



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)

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		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



- **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)



- The last verse of the foregoing chapter seemed to close up the statute-book; yet this chapter is added as an appendix. Having given laws concerning instituted services, here he directs concerning vows and voluntary services, the free-will offerings of their mouth.

Perhaps some devout serious people among them might be so affected with what Moses had delivered to them in the foregoing chapter as in a pang of zeal to consecrate themselves, or their children, or estates to him: this, because honestly meant, God would accept; but, because men are apt to repent of such vows, he leaves room for the redemption of what had been so consecrated, at a certain rate. Here is,

- I. The law concerning what was sanctified to God, persons ([Lev_27:2-8](#)), cattle, clean or unclean ([Lev_27:9-13](#)), houses and lands ([Lev_27:15-25](#)), with an exception of firstlings, ([Lev_27:26, Lev_27:27](#)).
- II. Concerning what was devoted ([Lev_27:28, Lev_27:29](#)).
- III. Concerning tithes ([Lev_27:30, etc.](#)).

Matthew Henry on Leviticus 27



- **The Covenant Blessings for Obedience and the Curses for Disobedience (chapter 26)**
- **The Law of Redemption (chapter 27)**

Guidelines for Practical Holiness **(Leviticus 27)**



Vows Pertaining to People and Animals (Lev 27:1-13)

Vows of Persons (v1-8)

1 **Again**, the LORD spoke to Moses, saying, 2 "Speak to the sons of Israel, and say to them, 'When a man makes a difficult vow, he shall be valued according to your valuation of persons belonging to the LORD."

Holy Vows (Leviticus 27)

 Etrusting the Word to the Faithful

Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

1. (1-2) When a man consecrates by a vow certain persons to the LORD.
 - a. **When a man consecrates by a vow certain persons to the LORD:** What did it mean to consecrate a person to the LORD? It could be done either for one's self, or on behalf of another (such as consecrating a child unto the LORD). This was a completely voluntary act, meant to demonstrate that this person was totally given to God.
 - i. For example, a man from the tribe of Judah, in a time of distress, or out of gratitude, or out of a sense of calling, wants to consecrate his son to the LORD. He could not give his son to the service of the tabernacle, because he was not a priestly family. So to consecrate his son, he would follow the procedures in the following verses.
 - b. **When a man consecrates by a vow certain persons to the LORD:** The beauty of these commands is that it gave the one making a vow of consecration something definite to do; the vow of consecration was therefore far more than mere words, it had a definite action associated with it - and prevented people from making empty vows to God.

<http://www.enduringword.com/commentaries/0327.htm>



Entrusting the Word to the Faithful

Vows Pertaining to People and Animals (Lev 27:1-13)

Vows of Persons (v1-8)

3 If your valuation is of the male from twenty years even to sixty years old, then your valuation shall be fifty shekels of silver, after the shekel of the sanctuary. 4 Or if it is a female, then your valuation shall be thirty shekels. 5 And if it be from five years even to twenty years old then your valuation for the male shall be twenty shekels, and for the female ten shekels.

Since the 50-shekel evaluation placed on an adult male was equivalent to about 50 months' wages, this system tended to discourage rash vows!
(F. Duane Lindsey, Bible Knowledge Commentary)

Holy Vows (Leviticus 27)

Vows Pertaining to People and Animals (Lev 27:1-13)

Vows of Persons (v1-8)

6 **But if they are from a month even up to five years old,** then your valuation shall be five shekels of silver for the male, and for the female your valuation shall be three shekels of silver. **7** **And if they are from sixty years old and upward, if it is a male,** then your valuation shall be fifteen shekels, and for the female ten shekels. **8** **But if he is poorer than your valuation, then** he shall be placed before the priest, and the priest shall value him; according to the means of the one who vowed, the priest shall value him.

Holy Vows (Leviticus 27)



Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

2. (3-8) Assigning a valuation for persons consecrated by a vow.

- a. **If your valuation is of a male from twenty years old up to sixty years old:**
Persons were assigned a value according to their age and general usefulness to society; especially in an agricultural society, there was a definite sense in which a man between 20 and 50 was more "valuable" than a child one month to five years old.
- b. **If he is too poor to pay your valuation:** Importantly, no one was prohibited from fulfilling a vow of consecration because they did not have enough money; if they were poor, the priests would be flexible with the valuation.
 - i. **Everyone can give their life to the LORD; there are none who are too small, or too insignificant, or too useless. God wants to use each and every one.**

<http://www.enduringword.com/commentaries/0327.htm>

Vows Pertaining to People and Animals (Lev 27:1-13)

Vows of Animals (v9-13)

9 **Now if** it is an animal of the kind which men can present as an offering to the LORD, any such that one gives to the LORD shall be holy. 10 He shall not replace it or exchange it, a good for a bad, or a bad for a good; **or if** he does exchange animal for animal, **then both it and its substitute shall become holy.** 11 **If, however,** it is any unclean animal of the kind which men do not present as an offering to the LORD, then he shall place the animal before the priest. 12 And the priest shall value it **as** either good or bad; **as** you, the priest, value it, **so** it shall be. 13 **But if** he should ever *wish to redeem it, then* he shall add one-fifth of it to your valuation.

Holy Vows (Leviticus 27)

 Entrusting the Word to the Faithful

Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

1. (9-13) Animals.

- a. **If it is an animal that men may bring as an offering to the LORD:** If an animal was clean (fit for sacrifice), and you wanted to redeem it from the vow of consecration to the LORD (perhaps because the animal was especially useful), you could exchange it for another animal - as long as that animal was also clean, and equally suitable for sacrifice.
- b. **If it is an unclean animal:** If an animal was unclean (unfit for sacrifice), it could still be vowed to the LORD and then redeemed; but the priest would set a value on the animal, and one would add one-fifth to that value (20%) and give the total to the tabernacle treasury.
 - i. Again, if one simply wanted to give their unclean animal (a donkey, for example) to the LORD, he could give it to a priest, who would use it or sell it, giving the money to the tabernacle treasury; but if they desired to keep the animal, while still consecrating it with a vow to the LORD, they had to pay the price of the animal plus 20%. You could give your donkey and use him too, but it would cost you the value of the donkey plus 20%.

<http://www.enduringword.com/commentaries/0327.htm>



Entrusting the Word to the Faithful

- 4 **When** you make a vow to God, do not be late in paying it, **for** *He takes no delight in fools.* Pay what you vow!
- 5 It is better that you should not vow than that you should vow and not pay.
- 6 Do not let your speech cause you to sin and do not say in the presence of the messenger of God that it was a mistake. **Why should God be angry on account of your voice and destroy the work of your hands?**

Some Vows Today

- 1) Conversion (the New Covenant), 2) Marriage, 3) Baptism,
- 4) Vows (e.g. if you help me pass my exam, I will.....)

Ecclesiastes 5:4-6



Vow - To be taken voluntarily; but when taken to be conscientiously fulfilled ([Deut. 23:21-23](#); [Eccl. 5:5](#); [Neh. 1:15](#); [Ps. 1:14](#); [Prov. 20:25](#)). The NAZARITE (which see) however was often dedicated from infancy by the parent. For instances see JACOB ([Gen. 28:20-22](#) with [31:13](#); [35:1-4](#)). Vows were of three kinds: (1) vow of devotion, neder; (2) of abstinence, 'esar (see CORBAN); (3) of destruction, cherem (Ezra 10:8; Micah 4:13) (see ANATHEMA). A man could not devote to sacred uses the firstborn of man or beast, as being devoted already ([Lev. 27:26](#)). The law of redeeming vowed land is given ([Lev. 27:15,24](#); [25:27](#)). An animal fit for sacrifice could not be redeemed; any attempting it had to bring both the animal and its changeling ([Lev. 27:9,10,33](#)). An animal unfit for sacrifice, adding a fifth ([Lev. 27:12,13](#)). A devoted person became a servant of the sanctuary ([2 Sam. 15:8](#)). The vow of a daughter or a wife was void if disallowed by the father or husband, otherwise it was binding ([Num. 30:3-16](#)). The wages of impurity was excluded from vows ([Deut. 23:17,18](#)); "dog" means "Sodomite" ([Micah 1:7](#)). In Ashtoreth's and the Babylonian Mylitta's worship prostitution for hire devoted to the idol was usual ([Lev. 19:29](#); [2 Kings 23:7](#)). The head was shaven after a vow ([Acts 18:18](#); [21:24](#)).

A R Fausset on "Vows"

 Entrusting the Word to the Faithful

Vow (Heb: *nedher*; Grk: *euche*; Heb: *’iccar*, found only in [Nu 30:6,8,10](#) and translated Grk: *horismos*, by the Septuagint: **A vow could be positive (Heb: *nedher*) and included all promises to perform certain things for, or bring certain offerings to, God, in return for certain benefits which were hoped for at His hand (Gen 28:20-22, Jacob; Lev 27:2,8; Nu 30; ; Jdg 11:30, Jephthah; 1 Sam 1:11, Hannah; 2 Sam 15:8, Absalom; Jon 1:16, vows of heathen); or negative (Heb: *’iccar*), and included promises by which a person bound himself or herself to abstain from certain things (Nu 30:3).** Nowhere in the Old Testament do we find the making of vows regarded as a religious duty ([Dt 23:22](#)), but the fulfilling of a vow was considered as a sacred and binding duty ([Dt 23:21-23](#); [Jdg 11:35](#); [Eccl 5:4](#); compare [Ps 22:25](#); [66:13](#); [76:11](#); [116:18](#)). A vow was as binding as an oath (see OATH) and therefore to be kept to the letter; and it was not to be lightly made ([Prov 20:25](#)). A father could veto a daughter’s vow, and a husband a wife’s. If a husband did not veto a wife’s vow, and then caused her to break it, the sin was his and not hers (Nu 30, passim). It seems that vows were considered binding only when actually uttered (Dt 23:23).

Paul Levertoff on “Vows”

 Entrusting the Word to the Faithful

Persons, including one's self, animals, land and other possessions, could be vowed, but all these could be redeemed with money (see JEPHTHAH), which money was to be estimated by the priest, except in the case of a clean animal. In the case of land, houses and unclean animals a fifth part of the estimated value was to be added to make up the redemption money. In the case of land the sum was greater or smaller as the coming year of Jubilee was far off or near (Lev 27, passim). Nothing which was by nature holy could be made the object of a vow, e.g. firstlings, tithes, etc. (Lev 27:26,28,30); and, on the other hand, an abomination, e.g. the hire of a prostitute, could not be made the object of a vow (Dt 23:18). In Mal 1:14 the offering of what was of less value than what had been vowed is vigorously condemned.

In the New Testament Jesus refers to vows only to condemn the abuse of them (Mt 15:4-6 ; Mk 7:10-13; compare Talmud, Nedharim, and see CORBAN). In Acts 18:18 (compare Acts 21:23 ,24) Paul desires to show his Jewish brethren that he is willing to keep the forms of Jewish piety so long as they do not clash with his Christian conscience (compare 1 Cor 9:21). For the vow of the Nazirite, see NAZIRITE.

Paul Levertoff on “Vows”



Entrusting the Word to the Faithful

Dedication of Houses and Lands (Lev 27:14-25)

Dedication of Houses (v14-15)

14 **Now if** a man consecrates his house **as holy to the LORD,** **then** the priest shall value it as either good or bad; **as** the priest values it, **so** it shall stand. 15 **Yet if** the one who consecrates it should *wish to redeem* his house, **then** he shall add one-fifth of your valuation price to it, **so that** it may be his.

Holy Vows (Leviticus 27)

 Entrusting the Word to the Faithful

Dedication of Houses and Lands (Lev 27:14-25)

Dedication of Lands (v16-25)

16 'Again, if a man consecrates to the LORD part of the fields of his own property, then your valuation shall be proportionate to the seed needed for it: a homer of barley seed at fifty shekels of silver. **17 If he consecrates his field as of the year of jubilee, according to your valuation it shall stand. 18 If he consecrates his field after the jubilee, however, then the priest shall calculate the price for him proportionate to the years that are left until the year of jubilee; and it shall be deducted from your valuation.**

Holy Vows (Leviticus 27)



Entrusting the Word to the Faithful

Dedication of Houses and Lands (Lev 27:14-25)

Dedication of Lands (v16-25)

19 **'And if** the one who consecrates it should ever wish to redeem the field, **then** he shall add one-fifth of your valuation price to it, **so that it** may pass to him. 20 **Yet if** he will not redeem the field, **but** has sold the field to another man, it may no longer be redeemed; 21 and **when** it reverts in **the jubilee, the field shall be holy to** **the LORD, like a** field set apart; it shall be for the priest **as** his property.

Holy Vows (Leviticus 27)

 Etrusting the Word to the Faithful

Dedication of Houses and Lands (Lev 27:14-25)

Dedication of Lands (v16-25)

22 **Or** if he **consecrates to the LORD** a field which he has bought, which is not a part of the field of his own property, 23 **then** the priest shall calculate for him the amount of your valuation up to **the year of jubilee**; and he shall on **that day** give your valuation **as holy to the LORD**. 24 In the year of jubilee the field shall return to the one from whom he bought it, to whom the possession of the land belongs. 25 Every valuation of yours, **moreover**, shall be after the shekel of the sanctuary. The shekel shall be twenty gerahs.

Holy Vows (Leviticus 27)

 Entrusting the Word to the Faithful

Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

3. (14-25) Houses and land.

- a. **When a man dedicates his house to be holy to the LORD:** With a house, as in the case with an unclean animal, if a man wanted to consecrate by a vow the house to the LORD, while still using it, the priest would set a value on the house, and one would add one-fifth to that value (20%), and give the total to the tabernacle treasury.
- b. **If he dedicates his field:** For land, its value was based on its potential production, as well as the number of years until the Year of Jubilee.

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Other Dues and Gifts (Lev 27:26-33)

The Dues of the Firstborn (v26-27)

26 **However**, a first-born among animals, which **as** a first-born belongs to the LORD, no man may consecrate it; whether ox or sheep, **it is the LORD's.** 27 **But if it is** among the unclean animals, **then** he shall redeem it according to your valuation, and add to it one-fifth of it; **and if** it is not redeemed, **then** it shall be sold according to your valuation.

Holy Vows (Leviticus 27)

 Entrusting the Word to the Faithful

Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

4. (26-27) Redemption of the consecration vow for the firstborn.

- a. **But the firstborn of the animals, which should be the Lord's firstborn, no man shall dedicate:** Since the first born already belonged to God (Exodus 13:2), you could not "buy it back" from the LORD; if it was a clean animal, it had to be sacrificed.
- b. **It shall be sold according to your valuation:** However, an unclean animal could either be sold or "bought back" from the LORD.

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Other Dues and Gifts (Lev 27:26-33)

The Dedication to Destruction (v28-29)

28 **Nevertheless**, anything which a man sets apart to the LORD out of all that he has, of man or animal or of the fields of his own property, shall not be sold or redeemed. **Anything devoted to destruction is most holy to the LORD.** 29 No one who may have been set apart among men shall be ransomed; he shall surely be put to death.

Holy Vows (Leviticus 27)



Entrusting the Word to the Faithful

Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

5. (28-29) One cannot redeem things or persons devoted to the LORD.

a. **Every devoted offering is most holy to the LORD: To devote something to the LORD was a further step than consecration by a vow; it often had the meaning of destroying the item (or executing the person) so that it could not be used by any one else, and all of its value was given to God.**

- i. Joshua 6:17, among other passages, translates this word devoted with the word *accursed* - because that thing devoted to God would be destroyed, being used for no other purpose.

b. **Nevertheless no devoted offering that a man may devote to the LORD of all that he has:**

- i. For these reasons, an item devoted to God could not be "bought back" by giving its value plus 20% to the tabernacle treasury; it had to be given - and presumably destroyed - unto the LORD.

c. **No person under the ban, who may become doomed to destruction among men, shall be redeemed, but shall surely be put to death: In this sense also, one could not escape execution by being "bought back" from the LORD; they had to face the penalty for their crime.**

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Entrusting the Word to the Faithful

Other Dues and Gifts (Lev 27:26-33)

The Dues of Tithes (v30-33)

30 **'Thus** all the tithe of the land, of the seed of the land or of the fruit of the tree, is the LORD's; it is holy to the LORD. 31 **If, therefore,** a man wishes to redeem part of his tithe, he shall add to it one-fifth of it. 32 And for every tenth part of herd or flock, whatever passes under the rod, **the tenth one shall be holy to the LORD.** 33 He is not to be concerned whether *it is good or bad, nor shall he exchange it; or if he does exchange it, then both it and its substitute shall become holy.* It shall not be redeemed."

Holy Vows (Leviticus 27)



Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

6. (30-33) The payment of tithes.

- a. **If a man wants at all to redeem any of his tithes, he shall add one-fifth to it:** Tithes could also be "bought back" from the LORD; instead of tithing good seed from a field, a farmer could pay the value of the seed plus 20%.

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Conclusion (Lev 27:34)

34 These are the commandments which the LORD commanded Moses for the sons of Israel at Mount Sinai.

Holy Vows (Leviticus 27)

 Entrusting the Word to the Faithful

Leviticus 27 - The Redemption of Things Vowed to God

A. Consecrating persons to the LORD.

7. (34) Conclusion: These are the commandments which the LORD commanded.

a. **These are the commandments:** These were not mere traditions and customs, though men began to attach traditions and customs to these commandments; these were - and are - the commandments (not suggestions) of the LORD.

b. **Which the LORD commanded Moses for the children of Israel on Mount Sinai:** As we have seen before in Leviticus, the phrase before the LORD occurs more than 60 times - more than any other book in the Bible. What happens in Leviticus happens before the LORD, and every point of obedience it calls us to illustrates - either in specific command or in precious picture - how to walk before the LORD.

- i. "READER, thou hast now gone through the whole of this most interesting book; a book whose subject is too little regarded by Christians in general. Here thou mayest discover the rigid requisitions of Divine justice, the sinfulness of sin, the exceeding breadth of the commandment, and the end of all human perfection . . . By this law then is the *knowledge*, but not the *cure of sin* . . . We see then that Christ was the **END** of the law for *righteousness* (for *justification*) to every one that believeth." (Clarke)

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Entrusting the Word to the Faithful

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

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)



LEVITICUS

Key Verses: 17:11; 11:45

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Laws of Offering		The Way to God														
How to Approach a Holy God		How to Walk with a Holy God														
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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