



The Book of Leviticus: Be Holy for God is Holy

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

Leviticus in the Pentateuch

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

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

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

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

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

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

LEVITICUS

Key Verses: 17:11; 11:45

| Sacrifice | | Sanctification | | | | | | | | | | | | | | |
|--|---------|-----------------------------------|-----------|--|-------|------------------------------|-------|---------------------------------|-------|--|-------|------------|-------------------------------------|-------|-----------|----|
| Three Voluntary Offerings | 1-5 | Sanctification by Personal Purity | 11-15 | Sanctification by the Day of Atonement | 16 | Sanctification through Blood | 17 | Sanctification in Relationships | 18-20 | Sanctification by the Priests and Feasts | | 21-23 | Sanctification in the Promised Land | 24-27 | | |
| 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)

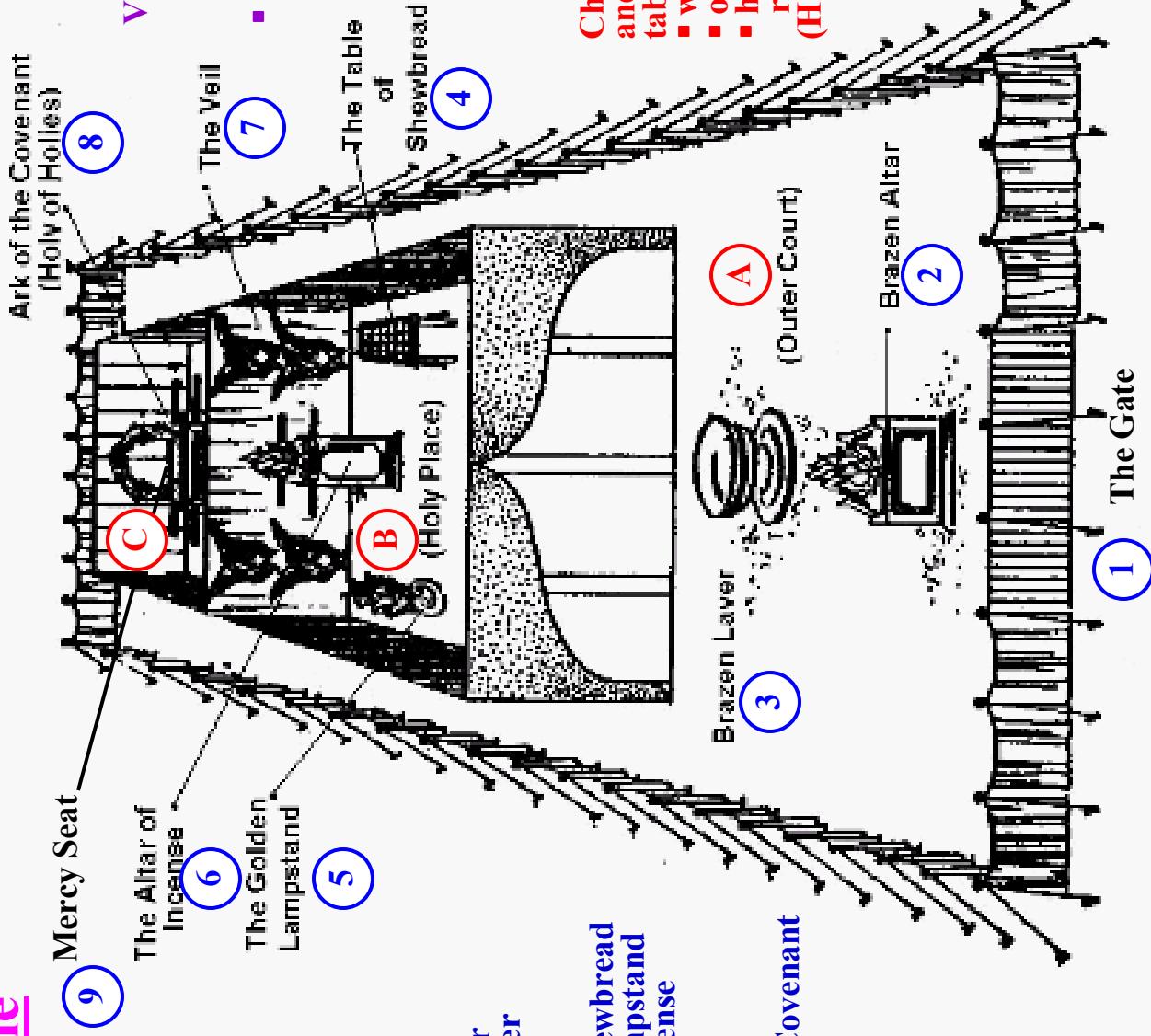
IV. Guidelines for Practical Holiness (Leviticus 17:1–27:34)

- 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





- **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)

- It is necessary to finish our study with a short recap of the feasts and why we must keep them.
- There are ten main feasts of the Torah.

1. The Sabbath
2. Rosh Chodesh (new moon)
3. Passover (day of preparation)
4. Chag HaMatzah/Feast of Unleavened Bread (Matzah)
5. Yom HaBirkurim/Day of First Fruits (Birkurim)
6. Shavuot/ Pentecost/Feast of Weeks (Shavuot)
7. Yom Teruah/Day of Blowing (Yom Teruah)
8. Yom HaKippurim/Day of Atonement (Yom Kippur)
9. Sukkot/Feast of Tabernacles (Sukkot)
10. Shemini Atzerets (The Eighth Day)

Recap of the Feasts by Richard Meredith



- **These feasts are important to us because:**
 1. **The Torah calls these feasts - The Feasts of YAHWEH.**
 2. **The Torah commands ALL Israelites to observe these feasts.**
 3. **The Torah commands that these feasts are to be observed FOREVER.**
 4. **The Torah commands that these feasts are to be kept HOLY (qodesh).**
 5. **The Torah calls that these feasts CELEBRATIONS or festivals (holidays).**
 6. **The Torah calls these feasts REHEARSALS.**

Recap of the Feasts by Richard Meredith



Entrusting the Word to the Faithful

- **These feasts were designed to create for us the following:**
 1. **They convey certain spiritual truths.**
 2. **They create the identity of YAHWEH's people.**
 3. **They are sacred signs marking out YAHWEH's set apart people.**
 4. **They are designed to be road marks.**
 5. **They are designed to heal and restore.**
 6. **They are designed to point us to the Messiah.**
 7. **They are designed to foreshadow the eight Millenniums of Scripture.**
- **To ignore the feasts or teach that they have been abolished is exerting a cost upon YAHWEH's people that we can no longer afford to carry, as we approach the conclusion of this age.**
- **YAHWEH alone be praised and magnified! Amen.**

Recap of the Feasts by Richard Meredith







In this chapter we have,

- I. A repetition of the laws concerning the lamps and the show-bread (Lev 24:1-9).**
- II. A violation of the law against blasphemy, with the imprisonment, trial, condemnation, and execution, of the blasphemer (Lev 24:10-14, with Lev 24:23).**
- III. The law against blasphemy reinforced (Lev 24:15, Lev 24:16), with sundry other laws (Lev 24:17, etc.).**

Matthew Henry on Leviticus 24

The Holy Oil for the Lamp (v1-4)

1 **Then** the LORD spoke to Moses, saying,
2 “Command the sons of Israel that they bring to you clear oil from beaten olives for the light, to make a lamp burn continually. 3 Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before the LORD continually; it shall be a perpetual statute throughout your generations. 4 He shall keep the lamps in order on the pure gold lampstand before the LORD continually.



The Tabernacle (Leviticus 24:1-9)



Entrusting the Word to the Faithful

Leviticus 24 - The Law Put Into Action

A. Care for the Tabernacle.

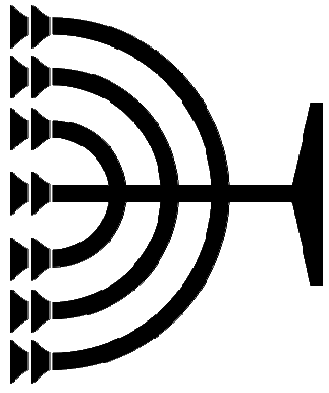
1. (1-4) Care of the tabernacle lamps.

- a. **Pure oil of pressed olives for the light, to make the lamps burn continually:** The lamps in the tabernacle - standing on the solid gold lampstand - were the only source of light for the tabernacle. They had to be tended to continually, supplied with pure olive oil and trimmed wicks, so they would continually give light.
- b. **From evening until morning before the LORD continually:** Jesus never stopped being the *light of the world* (John 8:12); He never took a break from it. As well, we are never to take a break from being *the light of the world* (Matthew 5:14), but we can only do this as we are continually supplied with oil (the Holy Spirit) and have our wicks trimmed (undergo training through trials).

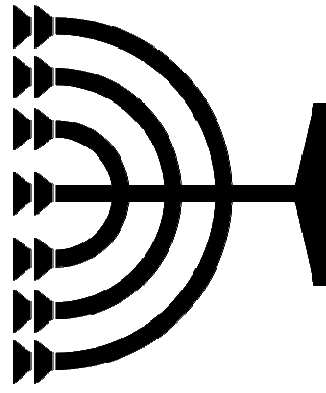
<http://www.enduringword.com/commentaries/0324.htm>



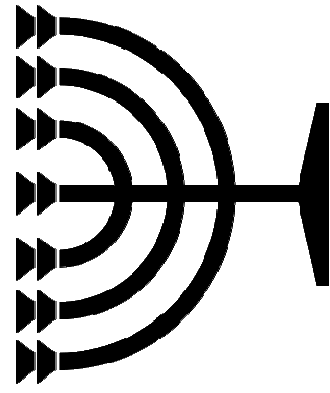
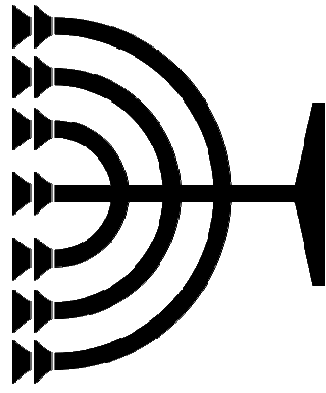
Entrusting the Word to the Faithful



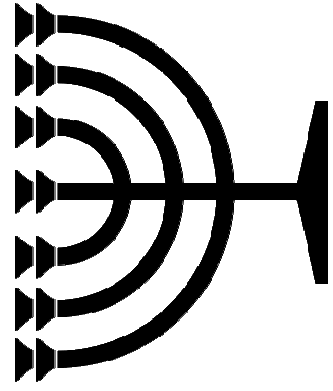
- Nobody outside the holy place could see the light from the golden lampstand, but those within appreciated its light
- Apart from the light from the Lampstand (Word), God's servants can't see where they are or what they're doing, nor can they serve God effectively



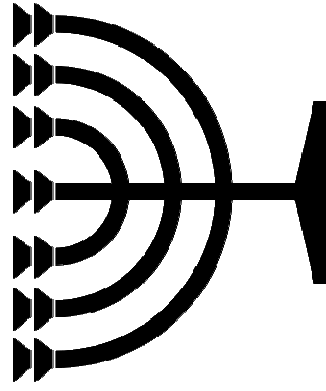
- The oil in the Lampstand (Word) gave light so the priest could burn the incense (prayer) on the golden altar



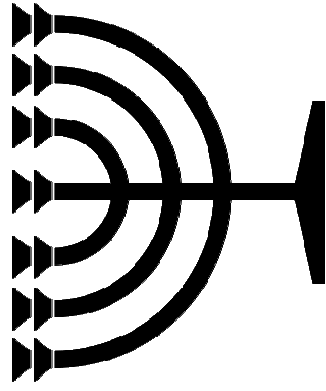
The Lampstand = the Word of God



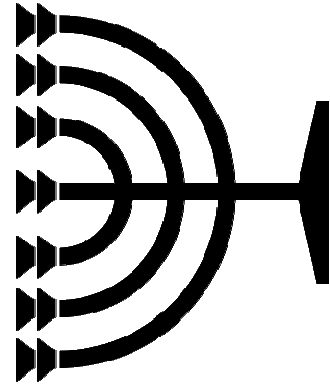
- If they didn't bring the beaten oil, the lights couldn't be kept burning in the holy place. The people might say, "Well, we can't see the lampstand anyway, so what difference does it make?"



- The lamp wasn't there for the people to see but for the priest to see in order to minister to God and the people



- What happened in the presence of God was far more important than what happened elsewhere in the camp!



- Many a local church has had its light go out because of the unfaithfulness of its members. They failed to pray, give & allow the Holy Spirit to use them.

The People's Part: Faithfulness in Providing the Pure Oil

The Holy Bread (v5-9)

5 “Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. 6 And you shall set them in two rows, six to a row, on the pure gold table before the LORD. 7 And you shall put pure frankincense on each row, that it may be a memorial portion for the bread, even an offering by fire to the LORD. 8 Every sabbath day he shall set it in order before the LORD continually; it is an everlasting covenant for the sons of Israel. 9 And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the LORD's offerings by fire, his portion forever.”

The Tabernacle (Leviticus 24:1–9)



Leviticus 24 - The Law Put Into Action

A. Care for the Tabernacle.

2. (5-9) Care of the tabernacle bread.

- a. **You shall take fine flour and bake twelve cakes with it:** This bread of the tabernacle speaks of fellowship and communion with God - a symbolic "breaking bread" with God, and speaks of the continual fellowship God wanted with Israel.
 - i. This bread is called *showbread* in Exodus 25:30, which literally means "bread of the face" in the sense of it being eaten in the presence or before the face of God.
- b. **They shall eat it in a holy place:** Significantly, God wanted the fellowship fresh. He didn't want a stale communion with His people, but a fresh, new relationship.

<http://www.enduringword.com/commentaries/0324.htm>



Entrusting the Word to the Faithful

Exodus 27:23-30 The Table of Showbread

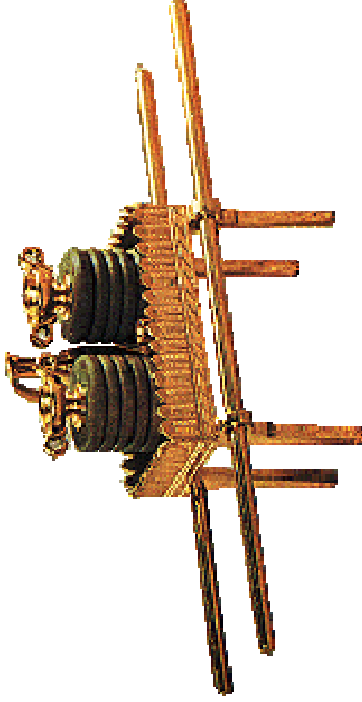


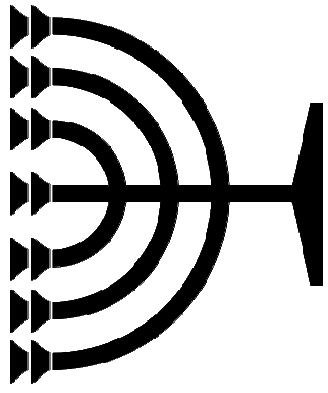
The Table & The Sacred Bread

Its Significance & Meaning

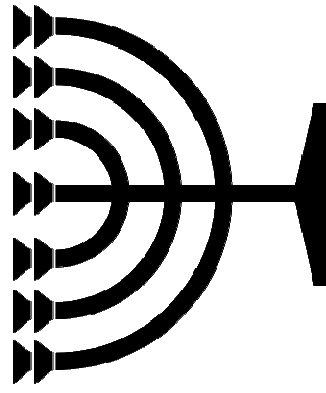
**John 6:33,35,48,51 - Jesus is the bread
of life**

Matthew 4:4 The word of God

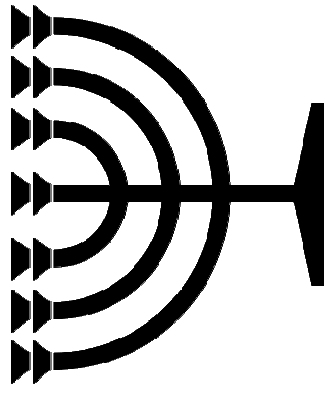




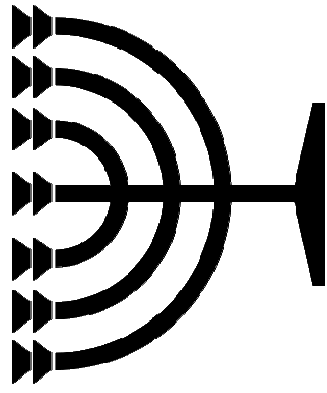
- The 12 loaves represents the 12 tribes of Israel. Just as God was present with His people (the Shekinah cloud) and the people were in His presence in the tabernacle (12 loaves)



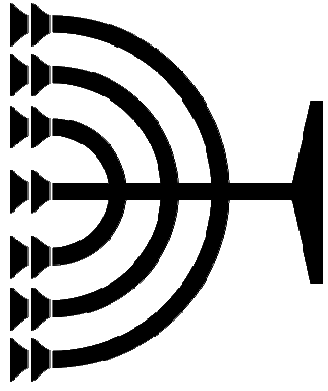
- No matter where they were in the camp, they needed to remind themselves that their tribe was represented in the holy place on the golden table.



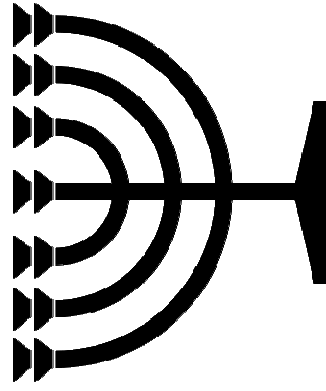
- If they didn't bring the fine flour, there would be no bread to be put on the Table before the Lord, no being in God's presence!



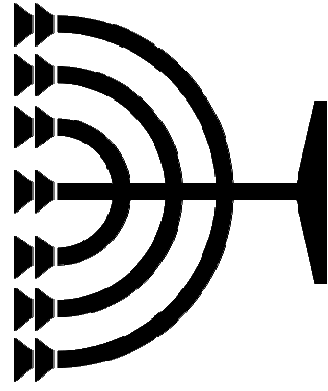
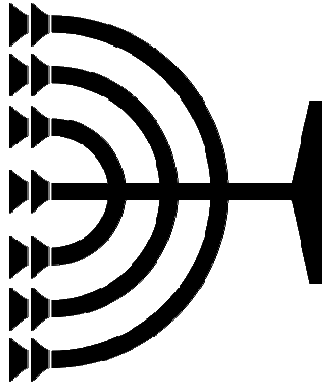
The People's Part: Faithfulness in Providing the Fine Flour



- For the priest, the 12 loaves were a reminder that his ministry was for real people who provided both the oil which helped them see and the flour from which they had bread to eat. This should make them very appreciative of the people and more anxious to serve them in the best possible way



- Bread is a common food and it is a reminder that God is concerned about the practical things of our lives and there's no such thing as "secular" and "sacred" in the Christian life. All is holy to the Lord



The Priest's Part: Reminder of His Dependence on the People



An Account of Blasphemy (Leviticus 24:10-23)

Dishonoring God's Name (v10-12)

10 **Now** the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel; and the Israelite woman's son and a man of Israel struggled with each other in the camp. 11 And the son of the Israelite woman blasphemed the Name and cursed. So they brought him to Moses. (Now his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.) 12 And they put him in custody **so that** the command of the LORD might be made clear to them.

- This man was part-Jewish and part-Egyptian & the Law had nothing to say about this
- This is the first of 4 recorded occasions when Moses had to seek the mind of the Lord about special problems (Num 9:6-14; 15:32-36; 27:1-11; 36:1-12)

The Holy Name (Lev 24:10-23)



Leviticus 24 - The Law Put Into Action

B. The case of the Egyptian blasphemer.

1. (10-12) The crime of the Egyptian blasphemer.

- a. **Now the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel:** This man, half Egyptian and half Hebrew, was part of the mixed multitude (Exodus 12:38) that went with Israel out of Egypt.
- b. **The Israelite woman's son blasphemed the name of the Lord and cursed:** He committed the crime of *blasphemy*, which is to attack someone - especially God - with your words. It is somewhat like the modern idea of "verbal abuse," but usually directed at God.
 - i. "In the Near East the name of a person was bound up intimately with his character, so that in the case of God, blasphemy was in effect an act of repudiation." (Harrison)
 - ii. It seems that it was common for Egyptians to curse their many gods. The root of this man's sin is he considers the LORD God of Israel on the same level as the petty Egyptian gods.

<http://www.enduringword.com/commentaries/0324.htm>



Entrusting the Word to the Faithful

An Account of Blasphemy (Leviticus 24:10-23)

Determining God's Will (v13-16)

13 **Then** the LORD spoke to Moses, saying, 14 "Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him.

15 And you shall speak to the sons of Israel, saying, 'If anyone curses his God, then he shall bear his sin. 16 **Moreover**, the one who blasphemes the name of the LORD shall **surely** be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.

The Holy Name (Lev 24:10-23)

 Etrusting the Word to the Faithful

Leviticus 24 - The Law Put Into Action

B. The case of the Egyptian blasphemer.

2. (13-16) The penalty for the Egyptian blasphemer.

- a. **Then let all who heard him lay their hands on his head: In accord with the principle of Deuteronomy 17:6-7. Two or three of the witnesses publicly laid hands on the accused, as a sure testimony to his guilt - and so the accused would know his accuser.**
- b. **And let all the congregation stone him: God commanded execution by stoning for several reasons. First, stones were and are plentiful in Israel, so it was a ready means of execution. As well, it was so that the community could participate in the execution, for both a deterrent and a means of proclaiming, "This man has not only sinned against God, he has sinned against the community."**
- c. **Whoever blasphemes the name of the LORD shall surely be put to death: To keep themselves from blaspheming the name of the LORD, the Jews, in their traditions, went to extreme lengths to avoid saying or writing the name of God - because, in their thinking, you could not blaspheme God's name if you never said it.**

<http://www.enduringword.com/commentaries/0324.htm>



Entrusting the Word to the Faithful

Leviticus 24 - The Law Put Into Action

B. The case of the Egyptian blasphemer.

2. (13-16) The penalty for the Egyptian blasphemer.

- i. So, only the High Priest was allowed to pronounce the holy name of God (*Yahweh*), and only once a year - on the day of atonement. The proper pronunciation of the name would be passed on from the high priest to his successor, with the former's last breath. This is why there was confusion for many years about the exact pronunciation of the Tetragrammaton (YHWH), some mistakenly pronouncing the name "Jehovah" instead of "Yahweh" or "Yah-veh."
- ii. The Jews also did not write the name of God, because if that paper were destroyed, it might be considered blasphemy or taking the name of the LORD in vain. So, they would write *Adonai* ("Lord") instead of *Yahweh*, and instead of "God" write "G-d" and refer to God with names like "the Name" instead of saying "God."

<http://www.enduringword.com/commentaries/0324.htm>

 Entrusting the Word to the Faithful

An Account of Blasphemy (Leviticus 24:10-23)

Discerning God's Mind (v17-22)

17 “**And if** a man takes the life of any human being, he shall surely be put to death. 18 And the one who takes the life of an animal shall make it good, life for life. 19 **And if** a man injures his neighbor, just as he has done, **so** it shall be done to him: 20 fracture for fracture, eye for eye, tooth for tooth; **just as he has injured a man, so** it shall be inflicted on him. 21 Thus the one who kills an animal shall make it good, but the one who kills a man shall be put to death. 22 There shall be one standard for you; it shall be for the stranger **as well as** the native, **for I am the LORD your God.**”

An eye for an eye - Lex Talionis (the law of retaliation)



Leviticus 24 - The Law Put Into Action

B. The case of the Egyptian blasphemer.

3. (17-22) Provisions for law and order.

- a. **Whoever kills any man shall surely be put to death:** In the context of giving the penalty for the Egyptian blasphemer, God stated a fundamental principle of His justice - crimes must be punished, but in proportion appropriate to the crime.
- b. **Fracture for fracture, eye for eye, tooth for tooth:** Many people have taken eye for eye, tooth for tooth as a command; instead, God intended it as a *limit* - so no man or judge would be able to make up his own punishment. Human nature wants to hurt our attacker worse than they hurt us; God here puts a limit on the vengeful tendency of man.
 - i. Jesus rightly condemned the taking of this command regarding law and order in the community and applying it to personal relationships, where love, forgiveness, and going the extra mile - not equal retribution - is to be the rule (Matthew 5:38-42).

<http://www.enduringword.com/commentaries/0324.htm>

An Account of Blasphemy (Leviticus 24:10-23)

Dispensing God's Justice v23-24)

23 **Then** Moses spoke to the sons of Israel, and they brought the one who had cursed outside the camp and stoned him with stones. **Thus** the sons of Israel did, **just as the LORD had commanded Moses.**

- In the Bible, murder is considered a serious crime. To kill a human being who is made in the image of God is to attack God's image.
- Life is a sacred gift from God, & only God can take it away or authorize it to be taken away. God has ordained human government & given civil authorities the power of the sword (Rom 13:1-5)
- The purpose of capital punishment is not to frighten potential criminals into being good but to uphold & defend the law. It's a declaration that men & women are special – created in the image of God, & that life is sacred in God's sight.

An eye for an eye - Lex Talionis (the law of retaliation)

 Entrusting the Word to the Faithful

Leviticus 24 - The Law Put Into Action

B. The case of the Egyptian blasphemer.

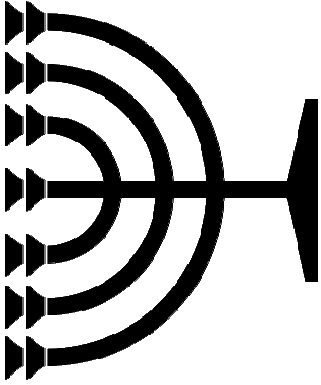
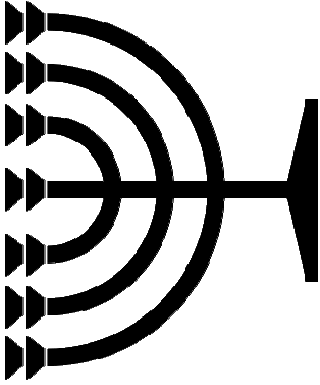
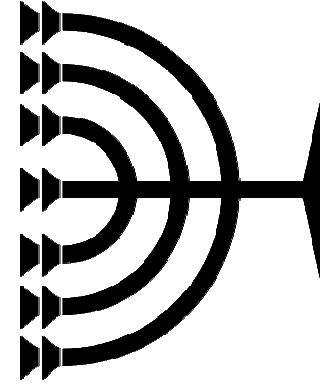
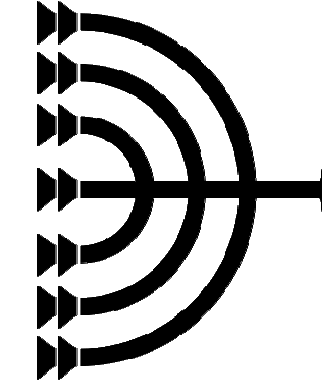
4. (23) The execution of the Egyptian blasphemer.

- a. **They took outside the camp him who had cursed, and stoned him with stones:** This verse is important. It demonstrates to us that the law of God was not given to Israel for interesting facts or mere guidelines; God expected them to obey it. Here, they obey even when it is difficult.

<http://www.enduringword.com/commentaries/0324.htm>



Entrusting the Word to the Faithful

-  Leviticus 24 begins in the Holy Place of the Tabernacle and ends Outside the Camp
-  It opens with oil and bread and closes with the shedding of guilty blood
-  But the emphasis is the same: Our God is a holy God and we must honour Him, whether in bringing our gifts or respecting His name.
-  The Lord doesn't execute blasphemers today, but there is coming a day of judgment when the secrets of all hearts will be revealed, and then God will “render to every man according to his deeds” (Rom 2:6), “For there is no partiality with God” (Rom 2:11). For “Whoever will call upon the name of the LORD will be saved” (Rom 10:13)

Conclusion

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 |
| 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 |
| 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

