



## The Book of Leviticus: Be Holy for God is Holy

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

# 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)

<b>Genesis</b>	<b>Exodus</b>
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

<b>Exodus</b>	<b>Leviticus</b>
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 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)

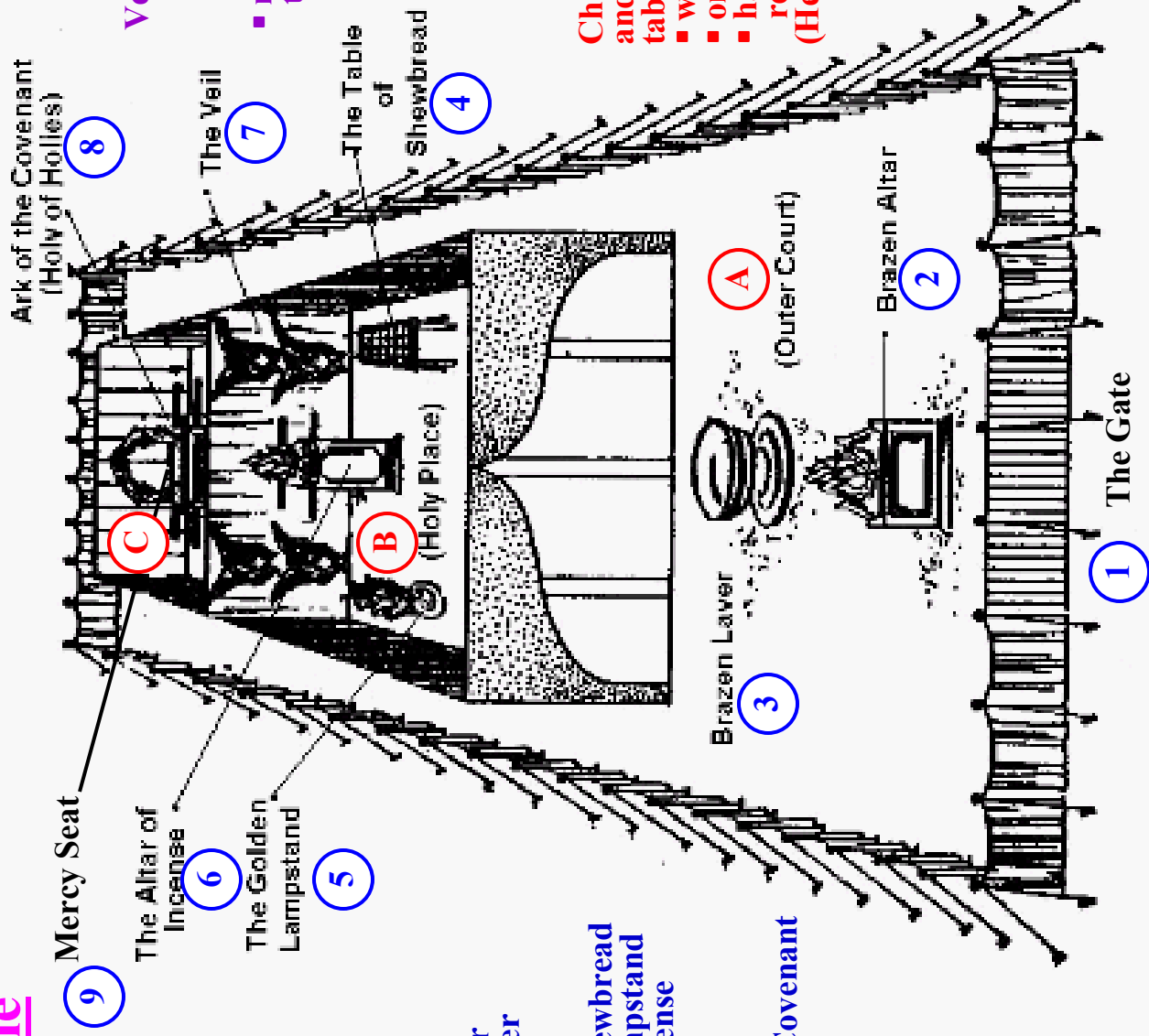
## IV. Guidelines for Practical Holiness (Leviticus 17:1–27:34)

- 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





- **Holy Priests (Lev 21-22)**
- **Holy Times (Lev 23)**
- **Holy Oil, Holy Bread, Holy Name (Lev 24)**
- **Holy Years (Lev 25)**
- **Holy Justice (Lev 26)**
- **Holy Vows (Lev 27)**

## **Sanctification (Leviticus 11-27)**



**This chapter might borrow its title from Mal\_2:1, “And now, O you priests, this commandment is for you.” It is a law obliging priests with the utmost care and jealousy to preserve the dignity of their priesthood.**

- I. The inferior priests are here charged both concerning their mourning and concerning their marriages and their children (Lev\_21:1-9).**
- II. The high priest is restrained more than any of them (Lev\_21:10-15). III. Neither the one nor the other must have any blemish (Lev\_21:16, etc.).**

## **Matthew Henry on Leviticus 21**

# The Cost of Spiritual Leadership (Leviticus 21) Personal Conduct (21:1-15)

## The High Priest's Sons (v1-8)

**1** **Then** the LORD said to Moses, “Speak to the priests, the sons of Aaron, and say to them, ‘No one shall defile himself for a dead person among his people, 2 except for his relatives who are nearest to him, his mother and his father and his son and his daughter and his brother, 3 also for his virgin sister, who is near to him because she has had no husband; for her he may defile himself. 4 He shall not defile himself as a relative by marriage among his people, and so profane himself.”

## Instructions for Priests (Leviticus 21)



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## Leviticus 21 - Specific Instructions for the Priests

### A. Laws for priests in general.

#### 1. (1-4) Priests are forbidden from touching dead bodies.

- a. **Speak to the priests, the sons of Aaron:** The priests came from a particular family of the tribe of Levi - the family of Aaron. The priests, because of their special responsibility to represent God before the people and the people before God, had a special call to holiness and ritualistic purity.
  - i. The purpose behind these laws was to illustrate the purity and separation from sin that was to characterize the priest; a dead body is a picture of sin's result in this world, especially in the way it rapidly decays.
  - b. **None shall defile himself for the dead among his people:** The prohibition regarding dead bodies wasn't just about touching a dead body, but even being in the same room as a dead body or walking over a grave or touching a tomb.
  - c. **Except for his relatives who are nearest to him:** A priest could participate in the burial rites for an immediate family member, but for none other.

<http://www.enduringword.com/commentaries/0321.htm>



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## The Cost of Spiritual Leadership (Leviticus 21) Personal Conduct (21:1-15)

### The High Priest's Sons (v1-8)

5 “They shall not make any baldness on their heads, nor shave off the edges of their beards, nor make any cuts in their flesh.

6 “They shall be holy to their God and not profane the name of their God, for they present the offerings by fire to the LORD, the bread of their God; so they shall be holy. 7 They shall not take a woman who is profaned by harlotry, nor shall they take a woman divorced from her husband; for he is holy to his God.  
8 You shall consecrate him, therefore, for he offers the bread of your God; he shall be holy to you; for I the LORD, who sanctifies you, am holy.

## Instructions for Priests (Leviticus 21)



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## Leviticus 21 - Specific Instructions for the Priests

### A. Laws for priests in general.

2. (5) Priests must not imitate the mourning practices of the pagans.
3. (6-9) The marriage practices of priests.
  - a. **They shall not take a wife who is a harlot or a defiled woman:** Priests were only to take virgins for wives, again as an illustration of the commitment and purity that was required of priests. A priest - under the Old or New Covenant - was only to set their affections on that which is pure.

<http://www.enduringword.com/commentaries/0321.htm>



## 1 Timothy 3:4-5, 12

- 4 He must be one who manages his own household well, keeping his children under control with all dignity
- 5 **(but if** a man does not know how to manage his own household, how will he take care of the church of God?)
- 12 Let deacons be husbands of *only one wife, and good managers of their children and their own households.*

# Qualifications for Leaders



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## Titus 1:5-6

**5 For this reason** I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, 6 namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

# Qualifications for Leaders



# The Cost of Spiritual Leadership (Leviticus 21) Personal Conduct (21:1-15)

## The High Priest's Daughter (v9)

9 “Also the daughter of any priest, **if she** profanes herself by harlotry, she profanes her father; she shall be burned with fire.

## Instructions for Priests (Leviticus 21)



## Leviticus 21 - Specific Instructions for the Priests

### A. Laws for priests in general.

2. (5) Priests must not imitate the mourning practices of the pagans.
3. (6-9) The marriage practices of priests.
  - The daughter of any priest:** The daughter of a priest had a special responsibility to be pure as well; though this would be covered under the general laws of Israel, special mention is made of it here to emphasize the point.

<http://www.enduringword.com/commentaries/0321.htm>



## The Cost of Spiritual Leadership (Leviticus 21) Personal Conduct (21:1-15)

### The High Priest (v10-15)

10 “And the priest who is the highest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the garments, shall not uncover his head, nor tear his clothes; 11 nor shall he approach any dead person, nor defile himself even for his father or his mother; 12 nor shall he go out of the sanctuary, nor profane the sanctuary of his God; **for** the consecration of the anointing oil of his God is on him: **I am the LORD.**

## Instructions for Priests (Leviticus 21)



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## Leviticus 21 - Specific Instructions for the Priests

### B. Requirements regarding the high priest and the selection of priests.

#### 1. (10-15) The responsibility of the high priest.

- a. **Shall not uncover his head nor tear his clothes:** These were extreme signs of mourning for the dead. The high priest was not allowed to mourn in this extreme way for any dead person - even his father or mother.
  - i. The high priest who tried Jesus sinned against this command at the trial of Jesus (Matthew 26:65), in a dramatic display of horror that Jesus claimed to be God.

<http://www.enduringword.com/commentaries/0321.htm>

## The Cost of Spiritual Leadership (Leviticus 21) Personal Conduct (21:1-15)

### The High Priest (v10-15)

13 “And he shall take a wife in her virginity. 14 A widow, or a divorced woman, or one who is profaned by harlotry, these he may not take; but rather he is to marry a virgin of his own people; 15 that he may not profane his offspring among his people: for I am the LORD who sanctifies him.”

- Reason: the firstborn son of the High Priest became the next High Priest. To marry an unfit woman would defile his offspring and this would defile the priesthood
- A godly marriage with godly children constitutes a spiritual fortress from which God’s servants can go forth to do battle for the Lord.

## Instructions for Priests (Leviticus 21)



## Leviticus 21 - Specific Instructions for the Priests

B. Requirements regarding the high priest and the selection of priests.

1. (10-15) The responsibility of the high priest.

b. **And he shall take a wife in her virginity:** The high priest also had to take special care in selecting his wife; not just any woman would do. A woman would have to have a unique purity and a unique calling to be the wife of a high priest.

I. "The mention of a harlot is intended to remind the Israelites that cultic prostitution of the Canaanite variety had no place whatever in the life of the covenant community, since such behaviour would profane God's holy name." (Harrison)

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## The Cost of Spiritual Leadership (Leviticus 21)

### Physical Characteristics (21:16-24)

**16** Then the LORD spoke to Moses, saying, **17** “Speak to Aaron, saying, ‘No man of your offspring throughout their generations who has a defect shall approach to offer the bread of his God. 18 For no one who has a defect shall approach: a blind man, or a lame man, or he who has a disfigured face, or any deformed limb, 19 or a man who has a broken foot or broken hand, 20 or a hunchback or a dwarf, or one who has a defect in his eye or eczema or scabs or crushed testicles.”

## Instructions for Priests (Leviticus 21)

## The Cost of Spiritual Leadership (Leviticus 21)

### Physical Characteristics (21:16-24)

21 “No man among the descendants of Aaron the priest, who has a defect, is to come near to offer the LORD’s offerings by fire; since he has a defect, he shall not come near to offer the bread of his God. 22 He may eat the bread of his God, both of the most holy and of the holy, 23 only he shall not go in to the veil or come near the altar because he has a defect, that he may not profane My sanctuaries. For I am the LORD who sanctifies them.”

24 **So** Moses spoke to Aaron and to his sons and to all the sons of Israel.

### **Instructions for Priests (Leviticus 21)**



## Leviticus 21 - Specific Instructions for the Priests

B. Requirements regarding the high priest and the selection of priests.

### 2. (16-24) Ministering priests must be free from physical defects.

- a. **No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God:** This obviously shows God's standard for those who would come before Him in service as priests. The prohibition against those with physical defects was meant to point to the even more obvious need to be free from spiritual defect when coming to God.
- b. **He may eat the bread of his God:** This indicates that those in priestly families could be supported by the priesthood. The barring of physically defective persons as priests was no bar to fellowship with God, only a bar against the public service of God in the tabernacle itself.

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## 1 Timothy 3:2-7

2 An overseer, **then**, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, **3** not addicted to wine or pugnacious, **but** gentle, uncontentious, free from the love of money. **4** *He must be one who manages his own household well, keeping his children under control with all dignity* **5** (**but if** a man does not know how to manage his own household, how will he take care of the church of God?); **6** *and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil.* **7** *And he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.*

## God's Non-Negotiables for Leaders



## Titus 1:7-9

**7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, 8 but hospitable, loving what is good, sensible, just, devout, self-controlled, 9 holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.**

**God's Non-Negotiables for Leaders**

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**In this chapter we have divers laws concerning the priests and sacrifices all for the preserving of the honour of the sanctuary.**

- I. That the priests should not eat the holy things in their uncleanness (Lev\_22:1-9).**
- II. That no stranger who did not belong to some family of the priests should eat of the holy things (Lev\_22:10-13), and, if he did it unwittingly, he must make restitution, (Lev\_22:14-16).**
- III. That the sacrifices which were offered must be without blemish (Lev\_22:17-25).**
- IV. That they must be more than eight days old (Lev\_22:26-28), and that the sacrifices of thanksgiving must be eaten the same day they were offered (Lev\_22:29, etc.).**

## **Matthew Henry on Leviticus 22**

## Sundry Rules for Priests

### The Need to be Careful (22:1-2)

1 **Then** the LORD spoke to Moses, saying, 2 "**Tell Aaron and his sons to be careful with the holy gifts of the sons of Israel, which they dedicate to Me, so as not to profane My holy name; I am the LORD.**"

- to treat with regard & respect, be careful in handling
- The priests offered sacrifices all day long, all year long; it would be easy for them to develop an attitude of “professionalism” that would turn a sacred ritual into a shallow routine.

## Instructions for Priests (Leviticus 22)



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## Malachi 1:6-7

6 "A son honors *his* father, and a servant his master. **Then if** I am a father, where is My honor? **And if** I am a master, where is My respect?' says the LORD of hosts to you, O priests who despise My name.

**"But** you say, 'How have we despised Thy name?'

7 "You are presenting defiled food upon My altar.

**"But** you say, 'How have we defiled Thee?'

"In that you say, 'The table of the LORD is to be despised.'"

**Despising God's Name, God's Table**





- Sundry Rules for Priests
  - Carelessness and professionalism at the altar would show itself in 3 ways:
    - unclean priests (v3-9),
    - unqualified guests (v10-16) and
    - unacceptable sacrifices (v17-33)
  - The Priest would end up defiling himself, the sacrifices and the very altar where he was supposed to serve God.

## Instructions for Priests (Lev 22)

## Sundry Rules for Priests

### Unclean Priests (22:3-9)

3 “Say to them, **‘If** any man among all your descendants throughout your generations approaches the holy gifts which the sons of Israel dedicate to the LORD, **while he has an uncleanness**, that person shall be cut off from before Me. **I am the LORD.**”

## Instructions for Priests (Leviticus 22)



## Two Divine Punishments in the OT

- 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 – it is graver and severer and may correspond to the term 'fiery indignation'
  - the eleven offences on which **'death by the hand of God'** was to follow,
- 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, ch 3 - Wilful Profanity (edited)**



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## Leviticus 22 - More Specific Instructions for Priests

### A. Things that might defile a priest.

#### 1. (1-3) The need for ceremonial purity.

- a. **Who goes near the holy things which the children of Israel dedicate to the LORD, while he has uncleanness upon him, that person shall be cut off:** Because the Old Covenant was a covenant of shadows and types, pointing to the glory of the New Covenant (Colossians 2:16-17; Hebrews 8:4-5; 10:1), the idea that a priest could not minister in a ceremonially defiled (unclean) state was important. Israel needed to know that drawing close to God was to be pure.

<http://www.enduringword.com/commentaries/0322.htm>



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## Who Would Know when a Priest is Rendered Unclean by touching an unclean thing?

Only he himself would know and God. If he continued to minister at the altar or eat of the holy things as if he was clean – his sin is that of hypocrisy.

All who serve the Lord and the Lord's people must be open and honest before God and must minister first of all to please Him alone

The greatest protection against professionalism and hypocrisy in ministry is the fear of the Lord as revealed in a tender conscience (2 Cor 1:12). Once conscience is defiled (Tit 1:15), it gradually gets worse and eventually may become so “seared” that it has no sensitivity at all (1Tim 4:2). Then it becomes an “evil conscience (Heb 10:22), one that functions just the opposite of a good conscience (1Pet 3:16).

## Question of Personal Integrity



## Sundry Rules for Priests

### Unclean Priests (22:3-9)

4 “No man, of the descendants of Aaron, who is a leper or who has a discharge, may eat of the holy gifts until he is clean. And if one touches anything made unclean by a corpse or if a man has a seminal emission, 5 or if a man touches any teeming things, by which he is made unclean, or any man by whom he is made unclean, whatever his uncleanness; 6 a person who touches any such shall be unclean until evening, and shall not eat of the holy gifts, unless he has bathed his body in water.

## Instructions for Priests (Leviticus 22)



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## Leviticus 22 - More Specific Instructions for Priests

### A. Things that might defile a priest.

#### 2. (4-9) Examples of things that might defile a priest.

- a. **Shall not eat the holy offerings until he is clean:** Violations of these examples would not ruin a man's career as a priest. A violation would make the priest ceremonially unclean until evening. Once ceremonial cleanliness was restored, they could be restored to their priestly service as before.
- b. **And when the sun goes down he shall be clean.** The Jews start their days at sundown, not sunrise or midnight. With this description, God indicates that one can start the new day clean and pure to the LORD. No matter how we might have failed the day before, we can begin each new day pure and close to the LORD. His mercies are new every morning (Lamentations 3:23).
  - i. In application, we can stop beating our self up for yesterday's sin. We should confess it, repent of it, and then get on with the business of walking with the LORD today.

<http://www.enduringword.com/commentaries/0322.htm>



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## Sundry Rules for Priests

### Unclean Priests (22:3-9)

7 “**But** when the sun sets, **he shall be clean**, and afterward **he shall eat of the holy gifts**, **for** it is his food.

8 He shall not eat an animal which dies or is torn by beasts, becoming unclean by it; I am the LORD. 9 They shall therefore keep My charge, so that they may not bear sin because of it, and die thereby because they profane it; I am the LORD who sanctifies them.

## Instructions for Priests (Leviticus 22)



## 1 Corinthians 11:27-33

**27 Therefore** whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. **28 But let a man examine himself, and so let him eat of the bread and drink of the cup.** **29 For** he who eats and drinks, eats and drinks judgment to himself, **if** he does not judge the body rightly. **30 For this reason** many among you are weak and sick, and a number sleep. **31 But if** we judged ourselves rightly, we should not be judged. **32 But when** we are judged, we are disciplined by the Lord **in order that** we may not be condemned along with the world.

## Parallels in the New Testament

## Sundry Rules for Priests

### Unqualified Guests (22:10-16)

10 “No layman, however, is to eat the holy gift; a sojourner with the priest or a hired man shall not eat of the holy gift.

11 **But if** a priest buys a slave as *his* property with his money, that one may eat of it, and those who are born in his house may eat of his food. 12 **And if** a priest's daughter is married to a layman, she shall not eat of the offering of the gifts. 13 **But if** a priest's daughter becomes a widow or divorced, and has no child and returns to her father's house **as** in her youth, she shall eat of her father's food; but no layman shall eat of it.

## Instructions for Priests (Leviticus 22)

## Sundry Rules for Priests

### Unqualified Guests (22:10-16)

14 **“But if a man eats a holy gift unintentionally, then he shall add to it a fifth of it and shall give the holy gift to the priest. 15 And they shall not profane the holy gifts of the sons of Israel which they offer to the LORD, 16 and so cause them to bear punishment for guilt by eating their holy gifts; for I am the LORD who sanctifies them.”**

## Instructions for Priests (Leviticus 22)



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## Leviticus 22 - More Specific Instructions for Priests

### A. Things that might defile a priest.

3. (10-16) Only the priest and his household could eat of the offerings.
  - a. **If the priest buys a person with his money, he may eat it:** This means that a slave in the household of a priest could eat of the holy things, if the slave was purchased or born in his household. A hired servant (a temporary worker) was not considered part of the priest's household and therefore could not eat of the sacred offering.
    - i. Leviticus 22:11 shows that a slave was considered part of the priest's household, and entitled to eat of the offerings. This shows us there was a different attitude towards slavery in Israel than in American history; slaves were considered - and largely treated as - part of the family.
  - b. **For I the LORD sanctify them:** This shows why the offerings had to be regarded with special care. These offerings were specially sanctified by the LORD.

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**If the priest was too generous with God’s offerings and included outsiders (*including his own daughter married to a layman*), he sinned against the Lord and against his guest.**

**The unqualified guest would have to bring a trespass offering plus a fine and this would make the meal a very expensive one indeed!**

**One of the most difficult things in Christian ministry is having to say “NO” in order to keep our fellowship pure before God – often misunderstood.**

**Being Wise with God’s Holy Things**

 **Entrusting the Word to the Faithful**

## Sundry Rules for Priests

### Unacceptable Sacrifices (22:17-33)

17 **Then** the LORD spoke to Moses, saying, 18 “Speak to Aaron and to his sons and to all the sons of Israel, and say to them, ‘Any man of the house of Israel or of the aliens in Israel who presents his offering, whether it is any of their votive or any of their freewill offerings, which they present to the LORD for a burnt offering – 19 **for you to be accepted - *it must be a male without defect from the cattle, the sheep, or the goats.*** 20 **Whatever has a defect, you shall not offer, for it will not be accepted for you.**

## Instructions for Priests (Leviticus 22)



## Sundry Rules for Priests

### Unacceptable Sacrifices (22:17-33)

- 21 “And **when** a man offers a sacrifice of peace offerings to the LORD to fulfill a special vow, or for a freewill offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it.
- 22 Those **that are blind or fractured or maimed or having a running sore or eczema or scabs, you shall not offer to the LORD, nor make of them an offering by fire on the altar to the LORD.**

## Instructions for Priests (Leviticus 22)



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## Sundry Rules for Priests

### Unacceptable Sacrifices (22:17-33)

23 “In respect to an ox or a lamb which has an **overgrown or stunted member, you may present it for a freewill offering, but for a vow it shall not be accepted.**

24 **Also anything with its testicles bruised or crushed or torn or cut, you shall not offer to the LORD, or sacrifice in your land, 25 nor shall you accept any such from the hand of a foreigner for offering as the food of your God; for their corruption is in them, they have a defect, they shall not be accepted for you.**”

## Instructions for Priests (Leviticus 22)



- **If a man or a foreigner brings in any defective sacrifice**
  - **To accept a defective sacrifice would be to dishonour God and to give the worshipper a false sense of assurance that God has accepted his sacrifice.**
  - **To send a worshipper away from the altar with a false assurance of forgiveness would do great damage to his or her spiritual life.**
- **God's Servants must not make it easy for people to sin (eg. Lev 22:10-16).**
- **God's Servants must encourage people to give their best to the Lord as David did (2 Sam 24:24).**

## The Right Kind of Rejection



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## Sundry Rules for Priests

### Unacceptable Sacrifices (22:17-33)

26 **Then** the LORD spoke to Moses, saying, 27 "**When** an ox or a sheep or a goat is born, it shall remain seven days with its mother, and from the eighth day on it shall be accepted as a sacrifice of an offering by fire to the LORD. 28 **But,** whether it is an ox or a sheep, you shall not kill both it and its young in one day. 29 **And when** you sacrifice a sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted. 30 **It shall be eaten on the same day, you shall leave none of it until morning: I am the LORD.**

## Instructions for Priests (Leviticus 22)



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## Leviticus 22 - More Specific Instructions for Priests

### B. Examples of unacceptable sacrifices.

#### 1. (17-30) Unacceptable sacrifices.

- a. **Whatever has a defect, you shall not offer:** Blemished or deformed animals were obviously unacceptable to the LORD, and the priests had a responsibility to make sure that the animals brought before them by the people were good enough to bring to the LORD. God didn't want the cast-offs from the people; He had right to their best.
  - i. Unfortunately, this practice was abused in the days of Jesus, where priests would disqualify an animal for an insignificant reason, and them require them to purchase an approved sacrificial animal at an exorbitant price (Matthew 21:12-13).
  - ii. This also was a **foreshadowing of Jesus, our perfect sacrifice. He was perfect in His nature as both God and man, perfect in His motive, perfect in His personality, perfect in His obedience, perfect in His sacrifice for sin on our behalf.**

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## Leviticus 22 - More Specific Instructions for Priests

### B. Examples of unacceptable sacrifices.

#### 1. (17-30) Unacceptable sacrifices.

- b. **Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf:** The prophet Malachi spoke out against those who brought God inferior animals: *You offer defiled food on My altar. But say, 'In what way have we defiled You?' By saying, 'The table of the LORD is contemptible.' And when you offer the blind as a sacrifice, Is it not evil? And when you offer the lame and sick, Is it not evil? Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?" Says the LORD of hosts. (Malachi 1:7-8)*
- c. **From the eighth day and thereafter it shall be accepted as an offering:** Also prohibited was an offering of an animal less than eight days old, and to sacrifice an animal and its offspring at the same time.

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## Malachi 1:7b-14

7b “**But** you say, 'How have we defiled Thee?'

“In that you say, 'The table of the LORD is to be despised.'

8 **But when** you present the blind for sacrifice, is it not evil? And **when** you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?" says the LORD of hosts. 9 "**But now** will you not entreat God's favor, **that** He may be gracious to us? With such an offering on your part, will He receive any of you kindly?" says the LORD of hosts. 10 "Oh that there were one among you who would shut the gates, **that** you might not uselessly kindle *fire on My altar!* I am not pleased with you," says the LORD of hosts, "nor will I accept an offering from you."

## Despising God's Table



Entrusting the Word to the Faithful

11 "**For** from the rising of the sun, even to its setting, My name *will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations,*" says the LORD of hosts.

12 "**But** you are profaning it, in that you say, 'The table of the Lord is defiled, and as for its fruit, its food is to be despised.'

13 "You also say, 'My, how tiresome it is!' And you disdainfully sniff at it," says the LORD of hosts, "and you bring what was taken by robbery, and *what is lame or sick; so* you bring the offering! Should I receive that from your hand?" says the LORD.

14 "**But** cursed be the swindler who has a male in his flock, and vows it, but sacrifices a blemished animal to the Lord, **for** I am a great King," says the LORD of hosts, "and My name is feared among the nations."

## Despising God's Table



## Sundry Rules for Priests

### Unacceptable Sacrifices (22:17-33)

31 **“So you shall keep My commandments, and do them: I am the LORD. 32 And you shall not profane My holy name, but I will be sanctified among the sons of Israel: I am the LORD who sanctifies you, 33 who brought you out from the land of Egypt, to be your God: I am the LORD.”**

## Instructions for Priests (Leviticus 22)



## Leviticus 22 - More Specific Instructions for Priests

### B. Examples of unacceptable sacrifices.

#### 2. (31-33) Summary.

- a. **Therefore you shall keep My commandments, and perform them: God commanded Israel - and especially the priests - to keep His commandments and to honor His name because of who He is (I am the LORD), because of what He is (My holy name), because of what He is doing (I am the LORD who sanctifies you), and what He has done (who brought you out of the land of Egypt).**
- b. **I am the LORD: Surely, these four things are true of the believer in relation to God today - and are each valid and important reasons for obedience.**

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Entrusting the Word to the Faithful

15 **"If** you love Me, you will keep My commandments.

21 **"He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."**

23 Jesus answered and said to him, **"If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.**

24 **He who does not love Me does not keep My words;**  
and the word which you hear is not Mine, **but** the Father's who sent Me. 25 **"These**

**John 14:15, 21, 23-24**

# 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><b>The Way to God</b></p> <p><b>How to Approach a Holy God</b></p> <p><b>Worship</b></p> <p><b>Access to God by Sacrifice</b></p> <p><b>“I the LORD your God am holy”</b></p> <p><b>Location: at Mount Sinai / Duration: ONE MONTH</b></p>																
<p><b>The Walk with God</b></p> <p><b>How to Walk with a Holy God</b></p> <p><b>Walk</b></p> <p><b>Fellowship with God by Obedience</b></p> <p><b>“You shall be holy”</b></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