



The Book of Leviticus: Be Holy for God is Holy

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Leviticus in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED
 “Keep my
 covenant to be a
 peculiar
 treasure:
 “Kingdom of
 priests”
 “holy nation”
 (Exodus 19:5-6)

LAWS
ARE
PRESCRIBED
 “which if a
 man do, he
 shall live in
 them: I am the
LORD”
 (Lev. 18:5)

Irvin L. Jensen, p 102
 (Jensen’s Survey of the OT)

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Exodus	Leviticus
Redemption and Deliverance	Sanctification and Cleansing
Building the Tabernacle	Serving in the Tabernacle
A People Called	A People Consecrated
God's Power Displayed	God's Holiness Displayed
Historical	Legislative
Beginning of Israel as a Nation	Beginning of Worship in Israel
Pardon / Salvation	Purity / Sanctification
God's Approach to Man	Man's Approach to God
Man's Guilt	Man's Defilement
A Great Act	A Long Process

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification															
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	Sanctification by the Day of Atonement	16	Sanctification through Blood	17	Sanctification in Relationships	18-20	Sanctification by the Priests and Feasts		21-23	Sanctification in the Promised Land	24-27			
Two Compulsory Offerings / Review of the 5 Offerings	6-7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	16-17	Holy People	18-20	Holy Priests	21-22	Holy Times	23-25	Holy Justice	26	Holy Vows	27
Laws of Offering		1:1-6:7		6:8-10:20		11-15		16-17		21-22		23-25		26		27	
The Way to God		The Way to God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God		The Walk with God	
How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God		How to Approach a Holy God	
Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship		Worship	
Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice		Access to God by Sacrifice	
“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”		“I the LORD your God am holy”	
Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH		Location: at Mount Sinai / Duration: ONE MONTH	

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin

I. Laws Pertaining to Sacrifice (Leviticus 1:1–7:38)

- A. Legislation for the Laity (1:1–6:7)
 - 1. Burnt offerings (chap. 1)
 - 2. Grain offerings (chap. 2)
 - 3. Peace offerings (chap. 3)
 - 4. Sin offerings (4:1–5:13)
 - 5. Trespass offerings (5:14–6:7)
- B. Legislation for the Priesthood (6:8–7:38)
 - 1. Burnt offerings (6:8–13)
 - 2. Grain offerings (6:14–23)
 - 3. Sin offerings (6:24–30)
 - 4. Trespass offerings (7:1–10)
 - 5. Peace offerings (7:11–36)
 - 6. Concluding remarks (7:37–38)

II. Beginnings of the Priesthood (Leviticus 8:1–10:20)

- A. Ordination of Aaron and His Sons (chap. 8)
- B. First Sacrifices (chap. 9)
- C. Execution of Nadab and Abihu (chap. 10)

III. Prescriptions for Uncleaness (Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)
- B. Uncleaness of Childbirth (chap. 12)
- C. Unclean Diseases (chap. 13)
- D. Cleansing of Diseases (chap. 14)
- E. Unclean Discharges (chap. 15)
- F. Purification of the Tabernacle from Uncleaness (chap. 16)

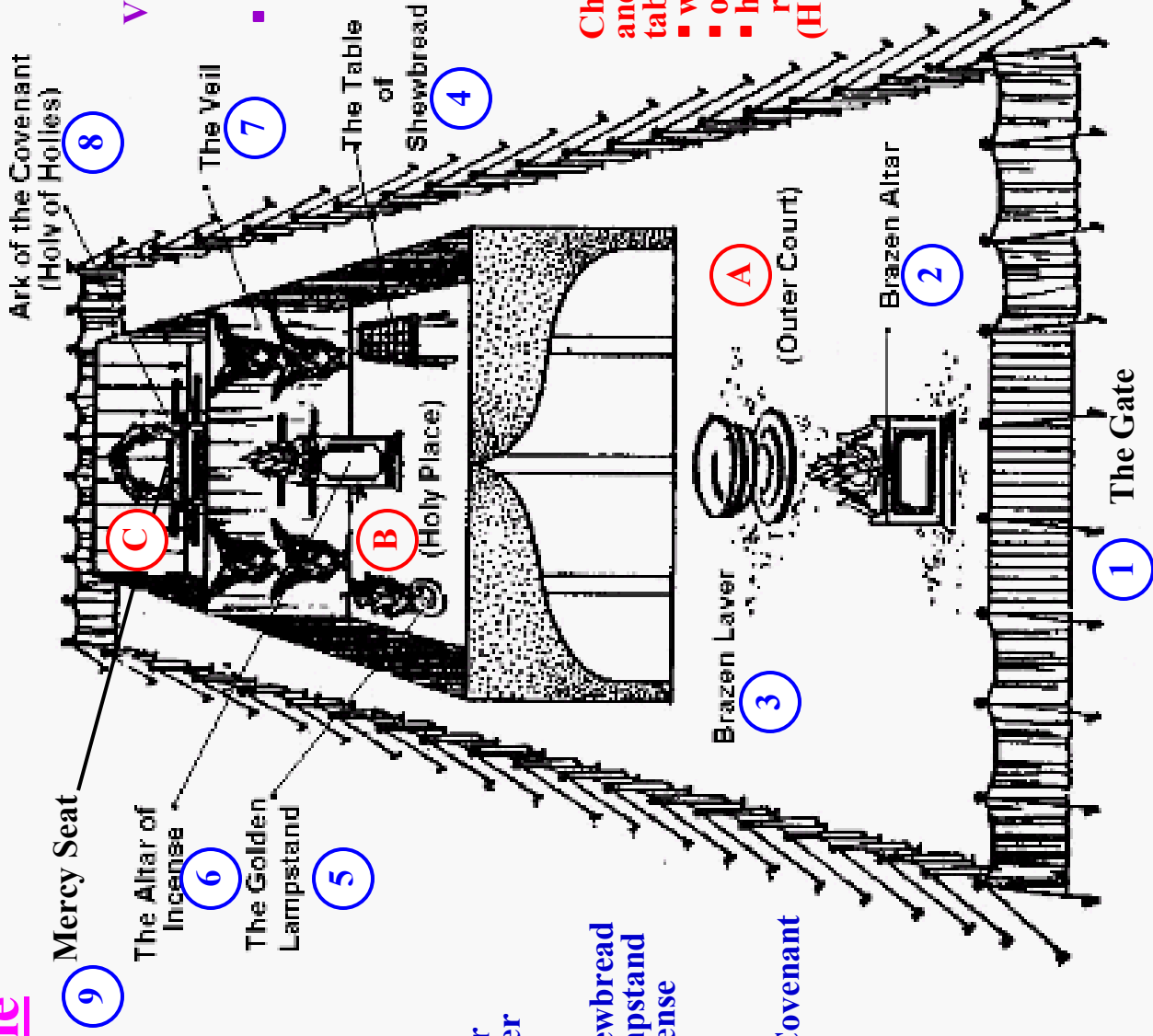
IV. Guidelines for Practical Holiness (Leviticus 17:1–27:34)

- A. Sacrifice and Food (chap. 17)
- B. Proper Sexual Behavior (chap. 18)
- C. Neighborliness (chap. 19)
- D. Capital/Grave Crimes (chap. 20)
- E. Instructions for Priests (chaps. 21, 22)
- F. Religious Festivals (chap. 23)
- G. The Tabernacle (24:1–9)
- H. An Account of Blasphemy (24:10–23)
- I. Sabbatical and Jubilee Years (chap. 25)
- J. Exhortation to Obey the Law: Blessings and Curses (chap. 26)
- K. Redemption of Votive Gifts (chap. 27)



The Tabernacle

Seriousness of Spurning God's Offer of Salvation (Heb 10:26-31)



**Veil, a palm breadth
60 feet long
30 feet wide
72 squares
▪ needed 300 priests
to manipulate it**

**Christ entered the greater
and more perfect
tabernacle
▪ with His own blood
▪ once for all
▪ having obtained eternal
redemption
(Heb 9;11-14)**

A The Outer Court

- 1 The Gate
- 2 The brazen Altar
- 3 The Brazen Laver

B The Holy Place

- 4 The Table of Shewbread
- 5 The Golden Lampstand
- 6 The Altar of Incense
- 7 The Veil

C The Holy of Holies

- 8 The Ark of the Covenant
- 9 The Mercy Seat

The graphics of the sanctuary are adapted, with very minor revision, from an illustration by Tom Dunbebin

How a Sinner Approach the Thrice Holy God





Guidelines for Practical Holiness

- **Sacrifice and Food (chap. 17)**
- **Proper Sexual Behavior (chap. 18)**
- **Neighborliness (chap. 19)**
- **Capital/Grave Crimes (chap. 20)**

Sanctification (Leviticus 17-20)





After the law concerning the atonement to be made for all Israel by the high priest, at the tabernacle, with the blood of bulls and goats, in this chapter we have two prohibitions necessary for the preservation of the honour of that atonement.

- I. That no sacrifice should be offered by any other than the priests, nor any where but at the door of the tabernacle, and this upon pain of death (Lev_17:1-9).**
- II. That no blood should be eaten, and this under the same penalty (Lev_17:10, etc.).**

Matthew Henry on Leviticus 17

1 **Then** the LORD spoke to Moses, saying, 2 "Speak to Aaron and to his sons, and to all the sons of Israel, and say to them, 'This is what the LORD has commanded, saying, 3 "Any man from the house of Israel who slaughters **an ox, or a lamb, or a goat** in the camp, or who slaughters **it** outside the camp, 4 and has not brought **it** to the doorway of the tent of meeting to present **it as an offering to the LORD** before the tabernacle of the LORD, bloodguiltiness is to be reckoned to that man. He has shed blood and that man shall be cut off from among his people.

Sacrifice & Food (Leviticus 17)



But, guard it as they might, it was impossible wholly to preserve the sanctuary from profanation. For wilful, conscious, high-handed profanity, whether in reference to the Temple or to God, the law does not appear to have provided any atonement or offering. To this the Epistle to the Hebrews alludes in the well-known passage, so often misunderstood, 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries' (Hebrews 10:26,27).

Alfred Edersheim, chapter 3 Wilful Profanity



In point of fact, these terms of threatening correspond to two kinds of Divine punishment frequently mentioned in the Old Testament. The one, often referred to in the warning **'that he die not,'** is called by the Rabbis, **'death by the hand of Heaven or of God';** the other is that of being **'cut off.'** It is difficult to distinguish exactly between these two. Tradition enumerates thirty-six offences to which the punishment of 'cutting off' attaches. From their graver nature, as compared with **the eleven offences on which 'death by the hand of God' was to follow,** we gather that **'cutting off' must have been the severer of the two punishments, and it may correspond to the term 'fiery indignation.'**

Alfred Edersheim, chapter 3 Wilful Profanity



Entrusting the Word to the Faithful

Some Rabbis hold that 'death by the hand of God' was a punishment which ended with this life, while 'cutting off' extended beyond it. But the best authorities maintain, that whereas death by the hand of Heaven fell upon the guilty individual alone, 'the cutting off' extended to the children also, so that the family would become extinct in Israel. Such Divine punishment is alluded to in 1 Corinthians 16:22, under the well-known Jewish expression, 'Anathema Maranatha' - literally, Anathema when the Lord cometh!

Alfred Edersheim, chapter 3 Wilful Profanity



Entrusting the Word to the Faithful

Leviticus 17 - The Sanctity of Blood

A. Prohibition of sacrifice outside the tabernacle.

1. (1-4) Sacrifice must be at the tabernacle and by the appointed priests.
 - a. Bring it to the door of the tabernacle of meeting: In the pagan world at that time, it was customary to offer sacrifice wherever one pleased. Altars were customarily be built on high hills, in forested areas, or at other special places.
 - b. The guilt of bloodshed shall be imputed to that man: This looser attitude towards the place of sacrifice may have been fine for the time of the patriarchs. Yet now with a centralized place of worship, the Israelites were not allowed to offer sacrifice any way they pleased - they had to come to the tabernacle and have their sacrifice administered by the priests. If they disobeyed, they would be cut off from among the people - exiled from their community.
 - i. This command runs completely contrary to the way most people come to God in our culture. The modern world is characterized by an entirely individualistic way of coming to God, where each person makes up their own rules about dealing with God as they see Him.

<http://www.enduringword.com/commentaries/0317.htm>



Entrusting the Word to the Faithful

Leviticus 17 - The Sanctity of Blood

A. Prohibition of sacrifice outside the tabernacle.

1. (1-4) Sacrifice must be at the tabernacle and by the appointed priests.
 - ii. In the book *Habits of the Heart*, Robert Bellah and his colleagues interviewed a young nurse named Sheila Larson, whom they describe as representing many Americans' experience and views on religion. Speaking about her own faith and how it operates in her life, she said: "I believe in God. I'm not a religious fanatic. I can't remember the last time I went to church. My faith has carried me a long way. It is 'Sheilaism.' Just my own little voice." This instinct for an individualistic, set-your-own-rules religion is given free reign in our modern world.

<http://www.enduringword.com/commentaries/0317.htm>



5 "The reason is **so that** the sons of Israel may bring **their sacrifices** which they were sacrificing in the open field, **that** they may bring them in to the LORD, at the doorway of the tent of meeting to the priest, and sacrifice them **as sacrifices of peace offerings** to the LORD. 6 **And the priest shall sprinkle the blood on the altar of the LORD at the doorway of the tent of meeting, and offer up the fat in smoke as a soothing aroma to the LORD.** 7 **And they shall no longer sacrifice their sacrifices to the goat demons with which they play the harlot. This shall be a permanent statute to them throughout their generations.**"

Sacrifice & Food (Leviticus 17)



Entrusting the Word to the Faithful

8 "Then you shall say to them, 'Any man from the house of Israel, or from the aliens who sojourn among them, who offers a burnt offering or sacrifice, 9 and does not bring it to the doorway of the tent of meeting to offer it to the LORD, that man also shall be cut off from his people.

Sacrifice & Food (Leviticus 17)



Leviticus 17 - The Sanctity of Blood

A. Prohibition of sacrifice outside the tabernacle.

2. (5-9) The right way to bring sacrifice - to the tabernacle, through the priest.

- a. **They shall no more offer sacrifices to demons:** There was a spiritual reality behind the pagan gods, but the reality was really demonic. In sacrificing to Baal, Ashtoreth, and others, they really worshipped demons.
 - i. Paul says essentially the same thing in 1 Corinthians 10:20-21:
Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. There is a sense in which all worship that is not directed to God is directed to the devil and his demons.
 - b. **That man shall be cut off from among his people:** The demonic background to sacrifice justified this severe punishment of open idolatry.

<http://www.enduringword.com/commentaries/0317.htm>



Entrusting the Word to the Faithful

10 “And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.’ 12 Therefore I said to the sons of Israel, ‘No person among you may eat blood, nor may any alien who sojourns among you eat blood.’

Sacrifice & Food (Leviticus 17)



Leviticus 17 - The Sanctity of Blood

B. Prohibition against eating blood.

1. (10-12) The prohibition stated.

- a. **I will set My face against that person who eats blood:** This was a strict command, but the reason was simple: For the life of the flesh is in the blood. The idea was that all life belonged to God, and since blood is an emblem of life, it specially belonged to God.
- b. **And I have given it to you upon the altar to make atonement for your souls:** Additionally, blood was the means by which atonement was made - therefore, to eat blood was to profane it.
 - i. Of course, many pagan rituals celebrated the drinking of blood, and God also wanted a separation from these pagan practices.
 - ii. Thus, as a matter of practice, all animals that were butchered in Israel were drained of blood as much as possible. Not all nations did this. “It appears from history that those nations who lived most on it [blood] were very fierce, savage, and barbarous, such as the Scythians, Tartars, Arabs of the desert, the Scandinavians, [and so forth], some of whom drank the blood of their enemies, making cups of their skulls!” (Clarke)

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Entrusting the Word to the Faithful

13 “**So when** any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and cover it with earth. 14 **For as for the life of all flesh, its blood is identified with its life. Therefore I** said to the sons of Israel, ‘You are not to eat the blood of any flesh, for the life of all flesh is its blood; whoever eats it shall be cut off.’ 15 **And when any person eats an animal which dies, or is torn by beasts, whether he is a native or an alien, he shall wash his clothes and bathe in water, and remain unclean until evening; then he will become clean.** 16 **But if he does not wash them or bathe his body, then he shall bear his guilt.”**

Sacrifice & Food (Leviticus 17)

Leviticus 17 - The Sanctity of Blood

B. Prohibition against eating blood.

2. (13-16) How to respect God's command regarding blood.

- a. **He shall pour out its blood and cover it with dust:** If an animal was killed in a hunt and could not be properly bled as in a regular butchering, then the blood was to be poured out on the ground and covered with dust.
 - i. We may erroneously think this would profane the blood - allowing it to drip on the ground and covering it with dirt. When we think like that, we make the same mistake Uzzah made in 2 Samuel 6:6 - thinking that somehow, the ground is less profane than we are.
 - ii. Instead, pouring out the blood on the ground like this honored the blood of the animal, and was also hygienic. "The life had thus returned to the ground from which it had come, and the hunters and others who chanced to be in the vicinity were protected from the possibility of communicable disease or infection." (Harrison)

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Entrusting the Word to the Faithful

Leviticus 17 - The Sanctity of Blood

B. Prohibition against eating blood.

2. (13-16) How to respect God's command regarding blood.

- iii. This respect for blood of animals should make us consider how we regard the blood of Jesus. If, under the Old Covenant, the blood of animals was to be respected, what of the precious blood of Jesus which makes a New Covenant? *Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?* (Hebrews 10:29)
- b. **Every person who eats what died naturally or what was torn by beasts: If one came upon an animal that had died naturally (or was something like modern road kill), one could eat it, because good meat shouldn't go to waste. But the person who ate was regarded as ceremonially unclean, needing washing.**

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Entrusting the Word to the Faithful



I. A general law against all conformity to the corrupt usages of the heathen (Lev_18:1-5).

II. Particular laws,

- 1. Against incest (Lev_18:6-18).**
- 2. Against beastly lusts, and barbarous idolatries (Lev_18:19-23).**

III. The enforcement of these laws from the ruin of the Canaanites (Lev_18:24-30).

Matthew Henry on Leviticus 18

1 Then the LORD spoke to Moses, saying, **2** "Speak to the sons of Israel and say to them, 'I am the LORD your God. 3 You shall not do what is done in the land of Egypt where you lived, nor are you to do what is done in the land of Canaan where I am bringing you; you shall not walk in their statutes. 4 You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. 5 So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.

Proper Sexual Behavior (Leviticus 18)



Leviticus 18 - Laws of Sexual Morality

A. Commands against incest.

1. (1-5) Introduction to the commands regarding sexual conduct.

a. **I am the LORD your God. According to the doings of the land of Egypt, where you dwell, you shall not do:** Before God gave a single command in this area, He first established a foundation for the whole matter. He declared this principle: “You belong to Me, you shall not do as the world does.”

- i. “The Persians, for example, encouraged marital unions with mothers, daughters and sisters, on the ground that such relationships had special merit in the eyes of the gods.” (Harrison)
- ii. Sadly, the Christians today often take their standard of sexual conduct from the world, and not from God and His Word. Clearly, Christians *should* be different from the world in their sexual morality, and they should follow a Biblical standard of sexual morality. **In the early church, one argument for the truth of Christianity offered by Christians was “You can know it’s true by looking at our lives.”** Today, the Christian world says, “Don’t look at me, look at Jesus.”

<http://www.enduringword.com/commentaries/0318.htm>

 Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

A. Commands against incest.

1. (1-5) Introduction to the commands regarding sexual conduct.
- b. **If a man does, he shall live by them:** Obedience to God's standard of sexual conduct is essential for life, and never more is this true than in our day of AIDS and other sexually transmitted diseases.
 - i. In 1993, a Ventura man was convicted for assault for knowingly spreading AIDS through sex. His unnamed partner, who pressed charges against Crother, has AIDS herself. She said in an interview: "This is not an assault. It is murder. . . . All I wanted is someone to love me, and now I'm going to die for that. I don't think I should have to die for that." If he and she would have obeyed God's word, he and she would not have had to die from AIDS.

<http://www.enduringword.com/commentaries/0318.htm>

 Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

A. Commands against incest.

1. (1-5) Introduction to the commands regarding sexual conduct.

- ii. Though the rates of heterosexual transmission of AIDS in America are statistically small, other diseases are not. According to statistics in the 1990's:
 - The rates of sexually transmitted diseases (STDs) are highest among people between 15 and 25.
 - Over 12 million people are infected with STDs every year.
 - Teen-age girls have the highest rates for gonorrhea in the nation and teen-age boys are second.
 - 10% of sexually active teen-age girls have had gonorrhea. One in four sexually active teens will become infected with an STD.
 - If you have an STD, your chances of getting AIDS from an infected partner increases 100 times.

<http://www.enduringword.com/commentaries/0318.htm>

6 'None of you shall approach any blood relative of his to uncover nakedness; I am the LORD.

7 'You shall not uncover the nakedness of your father, that is, the nakedness of your mother. She is your mother; you are not to uncover her nakedness.

8 'You shall not uncover the nakedness of your father's wife; it is your father's nakedness.

9 'The nakedness of your sister, either your father's daughter or your mother's daughter, whether born at home or born outside, their nakedness you shall not uncover.

Proper Sexual Behavior (Lev 18)



Leviticus 18 - Laws of Sexual Morality

A. Commands against incest.

2. (6-9) Incest among immediate family prohibited.

- a. **To uncover his nakedness:** This phrase (used 17 times in this chapter) is an euphemism for sexual relations. It has less to do with nudity (especially casual nudity) than with sex. However, the term uncover nakedness is broad enough to include the idea of inappropriate activity short of actual sexual intercourse. It would also include molestation and inappropriate fondling.
- b. **The nakedness of your father or the nakedness of your mother you shall not uncover:** In these verses, sex between parents and children, parents and step-children, and between siblings (by birth or marriage) is condemned.
 - i. There was a time when such prohibitions seemed unnecessary, even gross. But in our rapidly degenerate society it becomes more and more necessary to simply say that sex between people in these relationships is wrong - and must be stopped immediately, and completely repented of by anyone guilty of such sin.

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Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

A. Commands against incest.

2. (6-9) Incest among immediate family prohibited.

- ii. Significantly, sex among people in these relationships is condemned even if they are adults. These are not merely commands against child-adult sexual relationships. For example, it is sin for a man to have sex with his step-mother, even if they are both adults; or it is wrong for a man to have sex with his adopted sister, even if they are consenting adults.
- iii. There was *both* a moral and genetic reason for these commands. “Surveys in different parts of the world where inbreeding occurs have shown that it is accompanied by an increase in congenital malformations and perinatal mortality, for which recessive genes and environmental factors respectively would be responsible.” (Harrison)
- iv. “In those instances where the parents are siblings, or where the relationship is one between parent and child, the resultant offspring incur approximately at 30% risk of retardation or some other serious defect.” (Harrison)

<http://www.enduringword.com/commentaries/0318.htm>



Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

A. Commands against incest.

2. (6-9) Incest among immediate family prohibited.

- v. These commands would naturally prohibit the marriage between the parties mentioned, such as marriage between brother and sister or mother and son. Our legal system has the responsibility to continue to define marriage based on these commands - and if marriage will not be between an unrelated man and woman, who is to say that marriage could not be between a brother and sister?
- vi. **“Marriage as a social institution is regarded throughout Scripture as the cornerstone of all other structures, and hence its purity and integrity must be protected at all times.”** (Harrison)
- c. **The nakedness of your father’s wife you shall not uncover; it is your father’s nakedness:** The idea is that a husband or wife’s nakedness belongs to their spouse, and to no one else. The legal spouse is the one with whom God intends them to be *naked and unashamed*, in the Genesis 2:25 sense of restoring some of what the curse has taken away.

<http://www.enduringword.com/commentaries/0318.htm>



Entrusting the Word to the Faithful

10 'The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover; **for** their nakedness is yours.

11 'The nakedness of your father's wife's daughter, born to your father, she is your sister, you shall not uncover her nakedness.

12 'You shall not uncover the nakedness of your father's sister; she is your father's blood relative.

13 'You shall not uncover the nakedness of your mother's sister, **for** she is your mother's blood relative.

14 'You shall not uncover the nakedness of your father's brother; you shall not approach his wife, she is your aunt.

Proper Sexual Behavior (Lev 18)

15 'You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness.'

16 'You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.'

17 'You shall not uncover the nakedness of a woman and of her daughter, nor shall you take her son's daughter or her daughter's daughter, to uncover her nakedness; they are blood relatives. It is lewdness.'

18 'And you shall not marry a woman in addition to her sister as a rival while she is alive, to uncover her nakedness.'

Proper Sexual Behavior (Lev 18)

Leviticus 18 - Laws of Sexual Morality

A. Commands against incest.

3. (10-18) Other applications of the command against incest.

- a. **The nakedness of your son's daughter or your daughter's daughter, their nakedness you shall not uncover:** In these verses, God condemns sexual relations between many different family relationships:
 - Grandparents and grandchildren (by blood or by marriage)
 - Uncles, aunts, and nieces, nephews
 - Parents and the spouses of their children
 - Siblings and the spouses of their other siblings
 - The children of a spouse
 - The sibling of a spouse
- b. **It is your brother's nakedness:** The principle is related again. The nakedness of an individual belongs to their spouse and no one else, and it is a violation of God's law to give that nakedness to anyone else, or for anyone else to take it.

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Entrusting the Word to the Faithful

**19 'Also you shall not approach a woman
to uncover her nakedness during her
menstrual impurity.'**

Proper Sexual Behavior (Lev 18)

 Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

1. (19) Prohibition of violating a woman's time of customary impurity.
 - a. **In her customary impurity:** This command is an echo of Leviticus 15:19, where the penalty for breaking this observance of ceremonial cleanliness was described (the penalty was to perform a ritual washing).

Leviticus 15:19

'When a woman has a discharge, *if her discharge in her body is blood, she shall continue in her menstrual impurity for seven days; and whoever touches her shall be unclean until evening.*

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 Entrusting the Word to the Faithful

**20 'And you shall not have intercourse
with your neighbor's wife, to be defiled with
her.**

Proper Sexual Behavior (Lev 18)

 Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

2. (20) Command against adultery.

- a. **You shall not lie carnally with your neighbor's wife:** This is an echo of the seventh commandment (Exodus 20:14). We see the act itself is condemned and there is no justification allowed under the ways people often seek to justify adultery. To say, “My partner doesn’t understand me” or “we are in love” or “God led us to be with each other” justifies nothing.
 - i. Michael English, who lost his recording contract and marriage over adultery with another Christian music singer, says of his adultery and its aftermath: “Maybe God allowed this to happen to make me see I needed some freedom.” This is a wrong and harmful way to see the sin of adultery.
 - b. **To defile yourself with her:** Many people who are tempted to adultery do not consider how the sin will defile themselves. They *might* think about how their sin obviously affects their spouse, children, and other family members. But adultery also defiles the individual committing the sin, showing them to be an *unfaithful* and *uncontrolled* person.

<http://www.enduringword.com/commentaries/0318.htm>

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

2. (20) Command against adultery.

- i. Dalma Heyn, in her book, *The Erotic Silence of the American Wife* asserted that more women than ever were rejecting the role of the self-sacrificing “perfect wife” and are finding pleasure and escape through adultery. But most women who were unfaithful said that after the thrill was gone, their lives were left a shambles. Cathy, an Orange County woman who committed adultery with one of her husband’s business associates, said: “My advice to married women is: Don’t fool around. Having an affair and living two lives may be fun at first. But you will pay for it later. Too many people get hurt.” Another woman, Laura, who had an 11-year adulterous relationship searching for excitement and passion, said: “An affair does not enhance your marriage; it detracts from it. It was an escape. A way for me to avoid facing things in my relationship with my husband.”

<http://www.enduringword.com/commentaries/0318.htm>

 Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

2. (20) Command against adultery.

- ii. From a Los Angeles Times article headlined *Parents' Affairs Can Devastate Kids*: “When parents go outside the marital vows, they are taking a shotgun and firing into a crowd. That shot will hurt a spouse, sure, but most likely, it will also take out some people who were never intended to get hit.” In the same article, a counselor says: “I find that with adolescents, the trauma of infidelity is overwhelming . . . during adolescence, when sexuality is supercharged, the parents' inability to maintain sexual control can become very frightening.”

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 Entrusting the Word to the Faithful

**21 'Neither shall you give any of your
offspring to offer them to Molech, nor shall
you profane the name of your God; I am the
LORD.**

Proper Sexual Behavior (Lev 18)

 Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

3. (21) Command against Molech worship.

- a. **You shall not let any of your descendants pass through the fire to Molech:** The pagan god (or, demon, more accurately) Molech was worshipped by heating a metal statue representing the god until it was red hot, then by placing a living infant on the outstretched hands of the statue, while beating drums drowned out the screams of the child until it burned to death.
- b. **Nor shall you profane the name of your God:** It is obvious God would condemn such an abomination. But this command is here in this context of sexual sins because often, Molech worship was a method of infanticide to eliminate illegitimate children, eliminating the fruit of the immoral sexual conduct God has commanded against.
 - i. Molech worship can be seen as an ancient version of birth control by infanticide, as even today many people practice birth control by abortion.

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Entrusting the Word to the Faithful

22 'You shall not lie with a male as one lies with a female; it is an abomination.

Proper Sexual Behavior (Lev 18)

 Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

4. (22) Command against homosexual sex.

a. **You shall not lie with a male as with a woman:** Simply put, God calls homosexual sex an abomination, even as He does in Romans 1:24-32. Additionally, homosexuality was part of the idolatrous perversions which were allowed in Israel at its times of backsliding (1 Kings 14:24, 15:12, and 22:46).

- i. Homosexual practice truly is an abomination in our present culture. 43% of homosexuals say that they have had 500 or more sexual partners in their lifetime. Only 1% of homosexuals say they have had four or less sexual partners in their lifetime.
- ii. Homosexuals seem to specialize in anonymous sex with no emotional commitment. At one time, London AIDS clinics defined a woman as promiscuous if she'd had more than six partners in her lifetime. They gave up trying to apply a workable definition to male homosexuals when it became clear that they saw almost no homosexual men who had less than six sexual partners a year.

<http://www.enduringword.com/commentaries/0318.htm>

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

4. (22) Command against homosexual sex.

- b. **It is an abomination:** This command is commonly objected to on the grounds that one was born - or created - with homosexual desires. “I was born this way; God made me a homosexual. It is my nature to be homosexual; it would be against my nature to be heterosexual.”
- i. The problem is that the Bible says we are all sinners by nature; not a single person is born without an attraction to sin in some way or another. We should not say that God made the homosexual; we could say that Adam did, when he passed on the effects of his rebellion to the entire human race.
 - ii. Our inborn attraction to sin justifies nothing. The one who practices homosexuality can no more justify himself by saying “I was born this way” than can the person who hates homosexuals justify their ungodly hatred by saying “I was born this way.”

<http://www.enduringword.com/commentaries/0318.htm>

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

4. (22) Command against homosexual sex.

iii. Many justify homosexual practice on the basis of *love*. They might say, “How can it be wrong to *love* someone of my own sex? How can *love* be wrong?” Yet if someone loves their children, it does not justify sexual conduct with them. The issue isn’t love; the issue is of sexual conduct. Of course, the Bible in no way condemns love between people of the same sex, but it does say that sexual conduct between those people is sin.

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 Entrusting the Word to the Faithful

**23 'Also you shall not have intercourse
with any animal to be defiled with it, nor shall
any woman stand before an animal to mate
with it; it is a perversion.**

Proper Sexual Behavior (Lev 18)



Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

5. (23) Command against bestiality - sexual relations with animals.

- a. **Nor shall you mate with any animal:** This passage prohibits what may seem obviously perverted. Yet we can say that apart from the Bible, there is no moral difference between bestiality and homosexuality, or no moral difference between bestiality and pedophilia.
 - i. “In contrast, the gods of Ugarit, by their example, led their devotees in this sin.” (Harris)
- b. **It is perversion:** Yet perversions of all kinds are more and more accepted today. In the 1990s on a college campus, a group mocked the campus sponsored GLAD (Gay and Lesbian Awareness Days) week by promoting their own cause: BAD (Bestiality Awareness Days). Though in bad taste, they made a valid point: On what basis do we say that one is wrong and unnatural and another is not? If there is no God, then everything is permissible; it is all a matter of opinion and preference and nothing else. **But the truth is that God does have standards we will be held accountable to.**

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Entrusting the Word to the Faithful

24 'Do not defile yourselves by any of these things;
for by all these the nations which I am casting out
before you have become defiled. 25 **For** the land has
become defiled, **therefore I have visited its punishment**
upon it, so the land has spewed out its inhabitants.
26 **'But as** for you, you are to keep My statutes and My
judgments, and shall not do any of these abominations,
neither the native, nor the alien who sojourns among
you 27 (**for** the men of the land who have been before
you have done all these abominations, and the land has
become defiled); 28 **so that** the land may not spew you
out, should you defile it, **as** it has spewed out the nation
which has been before you.

Proper Sexual Behavior (Lev 18)

29 **'For** whoever does any of these abominations, **those** persons who do so shall be cut off from among their people. 30 **Thus** you are to keep My charge, that you do not practice any of the abominable customs which have been practiced before you, **so as** not to defile yourselves with them; **I am the LORD your God.'**"

Proper Sexual Behavior (Lev 18)



Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

6. (24-30) Summation: **The urgency to obey God's command for sexual morality.**

- a. **Do not defile yourselves:** Our modern culture often refuses to see any aspect of sexual conduct as defiling. The only measure is immediate pleasure, not right or wrong. But sexual sin does defile us and it does harm us. God's laws are given for our best, not in an attempt to merely test us or boss us around.
 - i. Statistically speaking, married couples live longer, get more enjoyment out of sex, have more sex, and are happier than those who are not married - obviously, trends that show God's way is the best way!
- b. **For the land is defiled:** One of the reasons God brought Israel to defeat and displace the Canaanites was as judgment against their sexual perversions. In nations that sanction and promote similar sins today, we should expect that the judgment of God would eventually come and the land will vomit out its inhabitants.

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Entrusting the Word to the Faithful

Leviticus 18 - Laws of Sexual Morality

B. Other laws regarding sexual morality.

6. (24-30) Summation: **The urgency to obey God's command for sexual morality.**
- c. **The persons who commit them shall be cut off from among their people:** God commanded that in Israel, there should be a strong sense of social disapproval - amounting to exile - towards those who broke these laws of sexual morality.
 - i. It isn't that these things were never done in Israel; it is simply that it was clear that society said those things were wrong and should never be allowed. More and more, modern culture refuses to call almost any kind of sexual conduct sin.

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Galatians 6:7-8

7 Do not be deceived,

God is not mocked;
for

whatever a man sows,

this

he will also reap.

8

For

the one who sows to his own flesh

shall from the flesh reap corruption,

but

the one who sows to the Spirit

shall from the Spirit reap eternal life.

You DO Reap what You Sow



Entrusting the Word to the Faithful

1 Behold, the LORD lays the earth waste, devastates it, distorts its surface, and scatters its inhabitants. 2 And the people will be like the priest, the servant like his master, the maid like her mistress, the buyer like the seller, the lender like the borrower, the creditor like the debtor. 3 The earth will be completely laid waste and completely despoiled, for the LORD has spoken this word. 4 The earth mourns and withers, the world fades and withers, the exalted of the people of the earth fade away. 5 The earth is also polluted by its inhabitants, for they transgressed laws, violated statutes, broke the everlasting covenant. 6 Therefore, a curse devours the earth, and those who live in it are held guilty. Therefore, the inhabitants of the earth are burned, and few men are left.

Isaiah 24:1-6

LEVITICUS

Key Verses: 17:11; 11:45

Sacrifice		Sanctification														
Three Voluntary Offerings	1-5	Sanctification by Personal Purity	11-15	Sanctification by the Day of Atonement	16	Sanctification through Blood	17	Sanctification in Relationships	18-20	Sanctification by the Priests and Feasts		21-23	Sanctification in the Promised Land	24-27		
Laws of Offering	1:1-6:7	Laws of Consecration of Priests	6:8-10:20	Laws of Purity	11-15	Atonement	16-17	Holy People	18-20	Holy Priests	21-22	Holy Times	Holy Justice	26	Holy Vows	27
<p>The Way to God</p> <p>How to Approach a Holy God</p> <p>Worship</p> <p>Access to God by Sacrifice</p> <p>“I the LORD your God am holy”</p> <p>Location: at Mount Sinai / Duration: ONE MONTH</p>																
<p>The Walk with God</p> <p>How to Walk with a Holy God</p> <p>Walk</p> <p>Fellowship with God by Obedience</p> <p>“You shall be holy”</p>																

Author: Moses – Leviticus states 56 times in 27 chapters that Yahweh imparted these laws to Moses (see 1:1; 4:1; 6:1,24; 8:1; ...; also see Matt 8:2-4 & Lev 14:1-4; Matt 12:4 & Lev 24:9; see also Luke 2:22)
Date: orally given c.1444 BC – beginning with the first Passover (Ex 12:2), the tabernacle was completed 1 year later (Ex 40:17). Leviticus begins in the first month of the second year (cf. Num 1:1 which begins with the second month). Moses could have put it in its final form before his death in Moab, about 1405 BC

Theme: Holiness (11:45; 19:2). It teaches that one must approach a holy God on the basis of sacrifice and priestly mediation, and that one can only walk with a holy God on the basis of sanctification and obedience. God’s chosen people must approach Him in a holy manner.

Purpose:

- 1) to show Israel how to live as a priestly kingdom and a holy nation in fellowship with God
- 2) to provide a guide for worship, a law code and a handbook on holiness for the priests
- 3) to reveal God’s grace as He accepts the death of a substitute as payment for the penalty of sin