

# Leviticus

## 1. Introduction to Leviticus

### 1) Title

- In the Hebrew Bible the title is “and he called”
- The Greek translation (the *Septuagint*) titled it “leuitikon,” meaning “relating to the Levites”

### 2) Author—Moses

### 3) Theme—holiness

### 4) Key verses – 19:2; 20:24-26

### 5) Purpose

- How Israel was to express and maintain a proper covenant relationship with the God of the covenant
- Leviticus deals with the life and worship of Israel; a holy God was in the midst of His people (26:11-12), therefore they must be holy (20:22-26)

### 6) Message

- Leviticus rightly follows Exodus, in which God formed Israel as a nation, gave them a constitution, and established their worship, ending with the construction of the Tabernacle.

☞ Leviticus tells how Israelites were to worship and walk before a holy God.

- As a nation every aspect of Israel’s life needed to be regulated by her King, the LORD. What kind of things?
  - (1) Worship – thanksgiving, praise, commitment
  - (2) Duties of priests
  - (3) Kinds of sacrifices
  - (4) Feasts they must observe
  - (5) What to do when they broke the Law (individual or nation) – sacrifice
  - (6) Personal relationships and consequent penalties
  - (7) Everyday life

## 2. Outline of Leviticus

### *Basic Outline*

- 1) Sacrifices, Priests, and Purification, 1-17
- 2) Living Under the Mosaic Covenant, 18-27

## *More Detailed Outline*

- 1) The Laws of Sacrifice, 1-7
  - ➔ A holy God could not be approached without a **sacrifice**
- 2) Institution of the Priesthood, 8-10
  - ➔ A holy God could not be approached without a **mediating** priest
- 3) Laws of Purification, 11-15
- 4) The Day of Atonement, 16
- 5) Blood and the Sacrificial System, 17
- 6) Obligations to the Covenant and Results, 18-27
  - Laws for Personal Relationships, 18-20
  - Laws for Priests and Feasts, 21-23
  - Laws for Life and Land, 24-27

### **3. Sacrifices of Leviticus 1-7**

- 1) Types of Sacrifices
  - “**Bloody**” (burn, sin, trespass, peace) – atonement by substituting innocent for the guilty
  - “**Bloodless**” (grain, vegetable, drink) – worship and fellowship
- 2) Each offering is discussed **twice**, first for the offeror (1:1-6:7), and second for the priest (6:8-7:38).
- 3) The importance of sacrifices
  - As a **nation** the sacrifices “paid” for breaking the law and were essential for being a citizen in good standing with the Ruler and people of Israel.
  - In **individual’s** spiritual lives the sacrifices weren’t necessary **for** salvation but were a necessary aspect **of** salvation. They did not *save*, but they were *essential evidences* of salvation (a la baptism and communion).

## 4. The Day of Atonement, Leviticus 16

### 1) Importance of the Day of Atonement

- **Atonement** (payment/satisfaction) and **expiation** (cancellation) for all national sins
- Preparation for Feast of Tabernacles

#### ➔ Rabbit trail on salvation:

- (1) Salvation in every age of human history is always based on Christ's death, Rom 3:25 (OT saints saved "on credit," Christ paid the bill)
- (2) Salvation in every age of human history is always received by faith, Rom 4; Heb 11
- (3) The content of saving faith (what is believed) in different ages of human history **changes**, Gen 3:15; 15:6; Job 19:25-27; Psalm 32:1-2

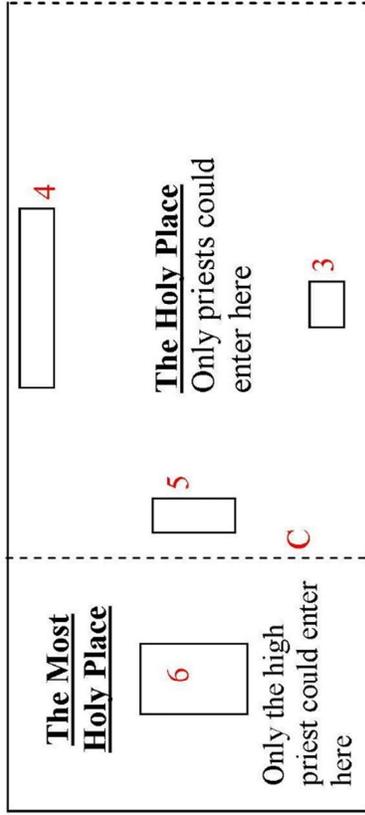
### 2) Ceremony of the Day of Atonement

- The ceremony
  - (1) Early in the morning, the high priest bathed himself, dressed in an all-white garment
  - (2) He slew a bull at the great altar
  - (3) He carried into the Holy of Holies a censer filled with burning coals
  - (4) Back to the outer court, gets the blood of the bull, takes it back into the Holy of Holies, sprinkles it before the mercy seat, atoning for his personal sin
  - (5) Back to the outer court, slays first of two goats, takes its blood back to the Holy of Holies, sprinkles on the mercy seat, making atonement for the sins of the nation
  - (6) The blood of the two animals mixed, sprinkled over the interior of the Tabernacle, signifying consecration of the area for another year of worship
  - (7) Mixed blood applied to other goat, the "scapegoat," which was sent into the wilderness bearing the sin of the collective nation on itself (thus sin was not only covered but removed)
  - (8) High priest bathed again, changed back into priestly garments
- Significance of the two goats
  - (1) Both called an "**atonement**" (16:10, 15-19) serving as **one** sin offering (16:5)
  - (2) First goat symbolized the **payment** of sin (propitiation)—the *means* of forgiveness
  - (3) Second goat symbolized the **removal** of sin (expiation)—the *effects* of forgiveness
  - (4) OT sacrifices had to be **repeated** (Heb 10:4) until Christ (Heb 7:27; 9:12, 26, 28; 10:10)

50 cubits—75 feet

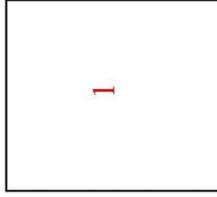
100 cubits—150 feet

North

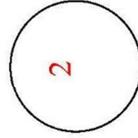


B

C



A



**The Outer Court**  
All Israelites could enter this area

Significance for observing the Lord's Supper

- Christ offered himself as one sacrifice, perfectly propitiating and expiating sin
- Christ's blood was shed, for without the shedding of blood there is no remission of sin
- Christ went "outside the camp" bearing our reproach, Heb 13:11-13

## **5. Festivals, Leviticus 23**