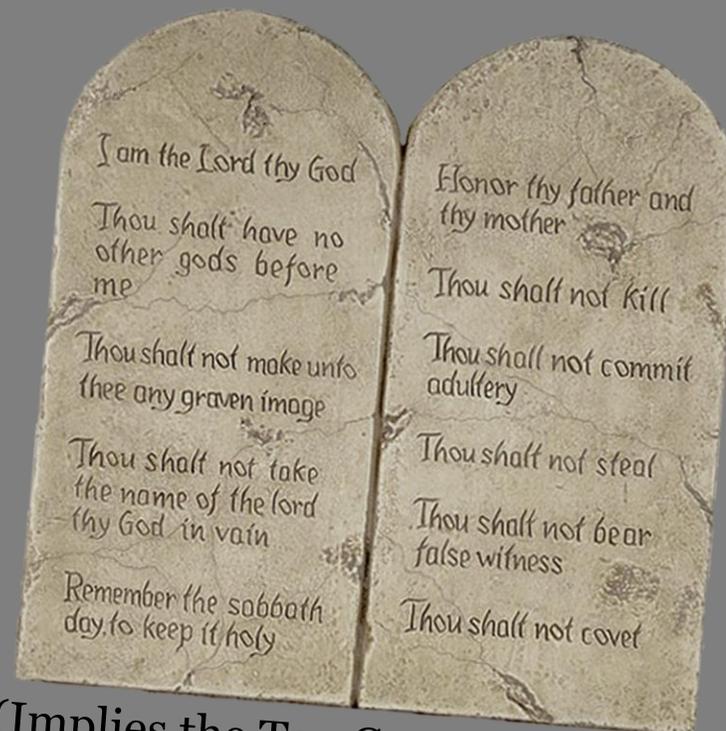
29 And now I say unto you that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiffnecked people, quick to do iniquity, and slow to remember the Lord their God;

30 Therefore there was a law given them, yea, **a law of performances and of ordinances**, a law which they were to observe strictly from day to day, **to keep them in remembrance of God and their duty towards him.**

LAW OF MOSES

Preparatory Gospel

1. *Faith in Christ*
 - a. The Burnt Offering
 - b. The Peace Offering
 - c. The Meat Offering
2. *Repentance*
 - a. The Sin Offering
 - b. The Trespass Offering
3. *Baptism*



(Implies the Ten Commandments)

Carnal Commandments

4. *Outward Performances*
 - a. Dietary & Purification laws
 - b. Laws of Planting & Harvesting, etc.
 - c. The Feasts and Festivals
5. *Ordinances* (see [above](#))



**The Teaching Instruments
of the Law of Moses**

Edward J. Brandt (*LDS Educator*)

“A synonym for the word *carnal* is *flesh*. The law of carnal commandments was, therefore, commandments intended to help the children of Israel to control the flesh—to develop self control and self-discipline in their lives. It was to help them to get a handle on their lives so they could begin to focus on the basic fundamentals that would lead them to Christ.”

(*Sperry Symposium Classics: The Old Testament*, ed. Paul Y. Hoskisson (Religious Studies Center, Brigham Young University, and Deseret Book 2005), 133–153)



Russell M. Nelson
President (2022),
Q. of Twelve in 1985.
(*Ensign*, Nov. 1985,
30)

“Part of [your] test is to determine *if* your body can become mastered by the spirit that dwells within it.”

“We are here to learn how to bridle our passions and control every lustful and evil desire.”



Bruce R. McConkie
Quorum of the Twelve
(*The Mortal Messiah*,
2:151)

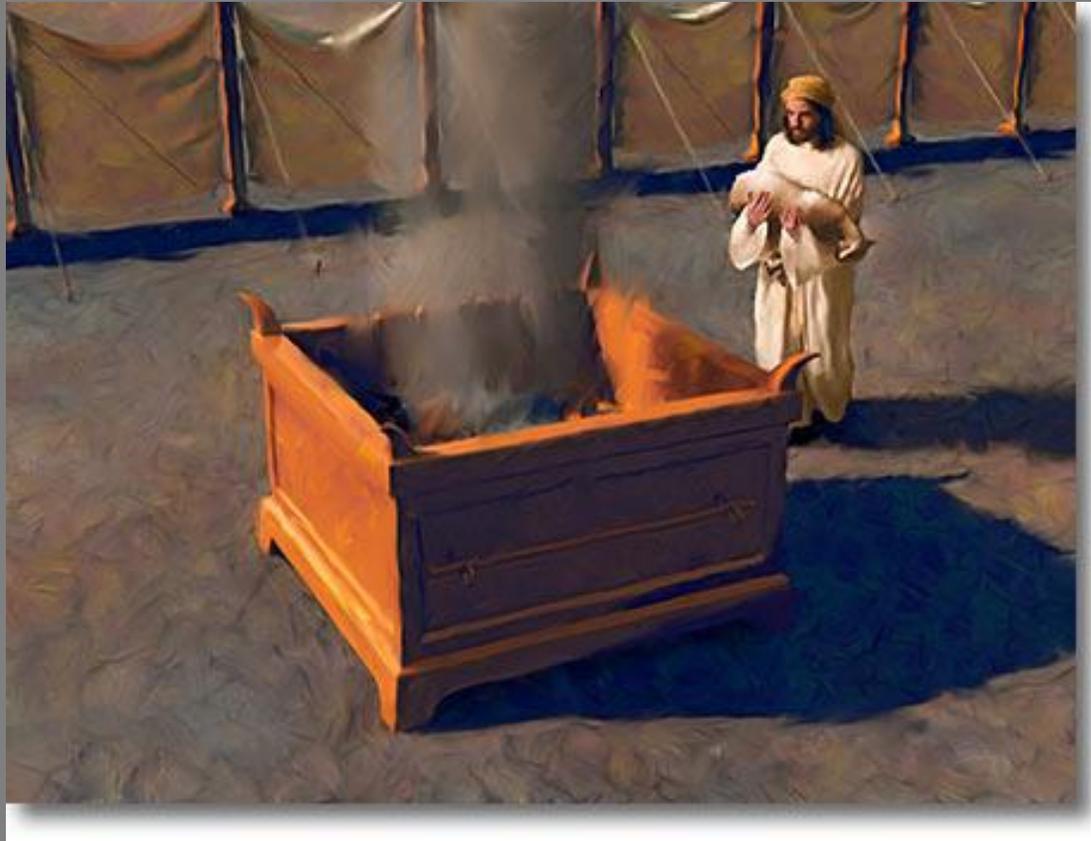
Application of the Preparatory Gospel and Carnal Commandments – Mosiah 13:29-30



David A. Bednar
("Ye Are the Temple of
God," *Ricks College*
Devotional, January
11, 2000)

“Will my body rule over my spirit,
or will my spirit rule over my body?
Will I yield to the enticings of the
natural man or to the eternal man?
That, brothers and sisters, is the
test. We are here on the earth to
develop godlike qualities and to
learn to bridle all of the passions of
the flesh.”

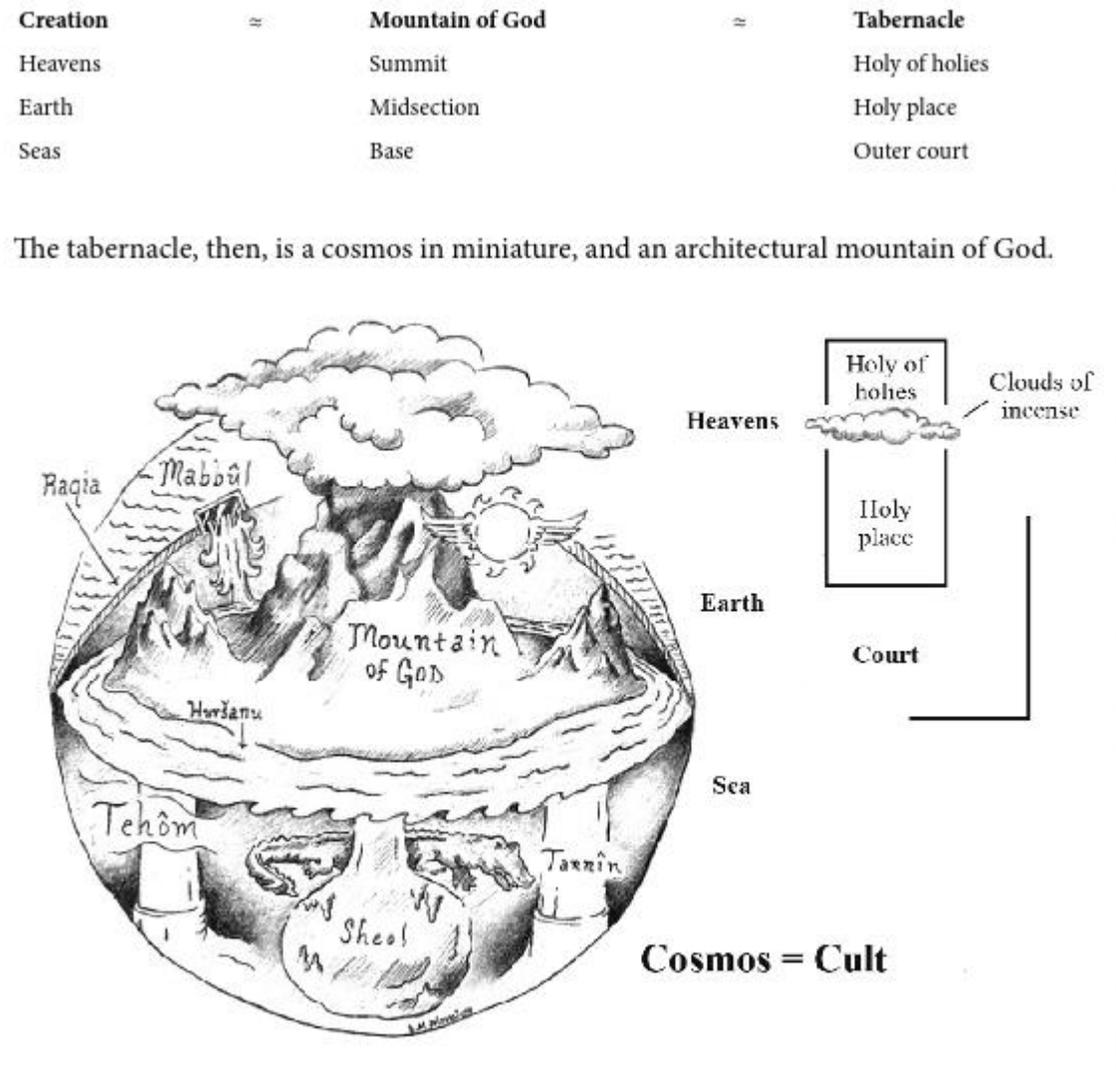
The Law of Sacrifice



The Tabernacle as a return to Eden

Throughout the Hebrew Bible the cosmos is described as the tabernacle pitched by God, often employing the architectural features of a house (cf. Ps. 78.23, 69; 104; Gen. 7.11; Job 9.8; 26.11).

(M. Morales, Who Shall Ascend? p. 84 electronic version)



Christ is everything

“The first point, then, which requires our notice is this:—In each offering there are at least three distinct objects presented to us. There is *the offering, the priest, the offerer*. A definite knowledge of the precise import of each of these is absolutely requisite if we would understand the offerings.

“What, then, is the offering? what the priest? what the offerer? **Christ is the offering, Christ is the priest, Christ is the offerer.** Such and so manifold are the relations in which Christ has stood for man and to man, that no one type or set of types can adequately represent the fulness of them. (Andrew Jukes, *Law of the Offerings*, p. 44-45)



M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“Anciently, through blood sacrifices, the law of sacrifice brought people to Christ through typifying and foreshadowing his life and mission....

“Due to the rebellious nature of the children of Israel in the days of Moses, the law of sacrifice changed and became a strict law requiring a daily practice of performances and ordinances.



M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“From Adam’s day to Moses’, there was just one kind of sacrifice offered. During the time of Moses there was an expansion in the number and variety of offerings under the law of sacrifice....

“The Mosaic sacrifices consisted of five major offerings that fell into two primary categories, namely obligatory and voluntary.”



LEVITICUS

FIVE OFFERINGS

1. The Burnt Offering
2. The Grain Offering
3. The Peace Offering
4. The Sin Offering
5. The Guilt Offering

SEVEN FESTIVALS

1. Passover
2. Unleavened Bread
3. Firstfruits
4. Pentecost
5. Trumpets
6. Tabernacles
7. The Day of Atonement

Obligatory Offerings

<i>Offering</i>	<i>Purpose</i>
Sin Offering	Offered for one's "sinful" nature rather than for specific sins.
Trespass Offering	Offered for specific sins committed.

Voluntary Offerings

<i>Offering</i>	<i>Purpose</i>
Burnt Offering	To show the Lord the offerer was willing to surrender all things to him and to point one to Christ
Peace Offering	Signifies the taking or renewing of a vow or covenant.
Meat Offering	To complement the peace offering meal for the priests

The offerings

1. Burnt Offerings – Leviticus 1
2. Meat (or grain) Offerings – Leviticus 2
3. Peace Offerings – Leviticus 3
4. Sin Offerings – Leviticus 4:1-5:13
5. Trespass Offerings – Leviticus 5:14-6:7

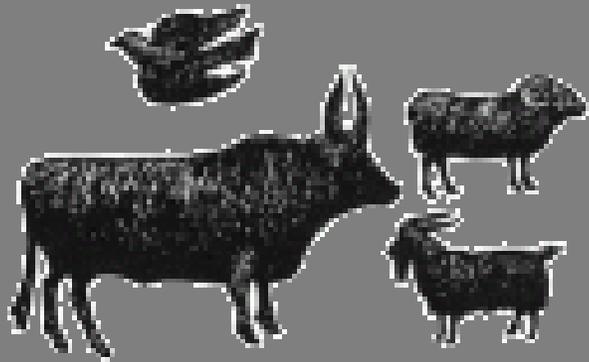
The Priest as a Type of Christ



M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“Like Christ, the priest acted as the mediator between the people and their God. Like Christ, the priest had to have the right parentage to officiate in his office. Like Christ, the offerer through obedience willingly sacrificed what was required by the law.”

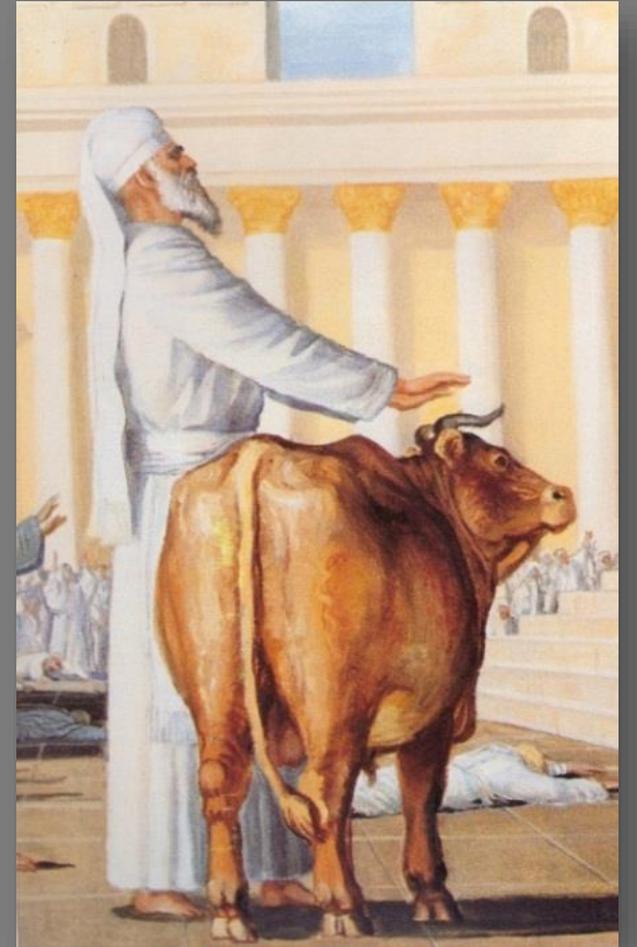
The Offering as a Type of Christ



M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“The part of sacrifice that most strongly paralleled the Savior was the offering itself.... First, like Christ, the animal was chosen and anointed by the laying on of hands. As you are aware, the Hebrew name *Messiah* and the Greek name *Christ* both mean “the Anointed One.”

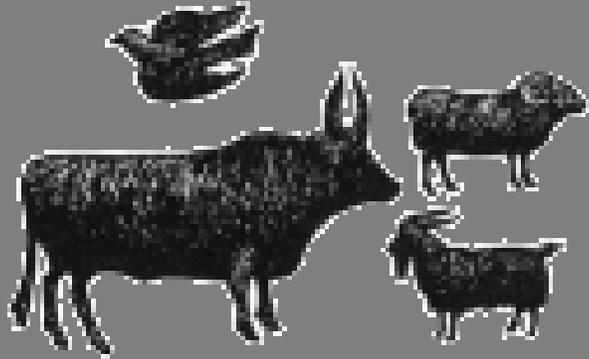
Leviticus 1:4



The Jewish scholar Mahmanides taught that “when observing the pouring out of the blood and the burning of sacrifice, the person should acknowledge that were it not for divine grace he should be the victim, expiating his sins with his own blood and limbs.”

(Encyclopedia Judaica, 16 vols. (Jerusalem: Keter Publishing House, 1971), 14:614)

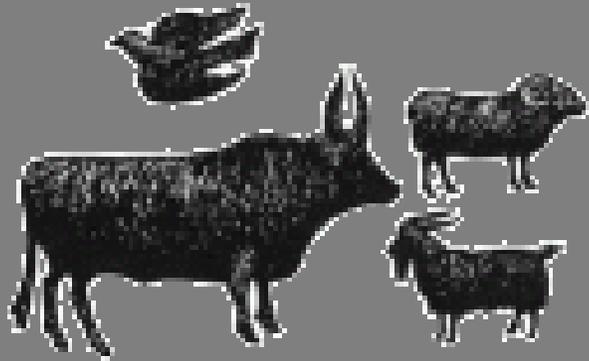
The Offering as a Type of Christ



M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“Second, the animal spilt its life’s blood. Third, it had to be without blemish—totally free from physical flaws, complete, whole, and perfect. Fourth, the sacrifice had to be clean and worthy. Fifth, the sacrifice had to be domesticated, that is, not wild but tame and of help to man (see Leviticus 1:2–3, 10; 22:21; Numbers 15:3).

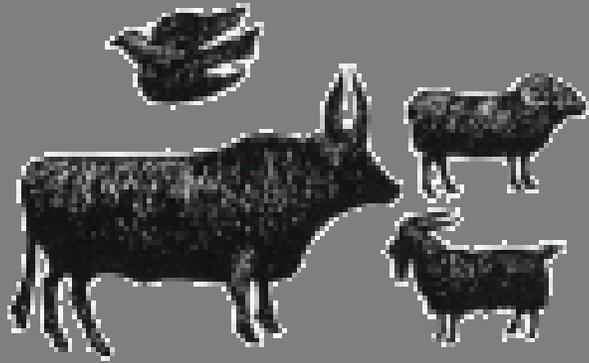
The Offering as a Type of Christ



M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“Sixth and seventh, for the original sacrifice practiced by Adam and the most common sacrifice in the law of Moses, the animal had to be a firstborn and a male (mostly) (Leviticus 1:3; 22:18–25). (There is an exception to this: see Lev. 3:6 and 4:28)

The Offering as a Type of Christ



M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“Eighth, the sacrifice of grain had to be ground into flour and made into breadstuffs, which reminds us of our Lord’s title the **Bread of Life** (see John 6:48). Ninth, the firstfruits that were offered remind us that **Christ was the firstfruits of the Resurrection** (see 1 Corinthians 15:20).”

The Ordinance

Then



Now





M. Russell Ballard
Quorum of the Twelve
(*CES Symposium on the
New Testament*, 13
August 1996)

“[T]he ordinance of the sacrament replaced the ordinance of sacrifice.... [T]his change moved the focus of the sacrifice from a person’s animal to the person himself. In a sense, the sacrifice changed from the offering to the offerer.”

How do we live the law of Sacrifice Today?





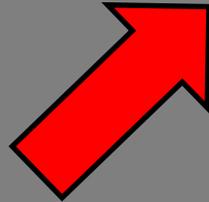
Neal A. Maxwell
Quorum of the Twelve
(*Ensign*, May 1995, 68)

“Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to **put the animal in us upon the altar** and letting it be consumed!”





What role does the
Sacrament play in this?



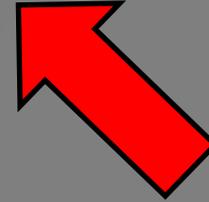
Peace Offering

Aka: the Vow Offering
Signifies the taking or renewing of a vow or covenant.



Sin Offering

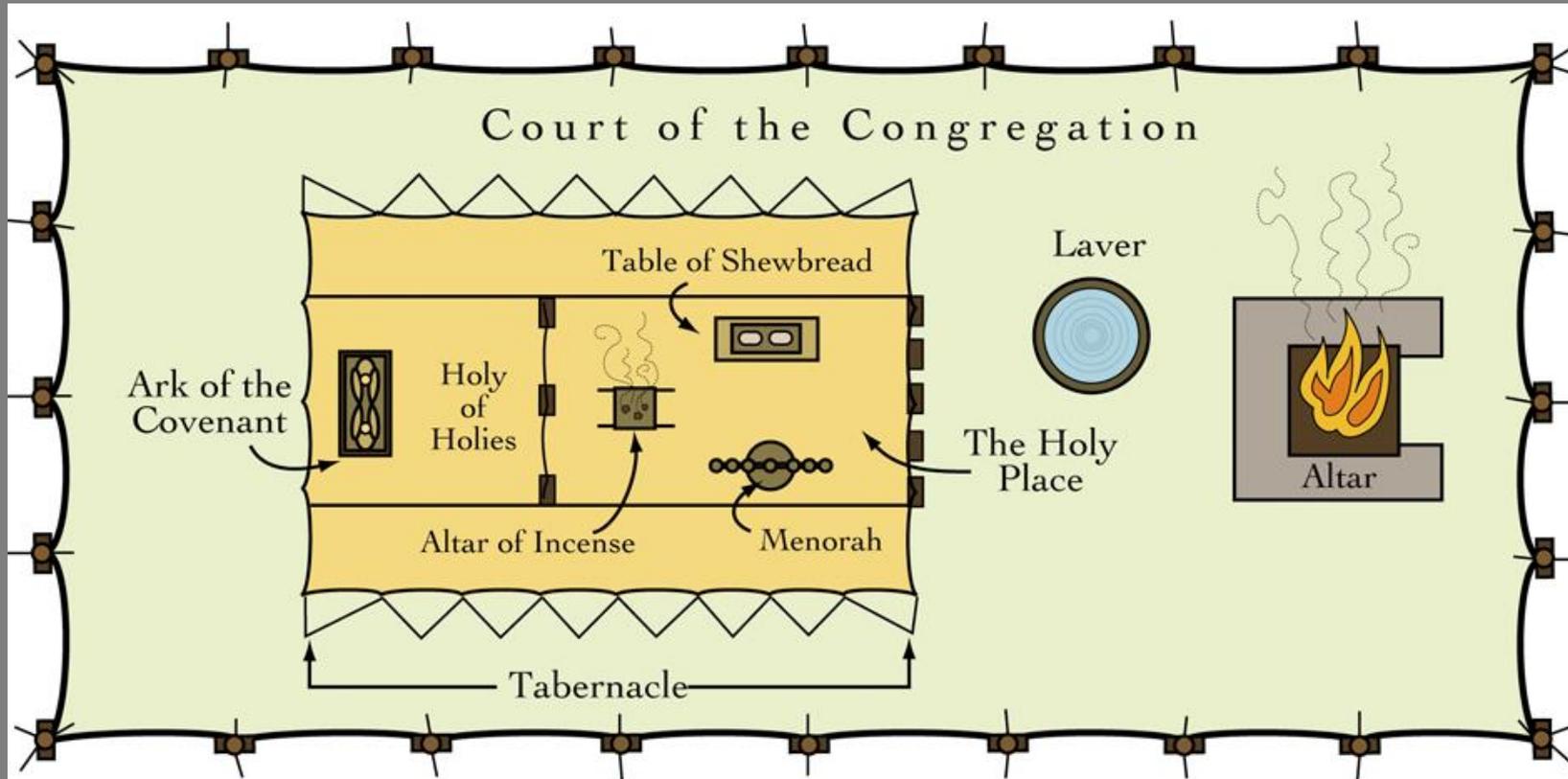
Offered for one's "sinful" nature rather than specific sins.
Prepared the offerer to receive forgiveness as a part of the renewal of their covenants.



Trespass Offering

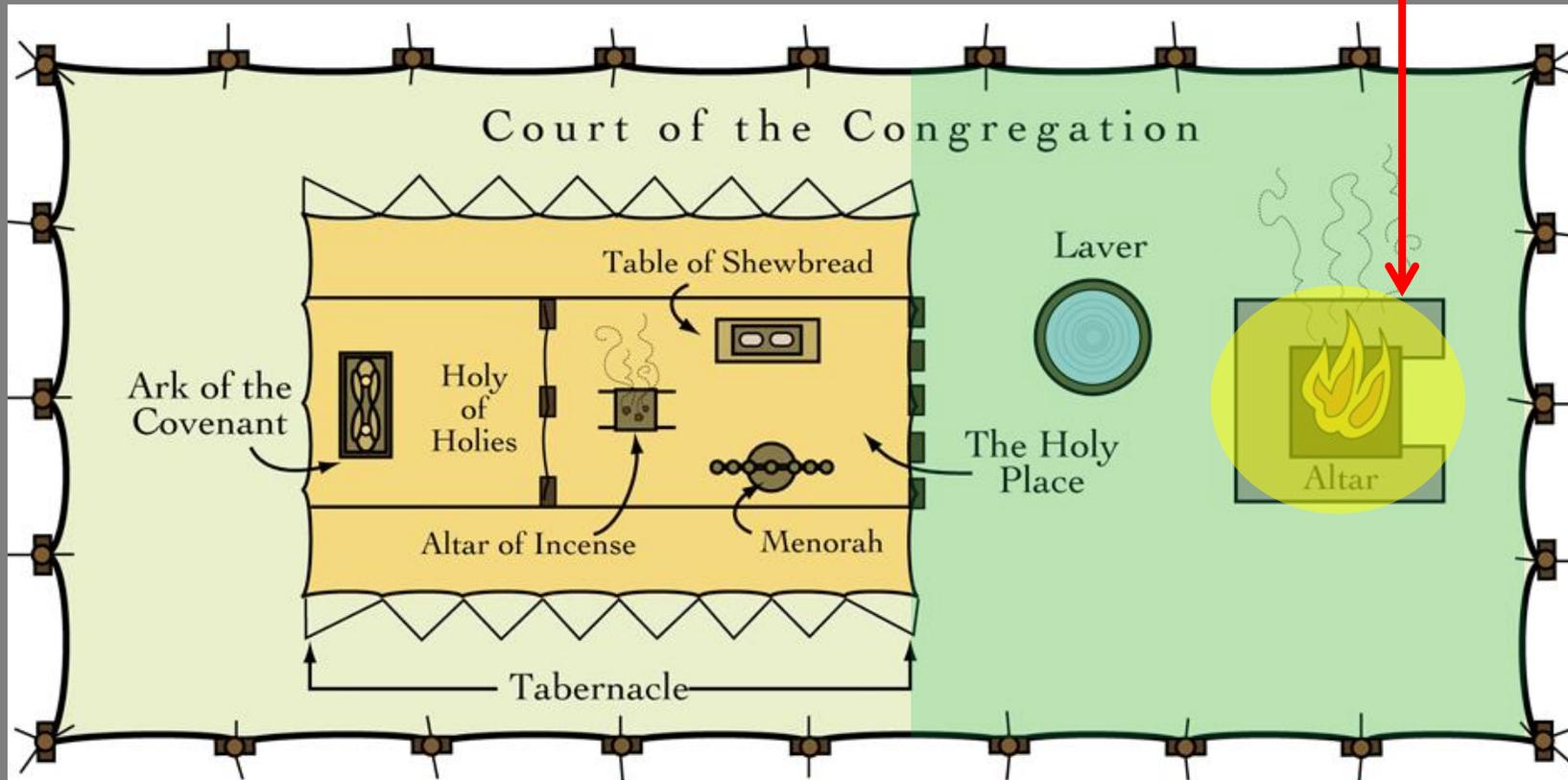
Offered for specific sins committed.
Offered following repentance and specific restitution.

Where are we?



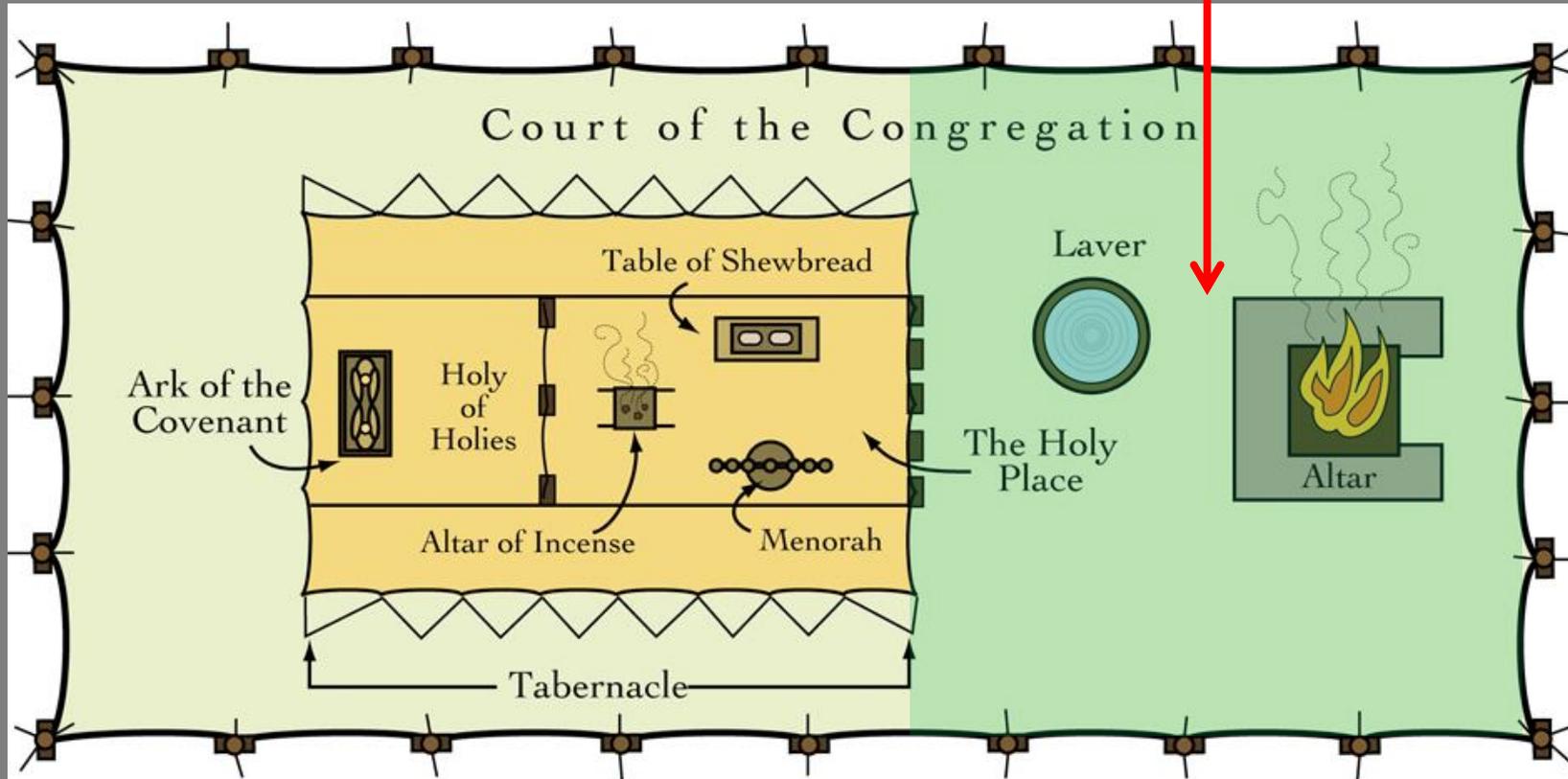
Remember: the altar is the turning point.

The Offering of a Lamb



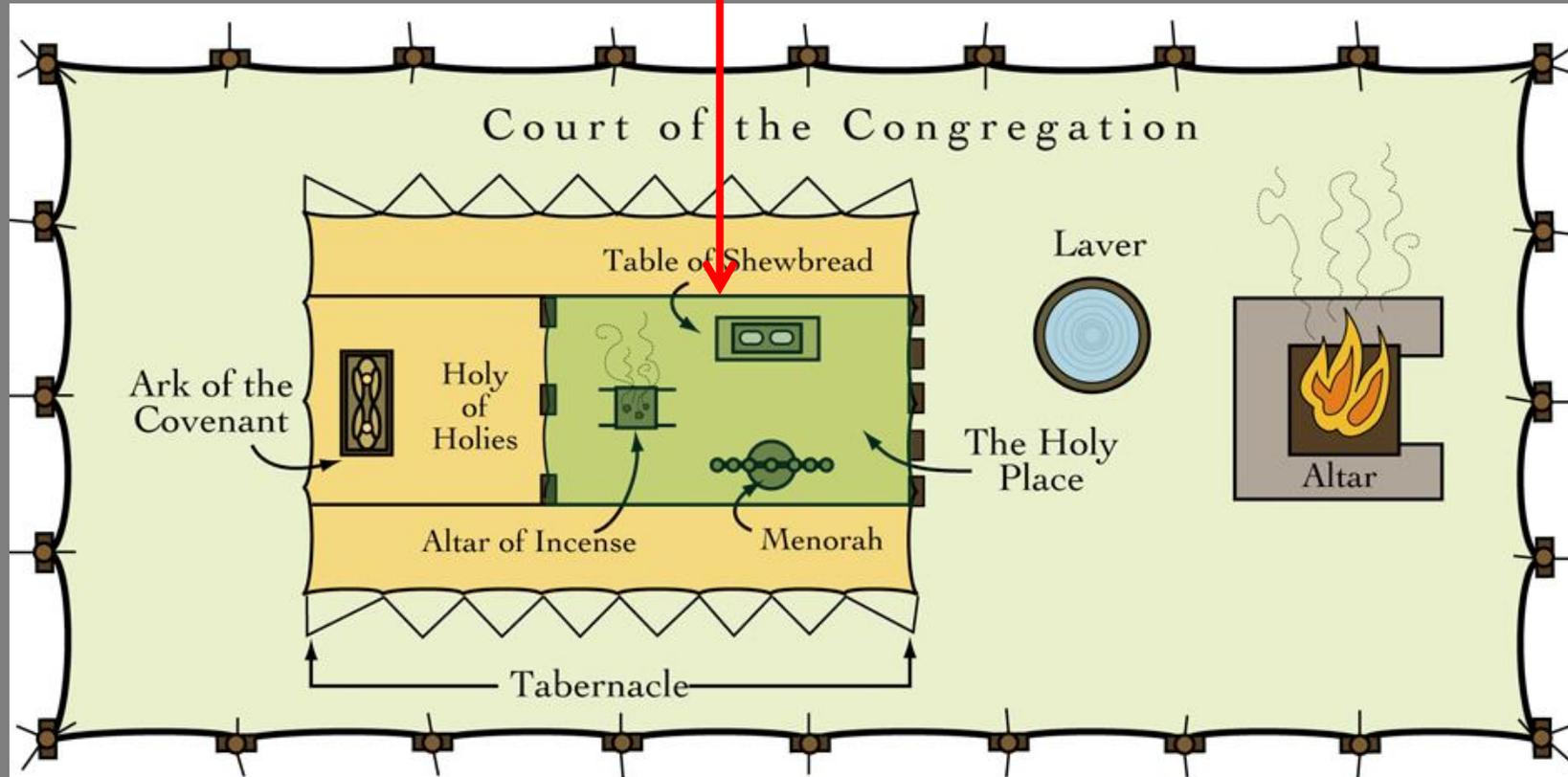
Where are we?

Lone and Dreary World
(Telestial)



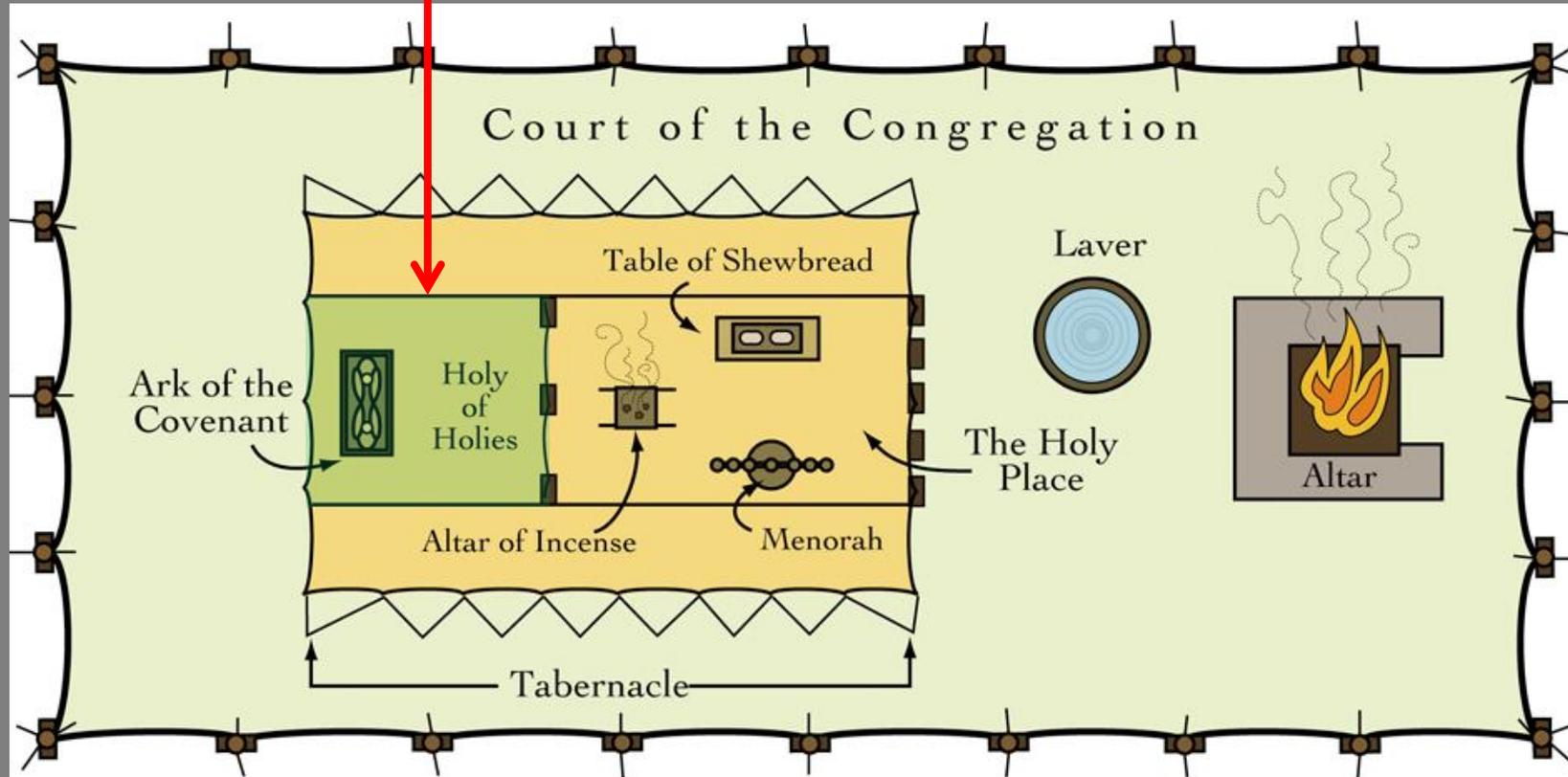
Where are we?

Paradisiacal State
(Terrestrial)



Where are we?

The Presence of God
(Celestial)



Sacrificial System

NAME	PORTION BURNT	OTHER PORTIONS	ANIMALS	OCCASION OR REASON	REFERENCE
Burnt Offering	All	None	Male without blemish; animal according to wealth	Propitiation for general sin; demonstrates dedication	Lev. 1
Meal Offering or Tribute Offering	Token portion	Eaten by priest	Unleavened cakes or grains, must be salted	General thankfulness for first fruits	Lev. 2
Peace Offering a. Thank Offering b. Vow Offering c. Freewill Offering	Fat portions	Shared in fellowship meal by priest and offerer	Male or female without blemish according to wealth; freewill: slight blemish allowed	Fellowship a. For an unexpected blessing b. For deliverance when a vow was made on that condition c. For general thankfulness	Lev. 3 Lev. 22:18-30
Sin Offering	Fat portions	Eaten by priest	Priest or congregation: bull king: he-goat individual: she-goat	Applies basically to situation where purification is needed	Lev. 4
Guilt Offering	Fat portions	Eaten by priest	Ram without blemish	Applies to situation where there has been desecration or de-sacrilization of something holy or where there is objective guilt	Lev. 5-6:7

Priesthood – Leviticus 8:1-10:20

- A. Aaron and his sons – Lev. 8
- B. First Sacrifices – Lev. 9
- C. Nadab and Abihu make “strange fire” and are killed! – Lev. 10

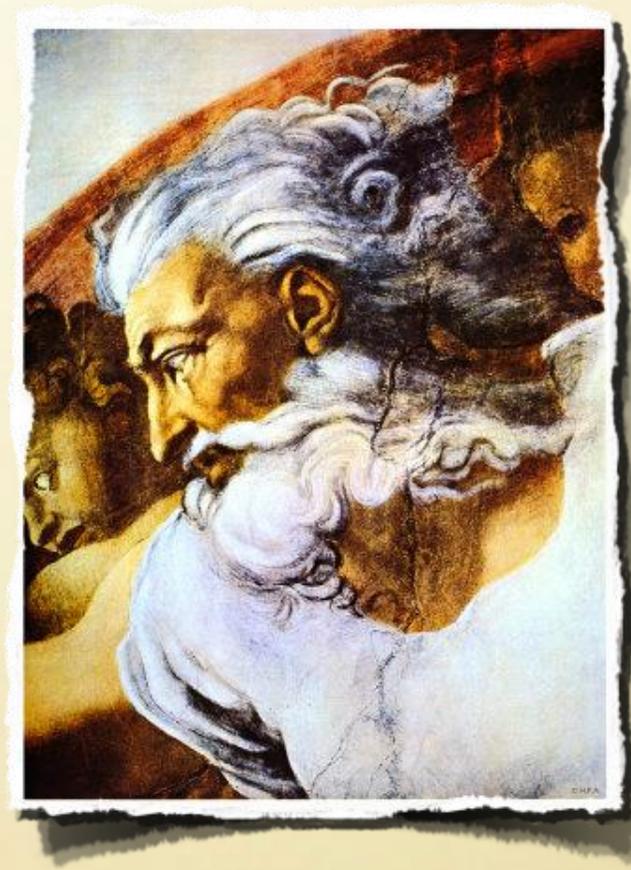


"The Dead Bodies Of Nadab and Abihu Carried Away"
By James Tissot (1836–1902)

Holiness

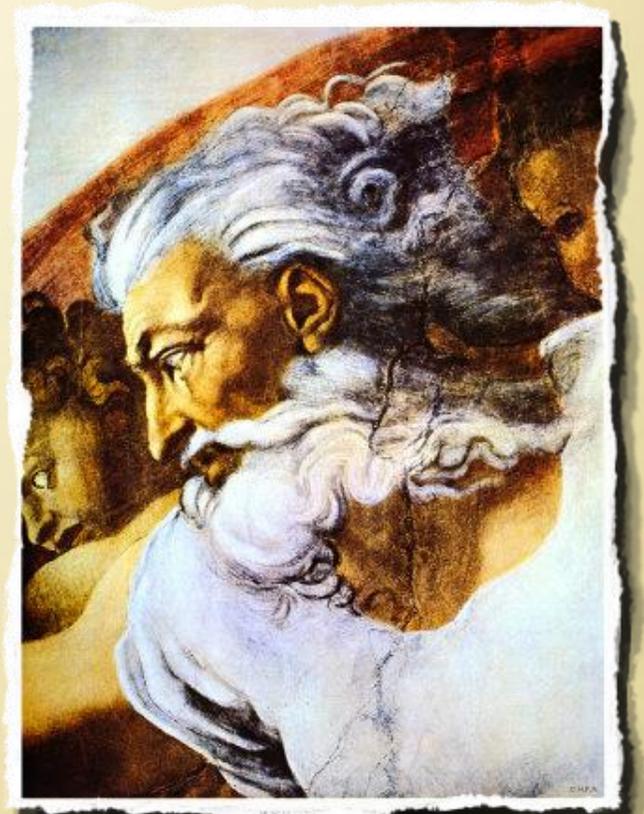
“I will maintain my holiness by those who are near me and I will maintain my honor before all the people” (Lev. 10:3)

“For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy” (Lev. 11: 45)



Laws of Cleanliness

Leviticus 10-15



The Basic Principles of the Law of Moses

The Goal



קָדַשׁ **Be Holy (Christlike)**

Leviticus 11:44-45; 19:2; 20:7, 26

Strengthen Faith in Christ

Alma 25:16; 34:14; 2 Nephi 25:24-27; Jacob 4:5

The Way



Sacrifice
Leviticus 1-6

Cleanliness
Leviticus 11-15

Separation
Leviticus 11, 18-20

Remembrance
Leviticus 23

Holy/ Profane Clean/Unclean



“And that ye may put difference between the holy **הַקֹּדֶשׁ** and the unholy **הַחֵל**, and between the unclean **הַטְּמֵא** and the clean **הַטְּהוֹר** ...”
(Leviticus 10.10)

Law of Cleanliness- Lev. 11-16:34

- A. Unclean Animals – Lev. 11
- B. Childbirth – Lev. 12
- C. Unclean Diseases – Lev. 13
- D. Cleansings Diseases – Lev. 14
- E. Unclean Discharges – Lev. 15
- F. Purifying the Tabernacle – Lev. 16



Clean and Unclean Animals

CLASSES	CLEAN	UNCLEAN
Mammals	Two qualifications: 1. Cloven hoofs 2. Chewing of the cud Lev. 11:3-7 Deut. 14:6-8	Carnivores and those not meeting both "clean" qualifications
Birds	Those not specifically listed as forbidden	Birds of prey or scavengers Lev. 11:13-19 Deut. 14:11-20
Reptiles	None	All Lev. 11:29-30
Water Animals	Two qualifications: 1. Fins 2. Scales Lev. 11:9-12 Deut. 14:9-10	Those not meeting both "clean" qualifications
Insects	Those in the grasshopper family Lev. 11:20-23	Winged quadrupeds

Basic Reasons:

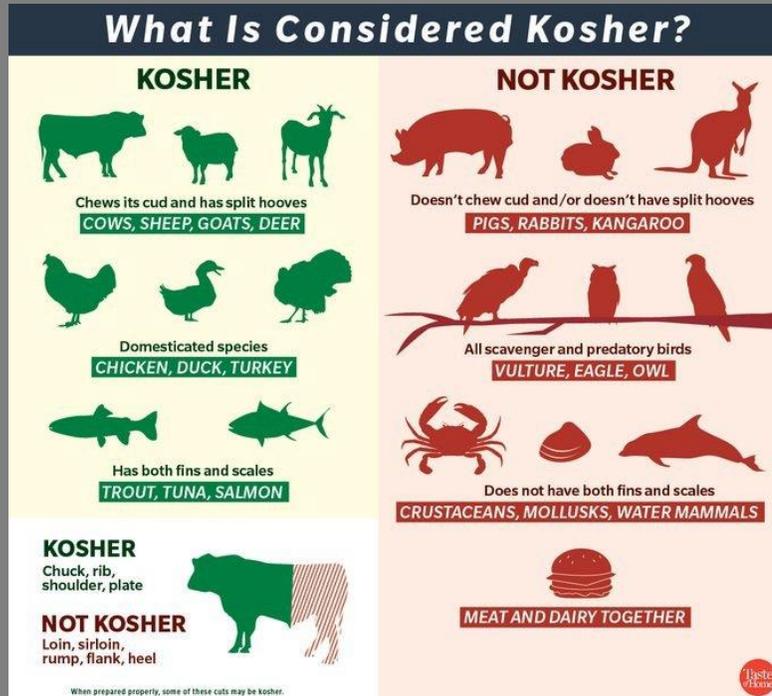
1. Holiness demanded being like God. Many restrictions to Israelite diet are derived from restrictions to Yahweh's "diet" (i.e., animals that were unacceptable for sacrifice).
2. Unclean animals fail to conform in some way to the expectations of the group to which they belong.
3. Some animals were considered unclean because of their association with pagan cults.

“The [dietary] law therefore acted as

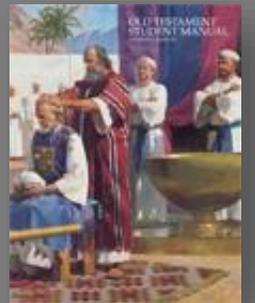
A social instrument for keeping the Hebrew nation intact ...

A psychological instrument for preserving the identity of the individual, and

A religious instrument for keeping the people in **remembrance** of Jehovah.”



LDS Old Testament Institute Manual, [\(15-1\)](#).



Leviticus 14 – Cleansing a Leper



The Cleansing of a Leper

Law of Moses

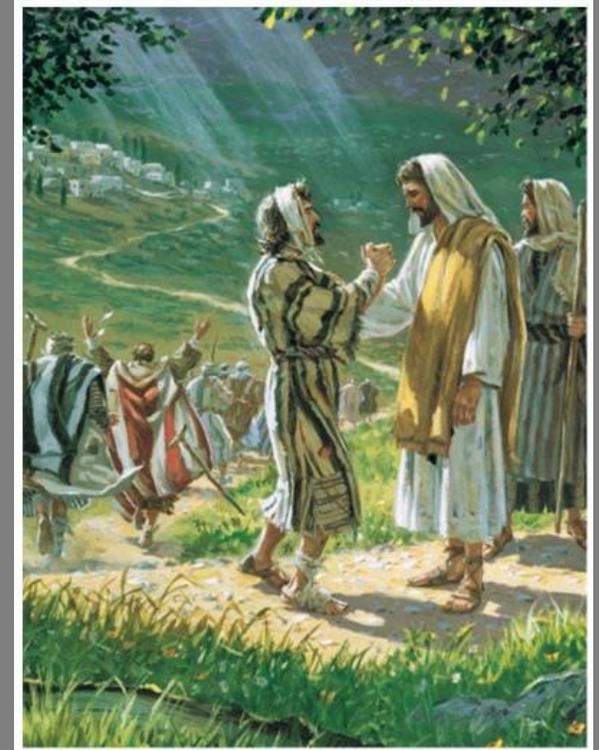
Principle

Life and Mission of Christ

Scarlet Sin Isaiah 1:18
Hyssop.....Passover Doors in Egypt.....Exodus 12:22;John 19:29
Sprinkle 7 Times-Blood and Water. CovenantGen. 17:10
Shave "ALL" Hair Off Body.....Born Again.....John 3:5
Wait Seven Days Whole, Complete, Perfect... John 17:23
Wash Clothes and Wash Body.. Washing-Baptism..Luke 3:21; Isa. 1:16
8th Day-Two Male Lambs.1st Lamb.Trespass-Repentance.2nd Lamb=Sin
Presented at Door of the Temple-Re-enter as a Covenant Son or Daughter
Priest Lays Hands on the Lamb's Head-Transfers sins to Lamb
Anointed with Blood and Oil-Right Ear, Big Toe Right Foot, Thumb Right Hand-
Hear the Lord, Walk Humbly, Hands Do Justly..Micah 6:8-9....Repeat anointing
with oil, 1 Ewe Lamb= Whole Burnt Offering= Entire Surrender to God.

Matthew 8:1-4

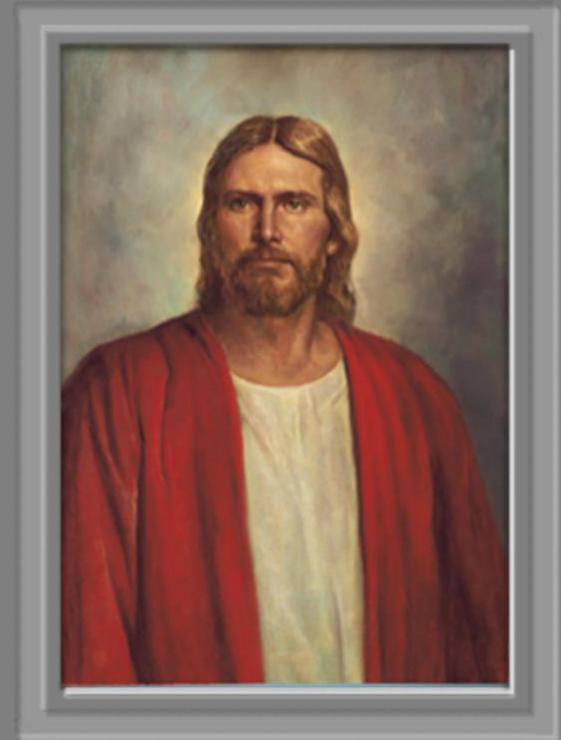
All Christ's miracles are revelations also. Sometimes, when the circumstances of the case required it, He delayed His answer to a sufferer's prayer. But we are never told that there was a moment's pause when a leper cried to him. Leprosy was an acknowledged symbol of sin, and Christ would teach us that the heartfelt prayer of the sinner to be purged and cleansed is always met by instantaneous acceptance. Instantly stretching forth His hand, our Lord touched the leper, and he was cleansed. (Frederic Farrar, *Life of Christ*, p. 220)



Leviticus 15

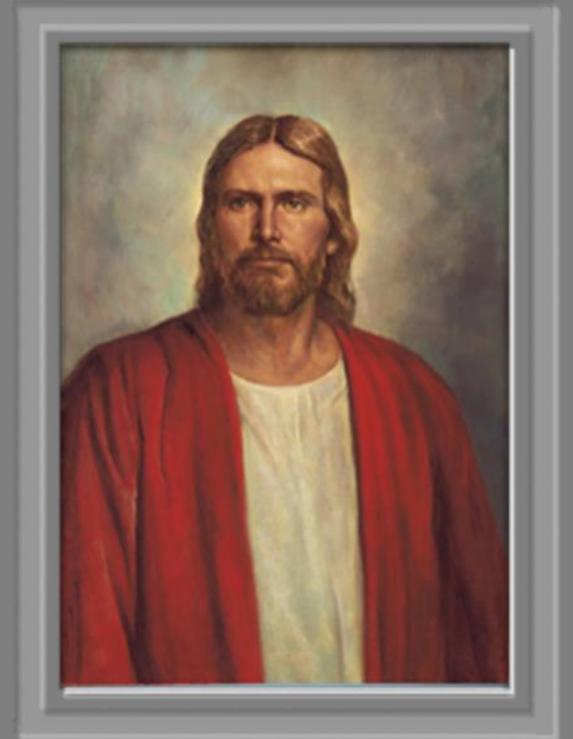
The following from Jacob Milgrom may be useful:

“A mere glance at the list of impurity bearers in the Torah—the leper, gonorrhoeic, corpse-contaminated (Num. 5:1-4), parturient (Lev. 12), emitter of semen, menstruant (Lev. 15:16-24)—suffices to reveal that this list is arbitrary and artificial. It does not focus on disease or even on disorders... The bodily impurities in the above list focus on four phenomena: death, blood, semen, and skin disease. **Their common denominator is death.** Blood, and semen represent the forces of life; their loss, therefore, signifies death.



Leviticus 15

In the case of scaly disease (so-called leprosy) this symbolism is made explicit: Aaron prays for his stricken sister: ‘Let her not be as one dead’ (Num. 12:12). Furthermore, such disease is powerful enough to contaminate someone who is under the same roof, and it is no accident that it shares this feature with the corpse (Num. 19:14). The wasting of the body, the common characteristic of all biblically impure skin diseases, symbolizes the death process as much as does the loss of blood and semen.” (Jacob Milgrom, *Numbers: JPS Commentary* (Philadelphia: The Jewish Publication Society, 1990), 345-346.)



“The rationale [for impurity] comes to light once it is perceived that there is a common denominator to the three above-mentioned sources of impurity—death... Because impurity and holiness are antonyms, the identification of impurity with death must mean that holiness stands for life.”

(Jacob Milgrom, *Leviticus: Continental Commentary*, 12.)



“Here, then, at the heart of the Pentateuch we find an answer to the question Who shall ascend into the mountain of YHWH? **The one able to ascend is the Adam-like high priest, with blood, on the Day of Atonement.** This is the way YHWH has opened for humanity to dwell in his Presence. Atonement is the central doctrine of the Pentateuch:”

(M. Morales, [Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus](#), InterVarsity Press/IVP Academic, 2015, p. 145/346 electronic version)

FRAME: 'And YHWH said to Moses . . . ' (16:1)

A. Aaron should not go into holy of holies any time he wishes (16:2)

B. Aaron's sacrificial victims, special vestment (16:3-4)

C. Sacrificial victims provided by people (16:5)

D. Aaron's bull, goat for sin offering, goat for Azazel (16:6-10)

A. Genesis

E. Aaron sacrifices bull (16:11-14)

B. Exodus

F. Goat sacrificed as sin offering (16:15)

X. Leviticus - ch. 16 →

X. Atonement (16:16-20a)

B.' Numbers

F.' Goat sent to wilderness (16:20b-22)

A.' Deuteronomy

E.' Aaron's closing activities (16:23-25)

D.' Goat for Azazel, Aaron's bull, goat for sin offering (16:26-28)

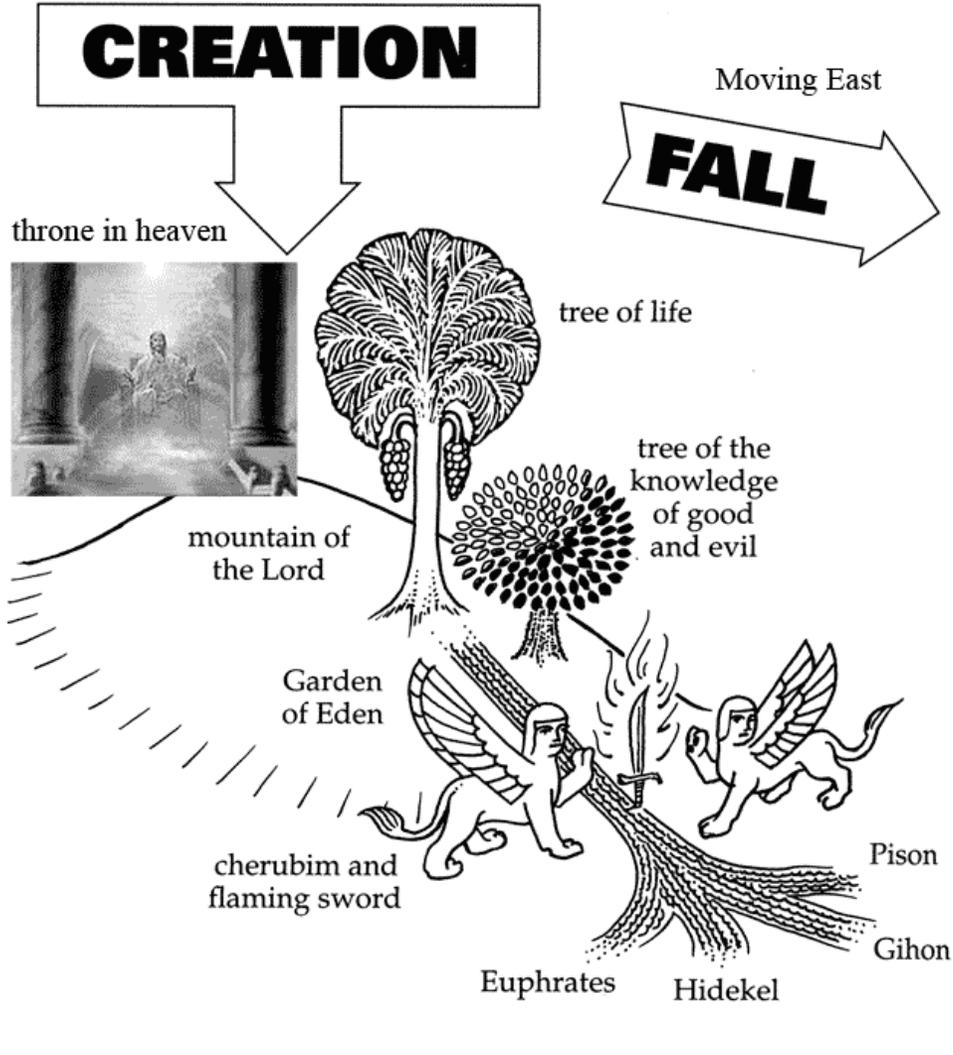
C.' People rest and humble themselves (16:29-31)

B.' Anointed priest officiates wearing special garments (16:32-33)

A.' Anointed priest makes atonement once a year (16:34)

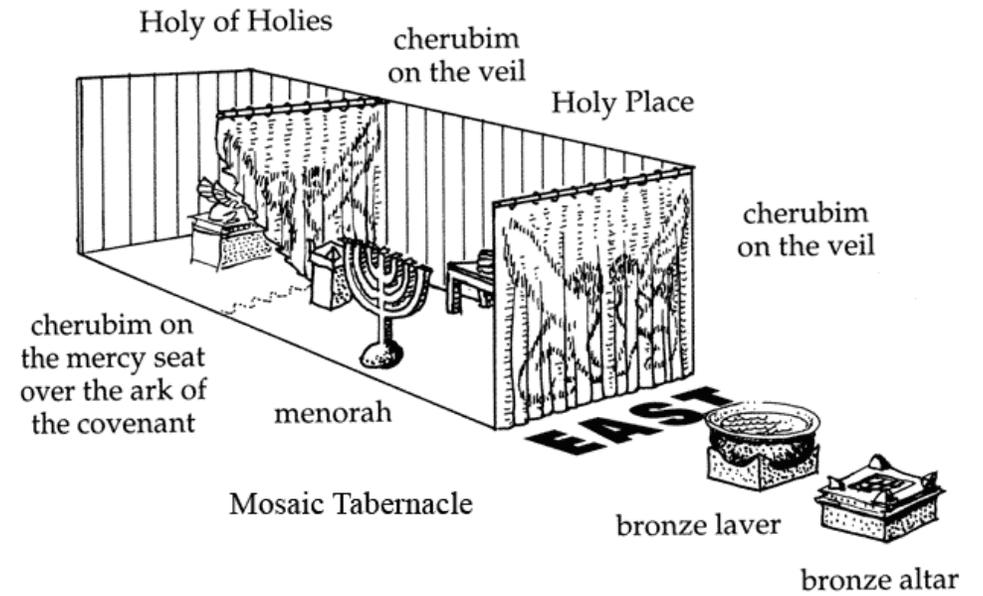
FRAME: 'As YHWH commanded Moses . . . ' (16:34)

CREATION

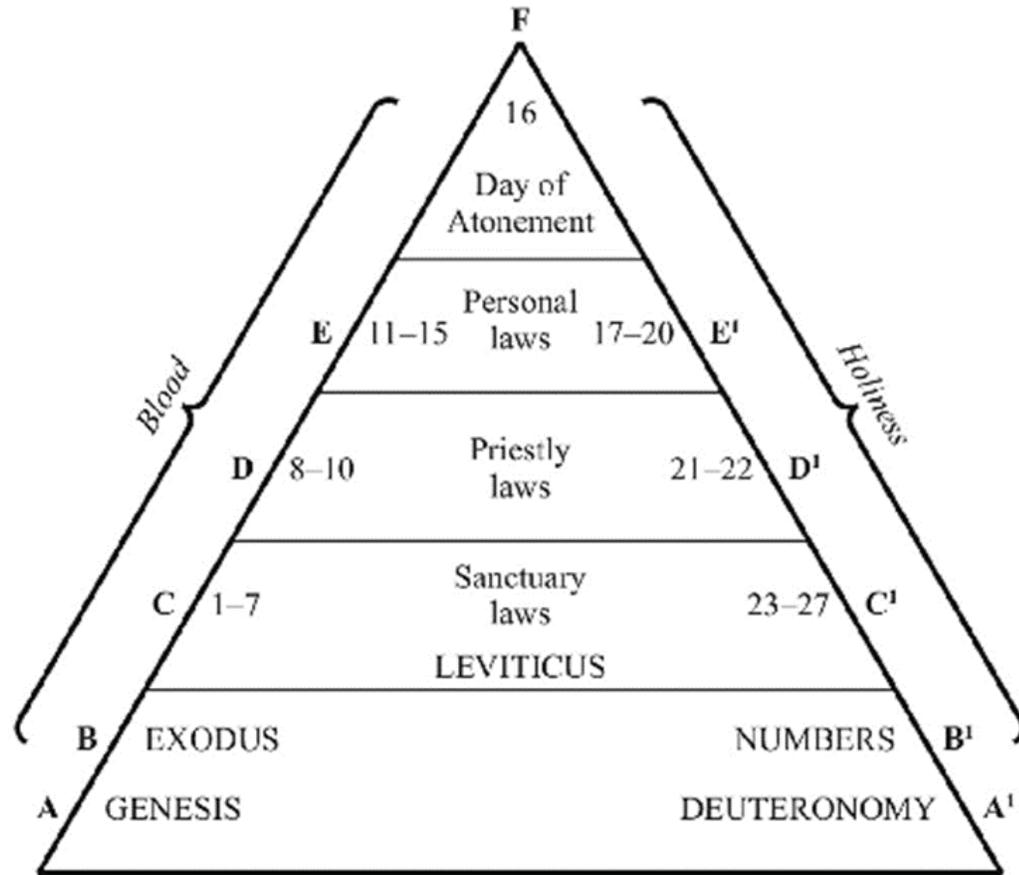


Moving West

ATONEMENT



Central to the Pentateuch: The Day of Atonement



Genesis	Prologue
Exodus	Leaving Egypt
	Building the tabernacle
Leviticus	The tabernacle service
Numbers	Dedicating the tabernacle
	Preparing to enter Canaan
Deuteronomy	Epilogue

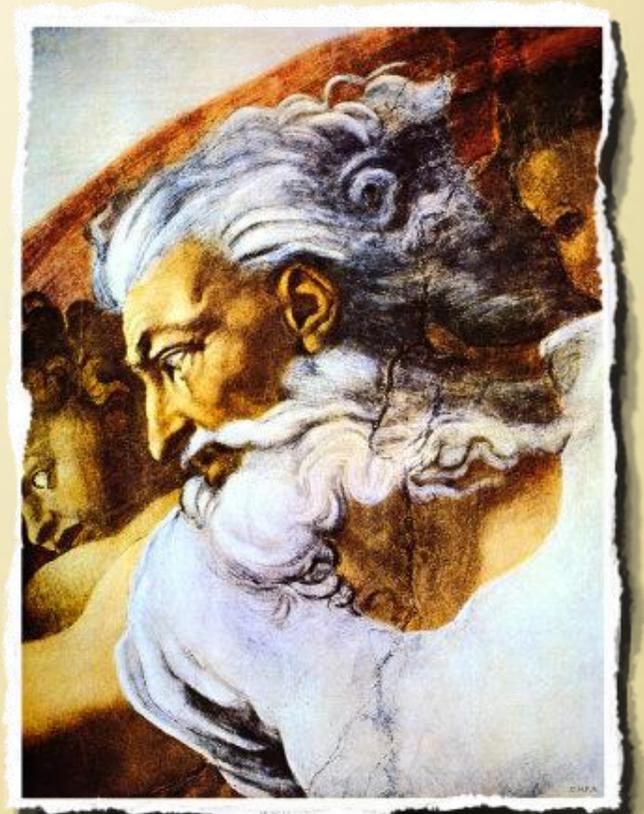
(M. Morales, p. 23, 26/346 electronic version)

Guidelines for Practical Holiness

- A. Sacrifice and Food – Lev. 17
- B. Proper Sexual Behavior – Lev. 18
- C. Neighborliness – Lev. 19
- D. Capital Crimes – Lev. 20
- E. Instruction for Priests – Lev. 21 & 22
- F. Religious Festivals – Lev. 23
- G. The Tabernacle – Lev. 24:1-9
- H. An Account of Blasphemy – Lev. 24:10-23
- I. Sabbath & Jubilee Years – Lev. 25
- J. Blessings & Cursings – Lev. 26
- K. Property Consecrated to God, Israel to Tithe – Lev. 27

Laws of Separation

Leviticus 18-20



Leviticus 20

Leviticus 20:26 “And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine.”



Leviticus 23 – Religious Feasts

	TYPE	ANTITYPE	
One Jewish Year ↓	Passover Nisan 14	Crucifixion	Entire Christian Era ↓
	Unleavened Bread Nisan 15	Christ in the grave	
	First Fruits Nisan 16	Christ's Resurrection	
	Feast of Weeks Sivan 6	Pentecost Harvest of Souls	
	Feast of Trumpets Tishri 1	Second Advent Movement	
	Day of Atonement Tishri 10	Pre-Advent Judgment	
	Feast of Tabernacles Tishri 15	Homegoing Second Advent	

Why Do We Wear a White Kittel on Yom Kippur?

By Yehuda Shurpin



Wearing a kittel at Bais Menachem, Chabad of Greater Boynton Beach, Florida.

Day of Atonement: The Five Afflictions *ennuim*

According to *halakah* (i.e. Jewish law), Jews must abstain from physical pleasure on the Day of Atonement. This is based on their interpretation of Leviticus 16.29 and 23.27.

They avoid:

1. Eating & drinking.
2. Washing or bathing.
3. Applying perfumes/lotions.
4. Wearing leather shoes.
5. Marital relations.

By fasting and praying this day, they are as the angels, by giving up marital relations, they are as if they are dead, and indeed, men wear kittels (white burial robes) to remind them of their fate before God.

See: https://www.hebrew4christians.com/Holidays/Fall_Holidays/Yom_Kippur/yom_kippur.html#TorahReadings See also: https://www.chabad.org/library/article_cdo/aid/4829/jewish/Why-Do-We-Wear-a-White-Kittel-on-Yom-Kippur.htm



Wearing a kittel at Bais Menachem, Chabad of Greater Boynton Beach, Florida.



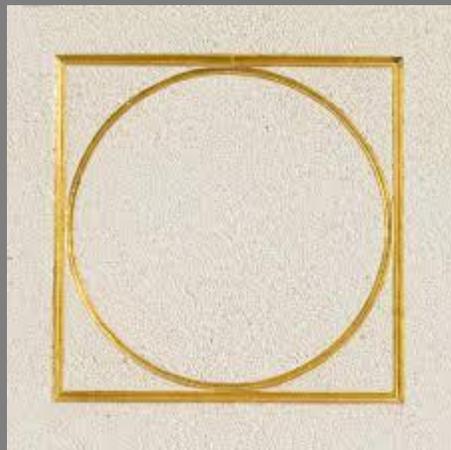


Leviticus 16.26



Care for the poor

Leviticus 19:9-10 and 23:22



Significant Events in the Jewish Holy Days		Christ's Fulfillment	
<p>13th day mid-day</p> <p>On the Eve of the 13th day Jews begin to remove all leaven from their houses.</p>	<p>14th day</p>	<p>13th day mid-day</p> <p>After the Last Supper, Christ is betrayed, tried, and judged worthy to be "cast out" of Israel.</p>	<p>14th day</p>
<p>14th day</p> <p>Leaven may be eaten until midday; then it is strictly forbidden.</p> <p> Slaughter of Paschal lambs begins at midday, continues until sundown.</p>	<p>15th day</p> <p> Firstfruit sheaf is cut down. Paschal lamb is consumed.</p>	<p>14th day</p> <p>Christ's preparations for the crucifixion.</p> <p> Crucifixion begins at noon. Death occurs at the ninth hour (3:00 p.m.).</p>	<p>15th day</p> <p>Christ's body is entombed by sundown.</p>
<p>15th day "High" or Paschal Sabbath</p>	<p>16th day</p>	<p>15th day</p>	<p>16th day</p>
<p>16th day</p> <p> Early morning, the sheaf of firstfruits is "lifted up before the Lord."</p>	<p>17th day</p>	<p>16th day</p> <p> Early morning, Christ is resurrected, the "Firstfruits of the Dead," and the tomb is left empty.</p>	<p>17th day</p>

Source: Lenet Read, Symbols of the Harvest: Old Testament Holy Days and the Lord's Ministry, *Ensign* January 1975.

The Seven Annual Feasts of Jehovah

Month (number)	1	2	3	4	5	6	7	8	9	10	11	12
Month (name)	Nisan	Iyyar	Sivan	Tammuz	Av	Elul	Tishri	Mar-heshvan	Kislev	Tevet	Shvat	Adar
Feast (name)	Passover	Unleavened Bread	Firstfruit	Feast of Weeks	Feast of Trumpets	Day of Atonement	Feast of Tabernacles					
Feast (number)	1	2	3	4	5	6	7					
Meaning	The death of Christ	The believer's life	Christ's resurrection	Pentecost	The gathering of Israel	Israel's repentance	The Millennium					
Emblem												
Fulfillment	Past		Present		Future							

Was Jesus killed on Passover?

There is **some scriptural evidence** that Christ was slain at the same time the Passover lambs were prepared and slain. But other scriptures indicate the Last Supper was the Passover meal when the slain lambs were eaten. Various theories reconciling these discrepancies exist. One belief is that the increasingly large number of lambs to be slain necessitated that the sacrifices be performed on **two consecutive days**. All these uncertainties should not obscure the greater truth that Christ did fulfill the prophecies inherent in the Passover season.

(For a broader review of theories reconciling the discrepancies, see James E. Talmage, *Jesus the Christ*, pp. 617–19.)

Holy Days

These holy days appear to have **meaning on three levels**. First, each commemorated special events in God's dealings with ancient Israel. Second, and very significantly, each falls at a major period of harvest and is closely related to the harvest. Third, each teaches of events in the ministry of the Savior. In fact, the Jews themselves believed these holy periods had prophetic implications of the Messiah. (See Robert W. Fraser, *Moriah: or Sketches of the Sacred Rites of Ancient Israel*, Philadelphia, Presbyterian Board of Publication, p. 227.)