

# Leviticus





## Leviticus 19:1-2

1 YHWH spoke to Moses: 2 “Speak to the entire Israelite community and tell them: **Be holy because I, YHWH your God, am holy.**”

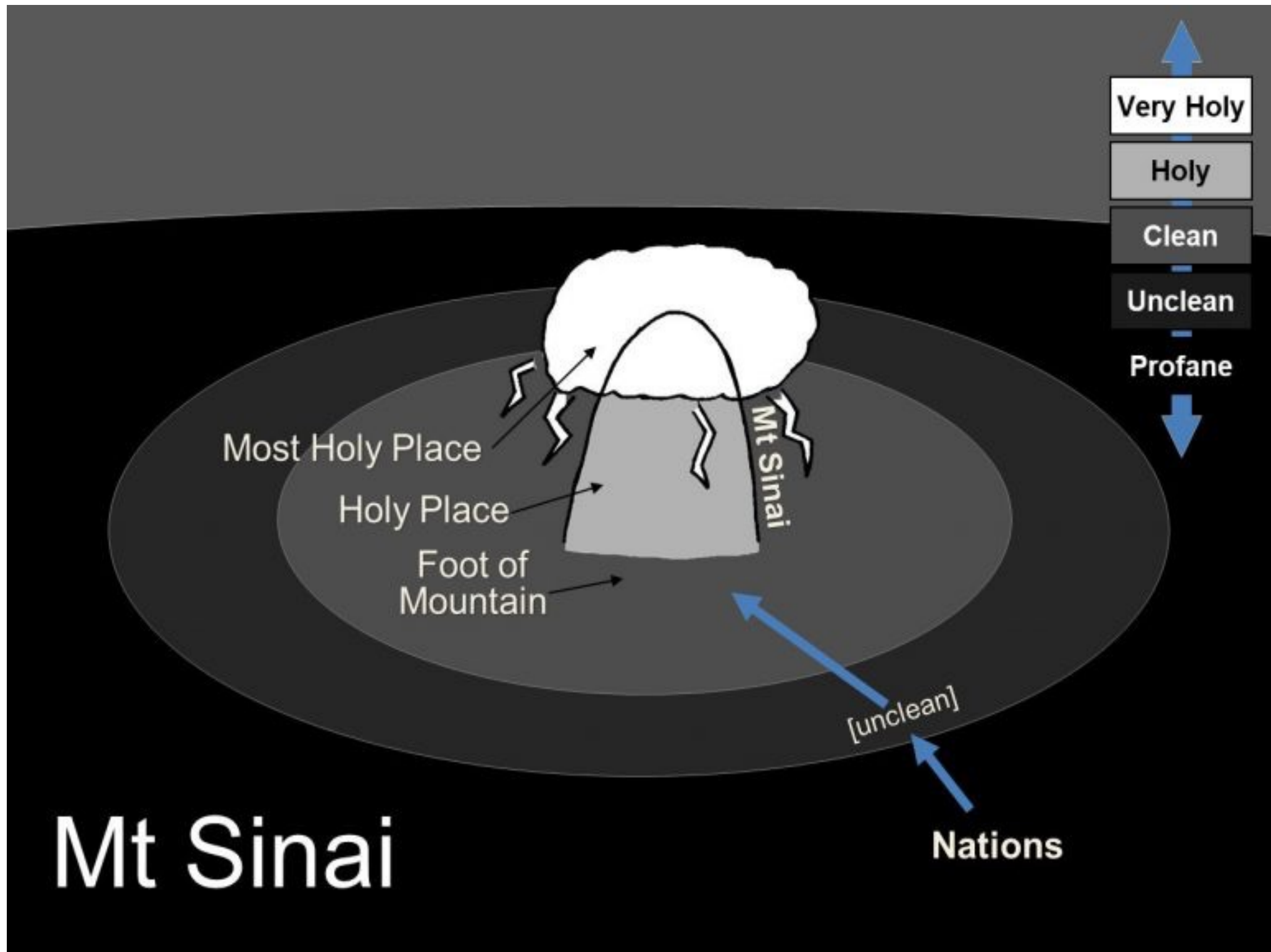
# Hebrews 8:1-5

Now the main point of what is being said is this: We have this kind of high priest, who sat down at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister of the sanctuary and the true tabernacle that was set up by the Lord and not man. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices; therefore, it was necessary for this priest also to have something to offer. <sup>4</sup> Now if he were on earth, he wouldn't be a priest, since there are those offering the gifts prescribed by the law. <sup>5</sup> These serve as a copy and shadow of the heavenly things, as Moses was warned when he was about to complete the tabernacle. For God said, **Be careful that you make everything according to the pattern that was shown to you on the mountain.**

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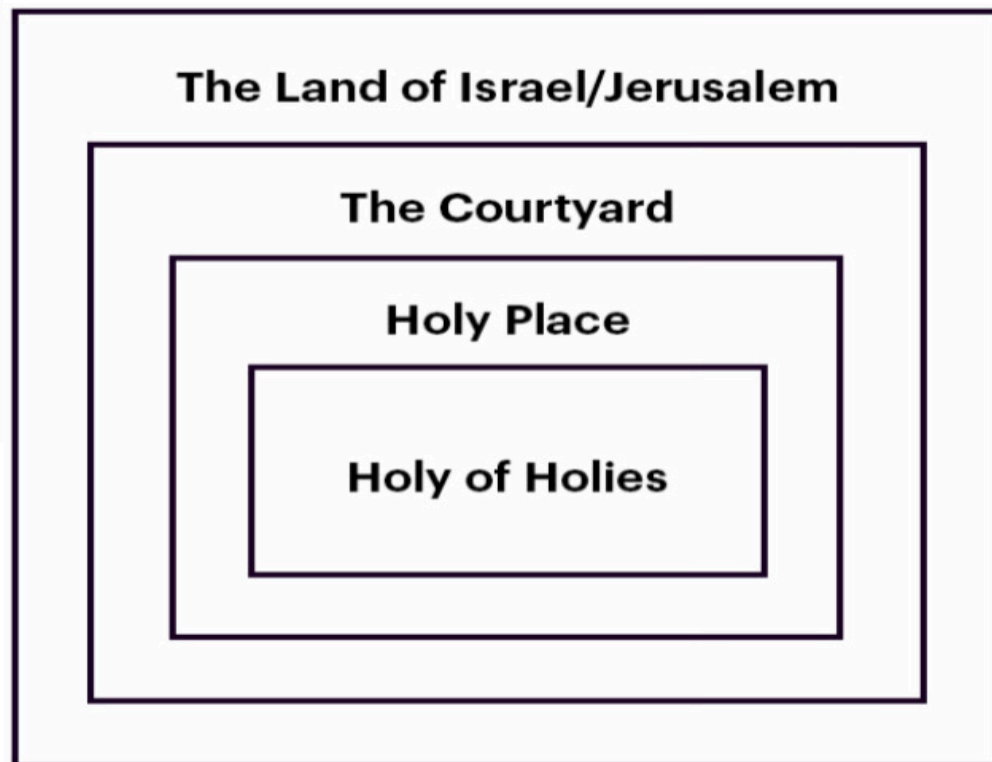
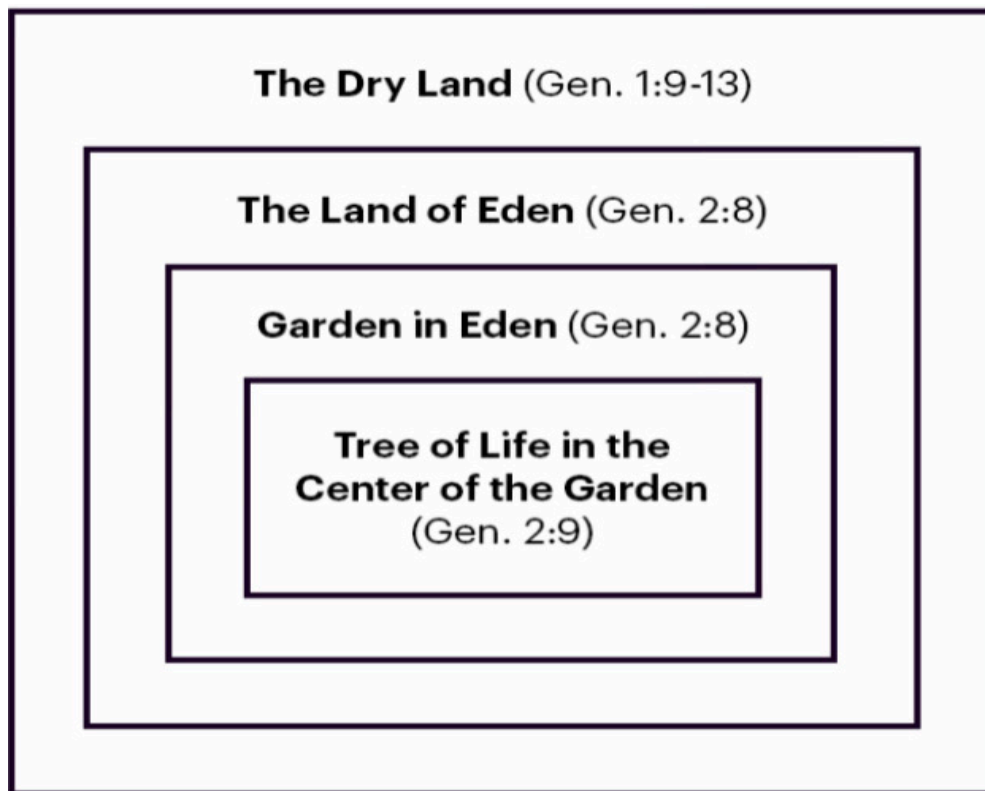














## Psalm 24:3-4

3 Who may ascend the mountain of YHWH? Who may stand in his holy place? 4 The one who has clean hands and a pure heart, who has not appealed to what is false, and who has not sworn deceitfully.

## Psalm 15:1

YHWH, who can dwell in  
your tent? Who can live on  
your holy mountain?



# LEVITICUS

GOD GRACIOUSLY PROVIDES A WAY  
FOR PEOPLE TO LIVE IN HIS PRESENCE



## Exodus 40:34-35

Then the cloud (Ex. 19:18) covered the tent of meeting, and the glory of YHWH filled the tabernacle. [35] And *Moses was not able to enter* the tent of meeting because the cloud settled on it, and the glory of YHWH filled the tabernacle.



# Leviticus 1:1

Then YHWH summoned  
Moses and spoke to him  
*from* the tent of meeting

Numbers 1:1a

YHWH spoke to Moses in  
the tent of meeting in the  
Wilderness of Sinai,



# Leviticus within the Pentateuch

(A) Genesis: prologue (separation/blessings/land)

(B) Exodus: 1a: leaving Egypt;

1b: building the tabernacle

(C) Leviticus: the tabernacle service

(B') Numbers: 1a: dedicating the tabernacle;

1b': preparing to enter Canaan

(A') Deuteronomy: epilogue (separation/blessings/land)

# The Aroma of Atonement

**Leviticus 1-7**

# Leviticus Outline

## (1-7) Sacrifices

(8-10) institution of priesthood/inauguration of cultus

(11-15) clean/unclean in daily life

(16) Day of Atonement

(17-20) Holy/profane in daily life

(21-22) Legislation for the priesthood

(23-27) Festivals/sacred time

Approaching God + atonement

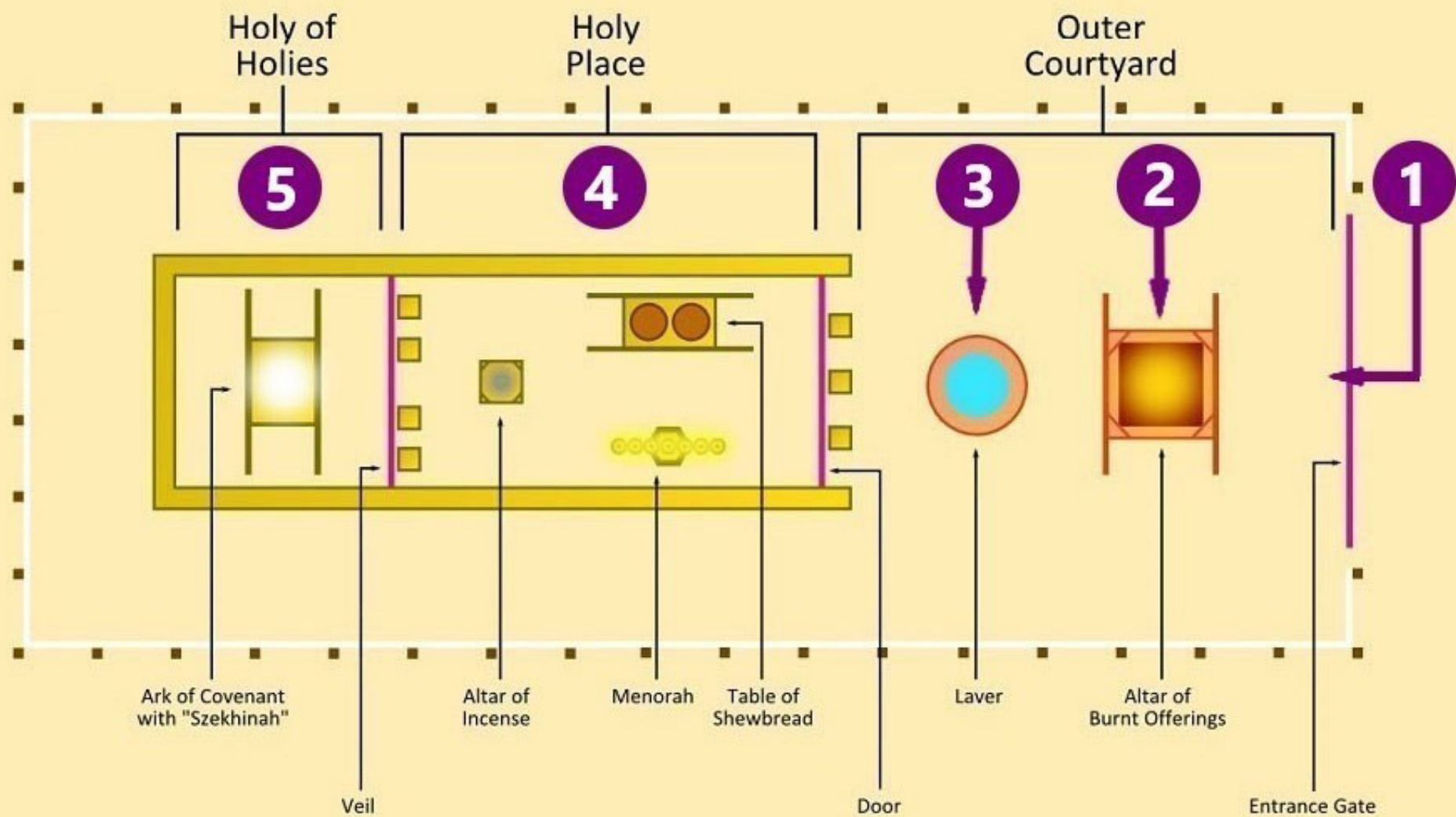
Judgment/cleansing of everything

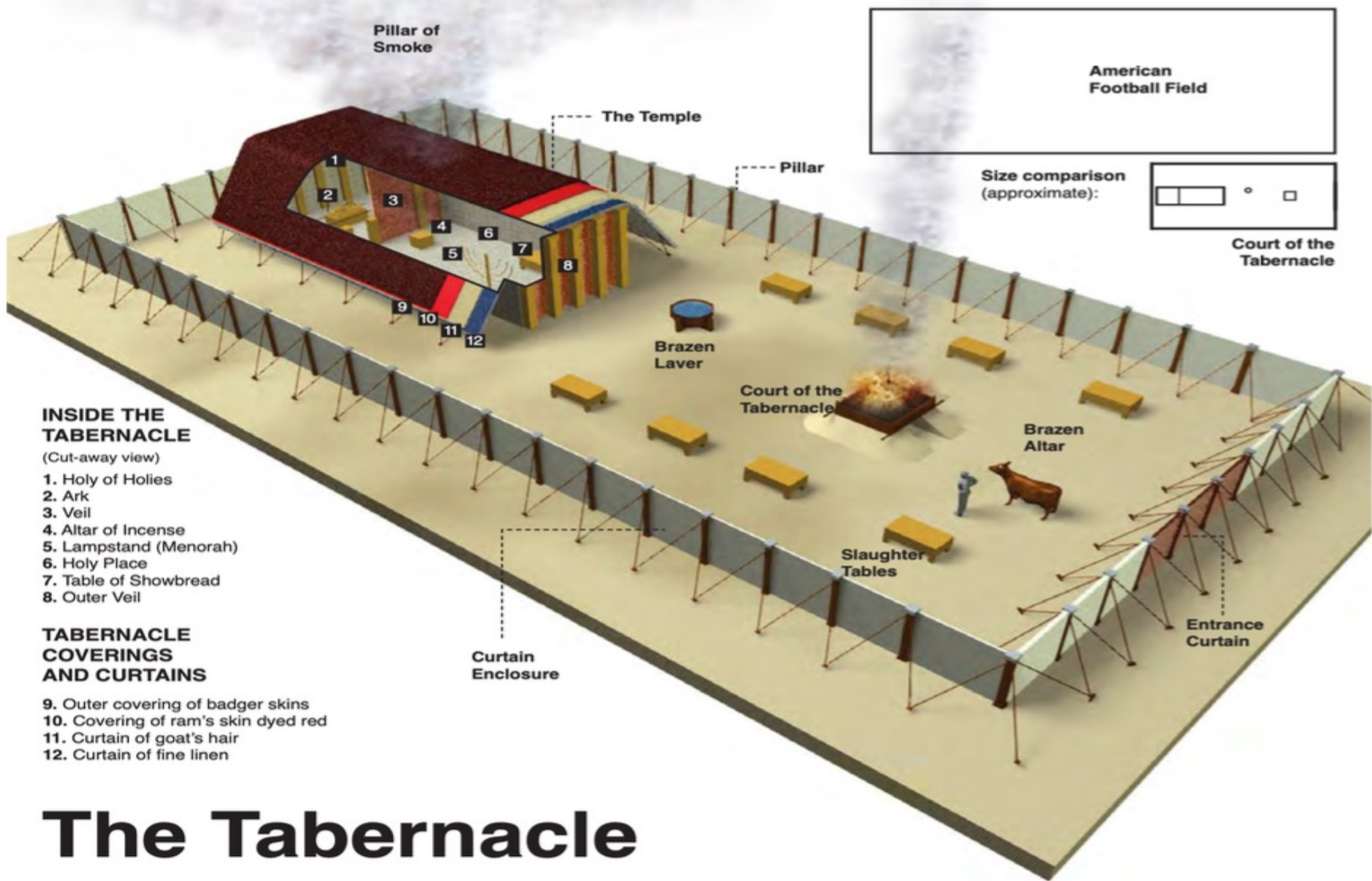
Communion w/God + holiness



# A Pattern for Worship by Way of the Tabernacle

## Five Steps From Entrance to Encounter



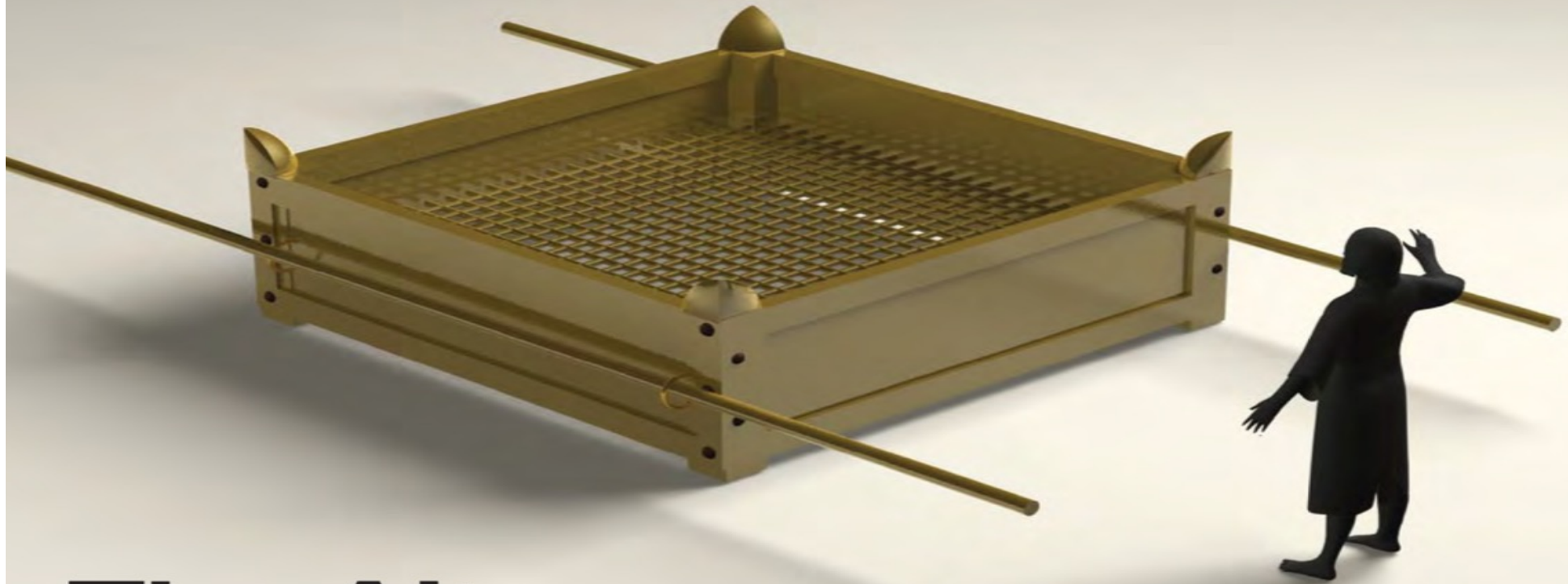


# The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.



To prevent the fire of the sacrifice from destroying the wood underneath the bronze, the altar may have been filled with stones or dirt to absorb the heat. Yahweh may have also intended for the altar to burn up, so that the people would never consider it an idol. Having to constantly rebuild it would have helped them realize its finite nature, and view it as only a symbol of Yahweh's infinite presence.



# The Altar of the Tabernacle

This mobile altar was used by the Israelites before the construction of the temple. Made of acacia wood and covered with bronze, it was light enough for the Levites to carry during the wilderness wanderings. It was 7½' wide, and 4½' tall (Exod 27:1–8).



## Matthew 23:16-21

<sup>16</sup> “Woe to you, blind guides, who say, ‘Whoever takes an oath by the temple, it means nothing. But whoever takes an oath by the gold of the temple is bound by his oath.’ <sup>17</sup> Blind fools! For which is greater, the gold or the temple that sanctified the gold? <sup>18</sup> Also, ‘Whoever takes an oath by the altar, it means nothing; but whoever takes an oath by the gift that is on it is bound by his oath.’ <sup>19</sup> Blind people! For which is greater, the gift or the altar that sanctifies the gift? <sup>20</sup> Therefore, the one who takes an oath by the altar takes an oath by it and by everything on it. <sup>21</sup> The one who takes an oath by the temple takes an oath by it and by him who dwells in it.

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# *General Sacrificial Procedure*

- Present your offering (different animals or grain)
  - The offering is now “holy” (set apart or designated)
  - Like Israel! cf. Ex. 19:5-6: a holy nation & kingdom of priests
- lay hands on animal or grasp grain – animal slaughtered
  - basically “this represents me” (a sacrifice: Lev. 17:11)

## Leviticus 17:11

<sup>11</sup> For the life of a creature is in the blood, and I have appointed it to you to make atonement on the altar for your lives, since it is the lifeblood that makes atonement.

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  - btw: only time where sin is placed on animal is Lev. 16
- priest burns offering: smoke/sacrifice/aroma goes up to heaven to God’s presence
  - blood applied to holy objects
- Communion with God in a meal
  - usually for only priests: fellowship sacrifice includes laypeople

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## ***“Atonement” or “kippēr”***

- NT greek: *katalassō* = “reconciliation” (2 Cor. 5:18-20)  
“at-one-ment” so “atonement” (thank Tyndale)
- OT hebrew: *kippēr* = *to cover?* (cf. Gen. 6:14 “*kippēr it with pitch*”)
- In a word study of a verb, each stem must be treated as a separate word until study suggests that the meanings of each stem are directly related to one another. Then they can be grouped together. – John H. Walton (PhD, Hebrew Union College)

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- OT Hebrew (Leviticus): *kippēr* = ??
  - In context, this verbal action is accomplished by applying blood to something sacred (*sancta*). It is applied because there has been some desecration or defilement of the *sancta* through impurity or sin. The blood accomplishes *kipper* by eliminating that defilement. Thus the blood is an agent of elimination, and when it does so, this act is described as *kipper*. The sacrifices that did this most often had their effect, then, on the *sancta*, not on the person, suggesting that it restored the *sancta* to its pristine state as if the defilement had never occurred. – John H. Walton (PhD, Hebrew Union College)

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- OT Hebrew (Leviticus): *kippēr* = “decontaminate”,  
“purify”, “purge”, NOT “reconcile” or “forgive”
  - the results will be such but the word rendered  
“atonement” in Leviticus is not a covering but about  
purification of the holy items.

Offering	Animals & materials	Use of blood	Priestly portions	Lay portions	Purpose
<b>Burnt (ascension) (1:3-17)</b>	Cattle, sheep, goats, birds	Splashed on altar sides	No	No	Atonement + petition or praise
<b>Grain (tribute) (2:1-16)</b>	Fine flour, olive oil, frankincense, salt	NA	Yes	No	Often mirrors accompanying offering
<b>Fellowship (3:1-17)</b>	Cattle, sheep, goats	Splashed on altar sides	Yes	Yes	Underscores fellowship w/YHWH + Israelites
<b>Purification (4:1-5:13)</b>	Cattle, sheep, goats, birds, flour	Incense altar (curtain) + base of altar	Usually	No	Atonement for specific sins + purification
<b>Reparation (5:14-6:7)</b>	Cattle, sheep, goats, birds	Splashed on altar sides	Yes	No	Atonement for specific sins



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2. Sacrifice was not about a penal substitutionary death but ritual purification & relational restoration.
3. There are no sacrifices for many (most) intentional sins. The specific intentional sins require more than sacrifices - they demand repentance & restitution.
  - Defiance = “cut off” (cf. Num. 15:30-31; Repentance: Ps. 51)

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4. The more you have, the more responsibility you have.
5. If you mess up, you must restore/fix the situation (5:14-6:7)
6. The sacrificial system provided & protected the vulnerable (that other societies did not) (chs. 1&5).
7. The aroma of atoning & non-atoning sacrifices is about drawing God near to a house & a people made holy (cf. Ex. 20:24).