



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	
	<p><u>COVENANT</u> IS AMPLIFIED “Keep my covenant to be a peculiar treasure: “Kingdom of priests” “holy nation” (Exodus 19:5-6)</p>	<p><u>LAWS</u> ARE PRESCRIBED “which if a man do, he shall live in them: I am the LORD” (Lev. 18:5)</p>		

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		
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
The Way to God		The Walk with God														
How to Approach a Holy God		How to Walk with a Holy God														
Worship		Walk														
Access to God by Sacrifice		Fellowship with God by Obedience														
“I the LORD your God am holy”		“You shall be holy”														
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 Uncleanness (Leviticus 11:1–16:34)

- A. Unclean Animals (chap. 11)
- B. Uncleanness 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 Uncleanness (chap. 16)

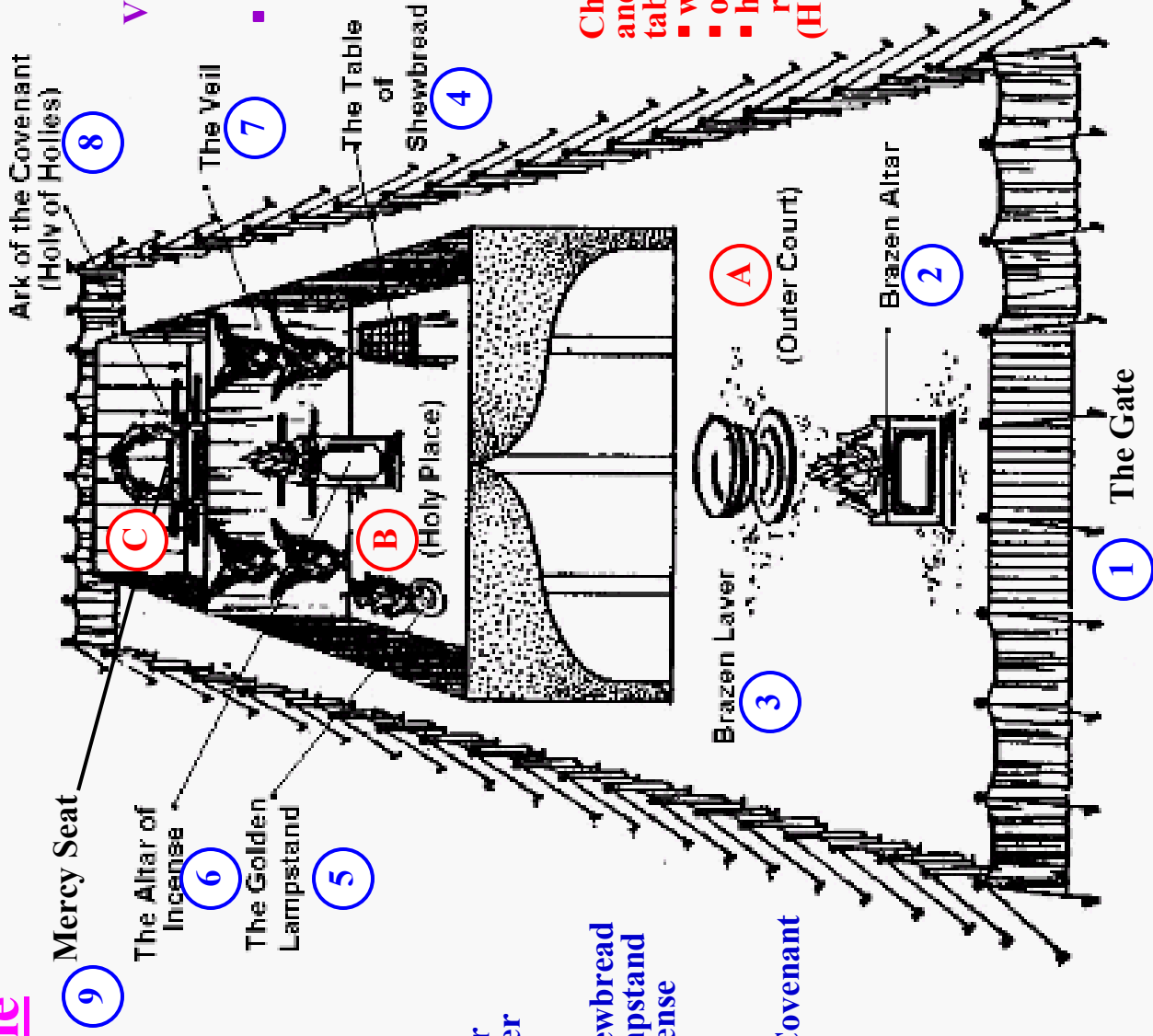
IV. Guidelines for Practical Holiness (Leviticus 17:1–27:34)

- 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)





Some ceremonial precepts there are in this chapter, but most of them are moral. One would wonder that when some of the lighter matters of the law are greatly enlarged upon (witness two long chapters concerning the leprosy) many of the weightier matters are put into a little compass: divers of the single verses of this chapter contain whole laws concerning judgment and mercy; for these are things which are manifest in every man's conscience; men's own thoughts are able to explain these, and to comment upon them.

I. The laws of this chapter, which were peculiar to the Jews, are,

1. Concerning their peace-offerings (Lev_19:5-8).
2. Concerning the gleanings of their fields (Lev_19:9,10).
3. Against mixtures of their cattle, seed, and cloth (Lev_19:19).
4. Concerning their trees (Lev_19:23-25).
5. Against some superstitious usages (Lev_19:26-28).

Matthew Henry on Leviticus 19



But, II. Most of these precepts are binding on us, for they are expositions of most of the ten commandments.

1. Here is the preface to the ten commandments, “I am the Lord,” repeated fifteen times.
2. A sum of the ten commandments. All the first table in this, “Be you holy,” (Lev_19:2). All the second table in this, “Thou shalt love thy neighbour” (Lev_19:18), and an answer to the question, “Who is my neighbour?” (Lev_19:33, Lev_19:34).
3. Something of each commandment.
 - (1.) The first commandment implied in that which is often repeated here, “I am your God.” And here is a prohibition of enchantment (Lev_19:26) and witchcraft (Lev_19:31), which make a god of the devil.
 - (2.) Idolatry, against the second commandment, is forbidden, (Lev_19:4).
 - (3.) Profanation of God's name, against the third (Lev_19:12).
 - (4.) Sabbath-sanctification is pressed (Lev_19:3, Lev_19:30).

Matthew Henry on Leviticus 19



- (5.) Children are required to honour their parents (Lev_19:3), and the aged (Lev_19:32).
- (6.) Hatred and revenge are here forbidden, against the sixth commandment (Lev_19:17, Lev_19:18).
- (7.) Adultery (Lev_19:20-22), and whoredom (Lev_19:29).
- (8.) Justice is here required in judgment (Lev_19:15), theft forbidden (Lev_19:11), fraud and withholding dues (Lev_19:13), and false weights (Lev_19:35, Lev_19:36).
- (9.) Lying (Lev_19:11). Slandering (Lev_19:14). Tale-bearing, and false-witness bearing (Lev_19:16).
- (10.) The tenth commandment laying a restraint upon the heart, so does that (Lev_19:17), “Thou shalt not hate thy brother in thy heart.” And here is a solemn charge to observe all these statutes (Lev_19:37). Now these are things which need not much help for the understanding of them, but require constant care and watchfulness for the observing of them. “A good understanding have all those that do these commandments.”

Matthew Henry on Leviticus 19

1 Then the LORD spoke to Moses, saying, 2
"Speak to all the congregation of the sons of
Israel and say to them, 'You shall be holy, for I the
LORD your God am holy."

Neighborliness (Lev 19)

 Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

A. Laws regarding matters already covered.

1. (1-2) The general call to holiness.

- a. **You shall be holy:** The idea behind the word holy is "separate." As it is applied to God, it describes God's apartness. It means that God is different than man and from all other beings in the greatness and majesty of His attributes. He has a righteousness unlike any other; a justice unlike any other; a purity unlike any other - and love, grace, and mercy unlike any other.
 - i. Part of this idea is that God is not merely a super-man; His being and character are divine, not human.
- b. **Be holy, for I the Lord your God am holy:** God is separate from man and from all creation. Yet because humans are made in the image of God, they can follow in His steps and also be holy.
 - i. Being holy means being like God, separating ourselves unto Him and His truth - and naturally, separating ourselves from those things that are not like Him and not according to His truth.

<http://www.enduringword.com/commentaries/0319.htm>



Entrusting the Word to the Faithful

**3 'Every one of you shall reverence his mother
and his father, and you shall keep My sabbaths;
I am the LORD your God.**

Neighborliness (Lev 19)

 Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

A. Laws regarding matters already covered.

2. (3) The law to respect parents.

- a. **Every one of you shall revere his mother and his father: Honor for parents is an essential building block for the stability and health of all society.** If the younger generations are constantly at war with older generations, the foundations of society will be destroyed.
- b. **And keep My Sabbaths:** Reverence for parents is linked to reverence for the Lord. Submitting to parental authority is a step to submitting to Divine authority.
 - i. "Reverencing parents is an act of piety towards God, since the parents are substitutes for the heavenly Father as far as their children are concerned." (Harrison)

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Entrusting the Word to the Faithful

4 'Do not turn to idols or make for yourselves
molten gods; I am the LORD your God.

Neighborliness (Lev 19)

 Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

A. Laws regarding matters already covered.

3. (4) **The law against idolatry.**

- a. **Do not turn to idols:** The word for idols literally means nothings. Idols represent gods that are not real and do not really exist.
- b. **Nor make for yourselves molded gods:** Israel had significant trouble with the worship of idols until the Babylonian captivity (some 800 years from the time of Leviticus). The attraction was not so much to the molded gods themselves, than as to what they represented - financial success, pleasure, and self-worship.
 - i. After the Babylonian captivity, Israel was cured of gross idolatry of molded gods and began a more insidious form of idolatry - idolatry of the nation itself, idolatry of the temple and its ceremonies, and an idolatry of tradition.

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Entrusting the Word to the Faithful

5 **Now when** you offer a sacrifice of peace offerings to the LORD, you shall offer it **so that** you may be accepted. 6 It shall be eaten the same day you offer it, and the next day; **but what** remains **until the third day** shall be burned with fire. 7 **So if** it is eaten at all on the third day, it is an offense; it will not be accepted. 8 And everyone who eats it will bear his iniquity, **for** he has profaned the holy thing of the LORD; and **that** person shall be cut off from his people.

Neighborliness (Lev 19)

 Entrusting the Word to the Faithful

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).

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.'**

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 19 - Many Various Laws

A. Laws regarding matters already covered.

4. (5-8) Laws regarding offerings.

- a. **If you offer a sacrifice of a peace offering:** A peace offering (signifying the enjoyment of peace with God and fellowship) was always to be made by one's own free will. God did not want coerced fellowship from the people of Israel.
- b. **It shall be eaten the same day you offer it:** Nor did God want stale fellowship with the people of Israel. The meat of a peace offering was considered no good after two days.

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9 **Now when** you reap the harvest of your land, you shall not reap to the very corners of your field, neither shall you gather the gleanings of your harvest. **10** Nor shall you glean your vineyard, nor shall you gather the fallen fruit of your vineyard; you shall leave them for the needy and for the stranger. I am the LORD your God.

Neighborliness (Lev 19)

 Etrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

1. (9-10) Providing for the poor by leaving fields incompletely harvested.
 - a. You shall not wholly reap the corners of your field: This was one of the public assistance programs in Israel. Farmers were not to completely harvest their fields, so the poor and needy could come and glean the remains for themselves.
 - i. This is exactly what Ruth was doing when Boaz noticed her (Ruth 2:2-3).
 - b. You shall leave them for the poor and the stranger: This was a wonderful way to help the poor. It commanded the farmers to have a generous heart, and the poor to be active and to work for their food. It made a way for the poor to provide for their own needs with dignity.

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Entrusting the Word to the Faithful

11 'You shall not steal, nor deal falsely, nor lie to one another. 12 And you shall not swear falsely by My name, so as to profane the name of your God; I am the LORD.

13 'You shall not oppress your neighbor, nor rob him. The wages of a hired man are not to remain with you all night until morning.

14 'You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your God; I am the LORD.

Neighborliness (Lev 19)



Leviticus 19 - Many Various Laws

B. Other laws.

2. (11-13) Honest dealing.

3. (14) Basic human compassion commanded.

- a. You shall not curse the deaf: God commanded Israel to not mistreat the handicapped. Cursing the deaf is cruel because they can't hear your curse, though others can. To put a stumbling block before the blind is just mean.
 - i. An accurate and revealing measure of our humanity is how we treat the weak and unfortunate.
- b. Nor put a stumbling block before the blind: This tells us the kind of people the Israelites were. They had to be specifically commanded to observe such laws of fundamental kindness. This shows what Israel was, and what we are in the flesh.

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Entrusting the Word to the Faithful

15 'You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly.

16 You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD.

Neighborliness (Lev 19)



Leviticus 19 - Many Various Laws

B. Other laws.

4. (15-16) Laws regarding justice and truthfulness.

- a. You shall do no injustice in judgment: These were primarily instructions to judges and magistrates, giving them principles for making legal decisions. However, they also are relevant to everyday relations with those around us.
 - i. Jesus reminded us what this principle is all about: We should only judge others with the standard we are willing to be judged by because God will apply that same standard to us (**Matthew 7:1-2**).
- b. **You shall not go about as a talebearer among your people: A talebearer is essentially a gossip, someone who cannot mind their own business (1 Thessalonians 4:11), and who delights in discussing the lives of others and spreading stories.**
 - i. Adam Clarke on the talebearer: "A more despicable character exists not: such a person is a pest to society, and should be exiled from the habitations of men."

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17 'You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him.

18 You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD.

Neighborliness (Lev 19)



Leviticus 19 - Many Various Laws

B. Other laws.

5. (17-18) The command to love one's neighbor.

- a. You shall not hate your brother in your heart: Love for one's brother is commanded, not only in action but also in heart. Yet if it is not present in the heart, then it should be in one's actions and the heart will follow. But we should not be content to treat others well and have a heart of hatred towards them; God desires to change our hearts to love them.
- b. You shall surely rebuke: Love will rebuke another when it is necessary. We all have blindspots where we think everything is fine, but it is evident to others just how much we are in the flesh.
- c. You shall not take vengeance: Vengeance belongs to God (Romans 12:19) and there is a sense in which we can hold back God's work of vengeance upon others by seeking it ourselves.

<http://www.enduringword.com/commentaries/0319.htm>

Leviticus 19 - Many Various Laws

B. Other laws.

5. (17-18) The command to love one's neighbor.

- i. Of course, this principle applies to interpersonal relationships, and not to the rightful functions of government in keeping the law. Criminals cannot be let free because vengeance belongs to God. God exercises His vengeance through the rightful use of government authority (Romans 13:1-7). It is appropriate to both personally forgive the criminal, and testify against them in court.
- d. **Nor bear a grudge:** This is very difficult for many people. It is easy to cherish a grudge against another, especially when it is deserved; but too much damage is done to the one holding the grudge.
- e. **You shall love your neighbor as yourself:** Some are surprised to see this generous command in what they believe to be the harsh Old Testament; but even the Old Covenant clearly commands us to love others.

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Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

5. (17-18) The command to love one's neighbor.

- i. Unfortunately, many ancient Jews had a narrow definition of who their neighbor was and only considered their friends and countrymen their neighbors. Jesus commanded us to love your enemies (Luke 6:27), and showed our neighbor was the one in need, even if a traditional enemy (Luke 10:25-37).
- ii. The command to love your neighbor as yourself is simple yet commonly misunderstood. This doesn't mean that we must love ourselves before we can love anyone else; it means that in the same way we take care of ourselves & our concern about our own interests, we should take care and have concern for the interests of others.
- iii. We love ourselves just fine: For no one ever hated his own flesh, nourishes and cherishes it (Ephesians 5:29). Paul warned that in the last days, men will be lovers of themselves (2 Timothy 3:2) - and not in a positive sense! In fact, our misery when things are going bad shows we love ourselves; we rejoice in the misery of those we hate! Our challenge is to show others the same love we show ourselves.

<http://www.enduringword.com/commentaries/0319.htm>

19 'You are to keep My statutes. You shall not breed together two kinds of your cattle; you shall not sow your field with two kinds of seed, nor wear a garment upon you of two kinds of material mixed together.'

Neighborliness (Lev 19)

 Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

6. (19) Laws of purity in response to pagan practices.

- a. You shall not sow your field with mixed seed: The mixing of these things - different species of livestock, seeds, and fabrics - was usually seen by pagans to be a source of magical power. God wanted Israel to have no association with these pagan customs.
- b. Nor shall a garment of mixed linen and wool come upon you: Since those pagan customs are no longer an issue in our day, we shouldn't worry about mixing wool and linen - or other fabrics - in our day. This law is a good example of something that is no longer binding upon Christians today, because the pagan custom the law guarded against is no longer practiced.
 - i. However, in our modern age there are important distinctions that are blurred and Christians must not participate in. The present day blurring of distinctions between genders should be resisted by Christians.

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Entrusting the Word to the Faithful

20 **Now** if a man lies carnally with a woman who is a slave acquired for *another* man, **but** who has in no way been redeemed, nor given her freedom, there shall be punishment; they shall not, **however, be put to death, because** she was not free. 21 And he shall bring his guilt offering to the LORD to the doorway of the tent of meeting, a ram for a guilt offering. 22 **The priest shall also make atonement for him with the ram of the guilt offering before the LORD for his sin which he has committed, and the sin which he has committed shall be forgiven him.**

Neighborliness (Lev 19)

 Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

- 7. (20-22) The penalty for unlawful intercourse with a concubine.**
- a. **Whoever lies carnally with a woman who is betrothed to a man as a concubine: This deals with a woman who was a concubine in the sense she was a slave girl, who was eligible to be married.**
 - b. **And the sin which he has committed shall be forgiven him: This is the situation described: A slave girl is engaged to marry a free man, and then a different man has sex with her. Normally, the penalty was death; but because the woman was a slave, and was presumed to be not free to resist (or guarded by a father), the penalty was not death. Yet, she was not marriageable to her fiancée, so he must be reimbursed (the punishment mentioned). Then the moral guilt would be settled by sacrifice, and presumably, the man who had sex with her would be obliged to marry her.**

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 Entrusting the Word to the Faithful

23 'And **when** you enter the land and plant all kinds of trees for food, then you shall count their fruit as forbidden. Three years it shall be forbidden to you; it shall not be eaten. 24 **But in** the fourth year all its fruit shall be holy, an offering of praise to the LORD. 25 And in the fifth year you are to eat of its fruit, **that** its yield may increase for you; **I am the LORD your God.**

Neighborliness (Lev 19)

 Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

8. (23-25) Regarding the fruit in the land of Canaan.
 - a. **When you come into the land:** God reminded Israel of their ultimate goal - the promised land, the land of Canaan - and told them not to eat of the fruit of the trees they plant there for three years. Then the fruit of the fourth year belonged to the Lord, and the fruit of the fifth year could be eaten.
 - b. **That it may yield to you its increase:** God knew that not harvesting the fruit for this period would be beneficial for both the trees and the surrounding ecology, and result in ultimately more productive fruit trees.

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 Entrusting the Word to the Faithful

26 'You shall not eat *anything* with the blood, nor practice divination or soothsaying.

27 'You shall not round off the side-growth of your heads, nor harm the edges of your beard.

28 'You shall not make any cuts in your body for the dead, nor make any tattoo marks on yourselves: I am the LORD.

Neighborliness (Lev 19)

 **Entrusting the Word to the Faithful**

29 'Do not profane your daughter by making her a harlot, so that the land may not fall to harlotry, and the land become full of lewdness. 30 You shall keep My sabbaths and revere My sanctuary; I am the LORD.

31 'Do not turn to mediums or spiritists; do not seek them out to be defiled by them. I am the LORD your God.

Neighborliness (Lev 19)



Leviticus 19 - Many Various Laws

B. Other laws.

9. (26-31) Laws to insure separation from pagan practices.

- a. You shall not eat anything with the blood: Eating blood was a practice in many pagan cultic ceremonies, as was divination and soothsaying. Therefore both are directly forbidden.
 - i. Harrison on soothsaying: "The prognostication of favourable times for specific forms of action." This was predicting lucky days or favorable times as an astrologer or others might do.
 - b. You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard: To do this was to imitate pagan customs of that day; today, Jewish orthodox men are conspicuous by their untrimmed beards and long, curly locks on the sides of their heads.
 - c. Cuttings in the flesh for the dead, nor tattoo any marks on you: These were also pagan practices God wanted Israel to separate from. The trimming of the hair, the beard, cutting, and tattoos were all connected with pagan rites of mourning.

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Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

9. (26-31) Laws to insure separation from pagan practices.

- i. Part of this message to us today is that what our culture thinks and how they perceive things is important. If some clothing or jewelry or body decoration would associate us with the pagan world, it should not be done. This is a difficult line to draw, because the standards of culture are always changing. Some modern examples of changing standards are hair length and earrings for men.
- ii. In Paul's day, in the city of Corinth, only prostitutes went around without a head covering - so it was right for the Christian women of Corinth to wear veils, though not required to by the letter of the law (1 Corinthians 11:5-6).
- d. Do not prostitute your daughter, to cause her to be a harlot: To prostitute your daughter in this context probably means to give her as a ritual prostitute at a pagan temple; this was of course forbidden, though in the eyes of the pagan culture, it was a religious thing to do.

<http://www.enduringword.com/commentaries/0319.htm>



Entrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

9. (26-31) Laws to insure separation from pagan practices.

- e. **Mediums and familiar spirits:** These were ways the pagans sought to contact the dead or other spirits; this was a doorway into the occult, and strictly forbidden - those who seek after these things are defiled - "made dirty" by them.
- i. "In some Near Eastern societies such mediums would dig a small hole in the earth to symbolize a grave, and then put offerings in it to attract the attention of the person whom the medium desired to contact." (Harrison)
 - ii. The word for familiar spirits comes from a root meaning "to know"; "perhaps referring to the occultic information which the practitioner of necromancy purported to have." (Harrison)
 - iii. "Not only are all real dealers with familiar spirits, or necromantic or magical superstitions, are here forbidden, but also all pretenders to the knowledge of futurity, fortune-tellers, astrologers, and so forth." (Clarke)

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Entrusting the Word to the Faithful

32 'You shall rise up before the grayheaded, and honor the aged, and you shall revere your God; I am the LORD.

33 **When** a stranger resides with you in your land, you shall not do him wrong. 34 The stranger who resides with you shall be to you as the native among you, and you shall love him yourself; for you were aliens in the land of Egypt: I am the LORD your God.

Neighborliness (Lev 19)



35 'You shall do no wrong in judgment, in measurement of weight, or capacity. 36 You shall have just balances, just weights, a just ephah, and a just hin: I am the LORD your God, who brought you out from the land of Egypt.

37 'You shall thus observe all My statutes, and all My ordinances, and do them: I am the LORD.'

Neighborliness (Lev 19)

 Etrusting the Word to the Faithful

Leviticus 19 - Many Various Laws

B. Other laws.

10. (32-37) Further laws of kindness and justice.

- a. **You shall rise before the gray headed and honor the presence of an old man . . . if a stranger dwells with you in your land, you shall not mistreat him:** These are all expositions on the principle of you shall love your neighbor as yourself (**Leviticus 19:18**); if we were the old man, or the stranger, or the consumer, we would want fair and kind treatment.
- b. **I am the Lord:** 15 times in this chapter, God declared that He is the Lord - and the one with the right to tell us what to do. This is something that God expected ancient Israel to respect, and expects His modern day followers to also respect.
 - i. The relationship between a lord and his people meant that the people had obligations to their lord, but the lord also had obligations toward his people. The lord was obligated to care for his servants, and our Lord God certainly cares for His people.

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 Entrusting the Word to the Faithful



The laws which before were made are in this chapter repeated and penalties annexed to them, that those who would not be deterred from sin by the fear of God might be deterred from it by the fear of punishment. If we will not avoid such and such practices because the law has made them sin (and it is most acceptable when we go on that principle of religion), surely we shall avoid them when the law has made them death, from a principle of self-preservation. In this chapter we have,

I. Many particular crimes that are made capital.

1. Giving their children to Moloch (Lev_20:1-5).
2. Consulting witches (Lev_20:6, Lev_20:27).
3. Cursing parents (Lev_20:9).
4. Adultery (Lev_20:10).
5. Incest (Lev_20:11,12,14,17,19-21).
6. Unnatural lusts (Lev_20:13, 15,16,18).

II. General commands given to be holy (Lev_20:7,8, 22-26).

Matthew Henry on Leviticus 20

1 Then the LORD spoke to Moses, saying,
2 "You shall also say to the sons of Israel, 'Any man from the sons of Israel or from the aliens sojourning in Israel, who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones. 3 I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane My holy name.

Capital/Grave Crimes (Lev 20)

4 'If the people of the land, **however,** should ever disregard that man **when** he gives any of his offspring to Molech, **so as** not to put him to death, **5 then I Myself will set My face against that man and against his family; and I will cut off from among their people both him and all those who play the harlot after him, by playing the harlot after Molech.**

Capital/Grave Crimes (Lev 20)



Entrusting the Word to the Faithful

Leviticus 20 - Punishments for Laws Already Given

A. The penalty for sins of idolatry.

1. (1-5) Molech worship.

a. **Who gives any of his descendants to Molech, he shall surely be put to death:** The worship of the horrific idol Molech was mentioned in Leviticus 18:21. 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. **I will set My face against that man and against his family:** The penalty for Molech worship was death and if the sentence was not carried out by Israel, God declared He would set My face against that man and against his family. God will prosecute if the legal system of Israel failed to.

- i. Sadly, even a man as great as **Solomon** at least sanctioned the worship of Molech and built a temple to this idol (1 Kings 11:7). King **Ahaz** of Judah gave his own son to Molech (2 Kings 16:3). One of the great crimes of the northern tribes of Israel was their worship of Molech, leading to the Assyrian captivity (2 Kings 17:17). King **Manasseh** of Judah gave his son to Molech (2 Kings 21:6). Up to the days of King Josiah of Judah, Molech worship continued, because he destroyed a place of worship to that idol (2 Kings 23:10).

<http://www.enduringword.com/commentaries/0320.htm>



Entrusting the Word to the Faithful

6 'As for the person who turns to mediums and to spiritists, to play the harlot after them, **I will also set My face against that person and will cut him off from among his people.** **7** You shall consecrate yourselves therefore and be holy, for I am the LORD your God. **8** And you shall keep My statutes and practice them; I am the LORD who sanctifies you.

Capital/Grave Crimes (Lev 20)

 Entrusting the Word to the Faithful

Leviticus 20 - Punishments for Laws Already Given

A. The penalty for sins of idolatry.

2. (6-8) The penalty for involvement with the occult.

- a. **I will set My face against that person and cut them off from his people:** In this specific passage, God gave nothing for Israel to do regarding the penalty. He simply said that He would execute the penalty. Involvement in such occultic practices invariably separates someone from God.
 - i. This was the driving force behind the Ephesian church's dramatic renunciation of magical and occultic materials (**Acts 19:17-20**). Having seen the reality of spiritual warfare, they wanted to draw close to the Lord and remove anything that might hinder that drawing close.
 - ii. **1 John 4:2** makes it clear there are spirits who are not from God; such occultic, Jesus-denying spirits must be rejected completely.
- b. **Sanctify yourselves . . . I am the Lord who sanctifies you:** These are two important aspects of our walk with God. God will not force you to be separate to Him. He does the work, but He does it through our own cooperating efforts and yielded will.

<http://www.enduringword.com/commentaries/0320.htm>



Entrusting the Word to the Faithful

9 'If there is anyone who curses his father or his mother, he shall surely be put to death; he has cursed his father or his mother, his bloodguiltiness is upon him.

Capital/Grave Crimes (Lev 20)



Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

1. (9) The penalty for the cursing of a parent.

- a. **Everyone who curses his father or his mother:** Virtually all commentators agree this is not the outburst of a small child - or even an adolescent - against their parent, but the settled heart of an adult child against their parent. Such inter-generational warfare was not to be tolerated, and punishable by death.
- b. **Curses his father or his mother:** This wasn't merely saying something bad about or to one's parents; it was likely the calling down of a death-curse on them.
 - i. "Elaborate curses, many of which appear to have the nature of magical spells, were current in the ancient Near East, and amongst superstitious people often worked with devastating effect since in the eastern mind the curse carried with itself its own power of execution." (Harrison)

<http://www.enduringword.com/commentaries/0320.htm>



Entrusting the Word to the Faithful

Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

1. (9) The penalty for the cursing of a parent.

c. **Shall surely be put to death:** Even considering that this law applied to an adult child who threatened their parent, this was still a severe law. Yet as it was practiced in ancient Israel, it had a built-in protection for the rights of the child, according to **Deuteronomy 21:18-21**. This passage states that the parent did not have the right to carry out this punishment, but they had to bring the accused child before the elders and judges of the city. This meant that the parent - against all contemporary custom - did not have the absolute power of life and death over their children. As a practical matter, the judges of Israel rarely if ever administered the death penalty in such cases, yet the child was held accountable.

<http://www.enduringword.com/commentaries/0320.htm>



Entrusting the Word to the Faithful

10 'If there is a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.

Capital/Grave Crimes (Lev 20)



Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

2. (10) The penalty for adultery.

- a. **The adulterer and the adulteress, shall surely be put to death: God commanded the death penalty for adultery in ancient Israel. As with previous laws and their penalties, this was because of the exceedingly great social consequences of this sin. God commanded the ultimate penalty to discourage it.**
- b. **Shall surely be put to death: As a practical matter, this death penalty was rarely carried out, as is the case in most of these situations where capital punishment is commanded. This is because any capital crime required two or three witnesses, and the witnesses had to be so sure of what they saw that they were willing to "cast the first stone" - that is, initiate the execution (Deuteronomy 17:6-7).**
 - i. So, particularly in a case of adultery (or other sexual sins) there would rarely be two eyewitnesses willing to initiate the execution - and so capital punishment would not be carried out.

<http://www.enduringword.com/commentaries/0320.htm>



Entrusting the Word to the Faithful

Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

2. (10) The penalty for adultery.

- ii. This also helps us to understand what Jesus was doing when confronting the crowd who brought to Him the woman taken in adultery. By their presence and words, they claimed to have caught the woman in the act - but why then did they not bring the guilty man as well? And who was willing to cast the first stone - that is, initiate the execution? **(John 8:1-12)**
- c. **Shall surely be put to death:** If the death penalty was carried out so rarely in ancient Israel (especially for these crimes), what good was it? It communicated loud and clear an ideal that Israel was to live up to, and it made people regard their sin much more seriously. Today, we have done away with this ideal, and people don't care about such sins.
 - i. In ancient Israel, there was no stronger way to say simply: Adultery is wrong, cursing your parents is wrong, incest is wrong - and even if you "get away with it," it is wrong, God regards it as wrong, and society regards it as wrong.

<http://www.enduringword.com/commentaries/0320.htm>

11 **'If** *there is a man who lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death, their bloodguiltiness is upon them.*

12 **'If** *there is a man who lies with his daughter-in-law, both of them shall surely be put to death; they have committed incest, their bloodguiltiness is upon them.*

13 **'If** *there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them.*

Capital/Grave Crimes (Lev 20)

Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

3. (11-12) The penalty for sins of incest.

4. (13) The penalty for homosexuality.

a. **If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death:** Though God here commanded the death penalty for homosexual practice (under the guidelines of evidence in a capital case as described in Deuteronomy 17:6-7), we should note this was not a more severe punishment than what was commanded for adultery or incest. Homosexuality is sin, but sin in the same sense other sexual sins are.

<http://www.enduringword.com/commentaries/0320.htm>



Entrusting the Word to the Faithful

14 **'If** there is a man who marries a woman and her mother, it is immorality; both he and they shall be burned with fire, that there may be no immorality in your midst.

15 **'If** there is a man who lies with an animal, he shall surely be put to death; you shall also kill the animal. 16 **'If** there is a woman who approaches any animal to mate with it, you shall kill the woman and the animal; they shall surely be put to death. Their bloodguiltiness is upon them.

Capital/Grave Crimes (Lev 20)



Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

5. (14) The penalty for marrying both a woman and her mother.
 - a. **They shall be burned with fire:** Adam Clarke had an interesting approach to the phrase shall be burned with fire, though not likely accurate: "It is very likely that the crime mentioned in this verse was not punished by burning alive, but by some kind of branding, by which they were ever after rendered infamous. . . . Branding with a hot iron would certainly accomplish every desirable end both for punishment and prevention."
6. (15-16) The penalty for bestiality.

<http://www.enduringword.com/commentaries/0320.htm>



17 **If** *there is* a man who takes his sister, his father's daughter or his mother's daughter, **so that** he sees her nakedness and she sees his nakedness, it is a disgrace; and **they shall be cut off in the sight of the sons of their people**. He has uncovered his sister's nakedness; he bears his guilt.

18 **If** *there is* a man who lies with a menstruous woman and uncovers her nakedness, he has laid bare her flow, and she has exposed the flow of her blood; **thus both of them shall be cut off from among their people**.

Capital/Grave Crimes (Lev 20)

19 'You shall also not uncover the nakedness of your mother's sister or of your father's sister, for such a one has made naked his blood relative; they shall bear their guilt.'

20 'If there is a man who lies with his uncle's wife he has uncovered his uncle's nakedness; they shall bear their sin. They shall die childless.'

21 'If there is a man who takes his brother's wife, it is abhorrent; he has uncovered his brother's nakedness. They shall be childless.'

Capital/Grave Crimes (Lev 20)

Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

7. (17-21) The penalty for other sexual sins.

- a. They shall be cut off in the sight of their people: The penalty for these sins does was not death (as in the previously mentioned sexual sins), but rather to be cut off - that is, exiled or sanctioned within Israel until the sin was atoned for or cleansed through a ceremonial cleansing. (?)
- b. They shall bear their sin; they shall die childless: Other aspects of the penalties here belong to God alone - they shall be childless is a penalty only God can apply.

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Entrusting the Word to the Faithful

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).

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.'**

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

22 'You are therefore to keep all My statutes and all My ordinances and do them, so that the land to which I am bringing you to live will not spew you out. 23 **Moreover, you shall not follow the customs of the nation** which I shall drive out before you, for they did all these things, and **therefore** I have abhorred them. 24 **Hence** I have said to you, "You are to possess their land, and I Myself will give it to you to possess it, a land flowing with milk and honey." **I am the LORD your God, who has separated you from the peoples.**

Capital/Grave Crimes (Lev 20)



25 You are **therefore** to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves detestable by animal or by bird or by anything that creeps on the ground, which I have separated for you as unclean.

26 Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine.

Capital/Grave Crimes (Lev 20)

Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

8. (22-26) Summation: Why God called Israel to such holiness.

- a. **You shall not walk in the statutes of the nation which I am casting out before you:** The Canaanites who presently lived in the Promised Land were deeply involved in these sins, and because of that, God would use Israel to judge them and drive them out.
- b. **That the land where I am bringing you to dwell may not vomit you out:** God pleaded with Israel to obey Him, that the same fate would not befall Israel. Unfortunately, eventually it did - and the land did cast out Israel, resulting in the exile both for ... Israel and ...Judah.
- c. **That you should be Mine:** These laws were not only given so that Israel could possess the land; they were also so God could possess Israel - so they would be holy to Me, for I the Lord am holy....that you should be Mine.
 - i. Sometimes we think what God mostly wants is our obedience; but there is a sense in which we can give God our obedience without giving Him ourselves (such as perhaps the Pharisees did). What God really wants is us - and if that is truly given, the obedience will follow.

<http://www.enduringword.com/commentaries/0320.htm>



Entrusting the Word to the Faithful

27 'Now a man or a woman who is a medium or a spiritist shall surely be put to death. They shall be stoned with stones, their bloodguiltiness is upon them.'

Capital/Grave Crimes (Lev 20)

 Entrusting the Word to the Faithful

Leviticus 20 - Punishments for Laws Already Given

B. The penalties for sins of immorality.

9. (27) Penalty for being a medium or practitioner of the occult.

- a. **A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death:** If one consulted a medium, they were to be cut off (Leviticus 20:6); but if some one was the actual practitioner of these occultic arts, they were to be executed under the law of Israel.
- b. **Their blood shall be upon them:** This reminds us that it is a much more serious thing to lead others into sin than to sin ourselves - and so the penalty is greater, even as Jesus said: But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. (Matthew 18:6)

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Entrusting the Word to the Faithful

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>1:1-6:7</p> <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

