

Reading time for Leviticus: 1 hour 45 minutes.

# Outline *of* The Book of Leviticus (God's holiness)

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In the studies, thus far, we have found that the Books of Moses show not only the God of order, in Whom we believe, but various attributes of His great character.

In Genesis, while having an unimaginably powerful and deceitful foe, God is seen as **sovereign** over the affairs of men and He will ultimately fulfil His grand purposes, namely the universal honour of His Son.

We see this in Genesis 49:10, where we read,

*“The sceptre shall not depart from Judah, nor the law-giver from between his feet, until Shiloh come and unto Him shall the gathering of the people be.”*

In Exodus, we found the overriding and limitless **power** of God to take a person... a nation... out of the deadly and merciless grip of an evil and diabolical prince, for whom God's people were building clay and straw houses to his honour and bringing them through to the glory of God's house, to whence and from where He is in their midst.

This is emphasised throughout the whole book, where the word, 'midst' is mentioned some 22 times and indicated, for example, in Exodus 40:38:

*“For the cloud of the Lord was upon the tabernacle by day and the fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.”*

Typically, in Leviticus, we are looking for another aspect of God, until now somewhat concealed.

Many will already unwittingly know quite a lot of this great and mysterious book, as shown in Figure 1.

Chapters 1-7	The Offerings
Chapter 16	The Day of Atonement and the Scapegoat
Chapter 23	The Feasts of YHWH
Chapter 27	The Year of Jubilee

**Figure 1: The things we may know about the Book of Leviticus**

Knowing of these things, however, may not show that their teachings are understood.

To begin with, it should be understood that there were three quite different areas of law revealed in the Old Testament and of those three, the first two are still with us and have not been withdrawn.

The Civil Law...	is still with us today (See Romans 13:1-4)
The Moral Law...	is still with us today (See Romans 13:7-10)
The Ceremonial Law...	has been withdrawn, due to the work of Christ (See Hebrews 9:11-15)

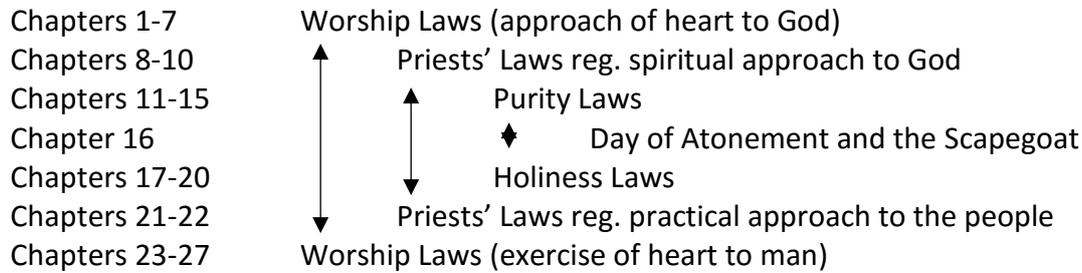
**Figure2: The present standing of the Laws of Moses**

Therefore, why study the book of Leviticus, which shows us the ceremonial law of Moses?

The answer is exceedingly simple in that while it has been superseded by a greater and more majestic sacrifice (Hebrews 9:12-14), priesthood (Hebrews 5:5-10), covenant (Hebrews 8:6) and sanctuary (Hebrews 9:6-9, 11), the lessons, pictures and types are very powerful and have been left on record to lead us to a much greater appreciation of the Person and work of Christ (Hebrews 10:1-10). For this reason, therefore, we study this book!

From the first, quick read of Leviticus, we will immediately appreciate that there is a pathway, which starts at the individual's approach to God, in the offerings (chapters 1-7) and leads to a complete overview of history to the ultimate approach to God, in the feasts (chapter 23).

Like Genesis, Moses uses a chiasmic arrangement to direct our thoughts to this ultimate goal and purpose of God, as shown in Figure 3.



**Figure 3:** Chiasmic arrangement of Leviticus

From such a brief overview of this book, it is clear that God demands that although these people are the Children of Abraham (Genesis 12:3; 26:3,4), saved by the 'Pascal Lamb' (Exodus 13:15,16), baptised unto Moses (Exodus 13:18; I Corinthians 10:1,2), have fed of the 'heavenly bread' (Exodus 16:15; I Corinthians 10:3), in whose presence God is willing to dwell (Exodus 25:8), etc., yet there is a way of approach to the God of eternity, which must be adhered to... whatever the dispensation in which we live!

In a word, in Leviticus, God is shown to be exceedingly **holy** and until the sins of the people are removed in their entirety... and not just covered (the meaning of atonement (Psalm 32:1))... the way into the immediate presence of God is barred. Only then is such an entrance permitted and that was fully accomplished through the work of God's Son, our Lord Jesus Christ (John 19:30)... the anti-type of the teachings of this book (for an understanding of the 'types' of the Old Testament and their counterparts or 'antitypes' and, therefore, fulfilments in the New Testament, please see our paper on 'Prophecies and Types'.

Therefore, Leviticus brings before us, not only our present standing in Christ, but also our present state before such a holy God!

Positionally (that is, our standing), we are made pure in Him and this is reflected in the words of our Lord, in John 13:9,

*"He that is washed... is clean every whit."*

Further, Ephesians 2:12,13 reminds us that,

*"... at times past ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye... are made nigh by the blood of Christ."*

So, we stand in perfect favour, peace and justification, before God... solely through the Lord Jesus Christ.

Practically, however, we continually (and continuously) require cleansing as a direct result of our contamination through our sinful nature... which was neither removed or improved at salvation... and our pro-active trespasses against the moral and civil laws of God.

Again, this is shown in the above verse in John 13,

*“He that is washed needeth... to wash his feet.”*

... through our known and unknown sins; through those sins of commission and omission; through those sins of grieving the Holy Spirit, our walk... our feet... become stained and need to be washed.

This is emphasised in Psalm 24:3 and while referring to the Lord Jesus entering His earthly capital in that future day, it is very applicable to us today...

*“Who shall stand in His holy place? He that hath clean hands and a pure heart.”*

Thus, we conclude that while the laws of Leviticus have been superseded by a much greater Sacrifice, the teachings of those types are to be thoroughly investigated and practised, that we may be found worthy of the standing into which we have been called.