

An Attempt To Listen To God
A Survey of The Book of
Leviticus

By

Rowan Jennings

The Author

In the consideration of the author of Leviticus and the Pentateuch, I preface my remarks by making the observation that the authorship hinges on the decision as to whether one accepts the complete inerrancy of the Scriptures in their entirety, or the declarations of men. In making such a decision one cannot present as evidence that which the Bible says for it also is the words of men, albeit “holy men”. However, there are some circles where the matter of “holy men” is contestable, for that statement itself was written by a man. Such an argument is to argue in a vicious circle. To prove that the scriptures are the Word of God other means must be used. While this is not a paper on apologetics, yet I state my conviction that the scriptures are the sole and complete Word of God. They stand unique with no other book, nor church authority being equal, or superior to the Scriptures. In this immediate context our concern is dealing with the evidences for the authorship of Leviticus and the Pentateuch. Some of the evidences are as follows:

- a) Who wrote Leviticus, or the law in its entirety, and what is the evidence Moses wrote it?
 - i) The words of the Lord:
 - 1. “Have ye not read, that he which made them at the beginning made them male and female.” (Matt. 19:4; Gen. 1:27; 5:2)
 - 2. “For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.” (Matt. 19:5; Gen. 2:24. Note that the Lord quotes from the three creation narratives, that is from Gen. 1:1-2:3; 2:4-25; 5:1-Rev. 22:21)
 - 3. “Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death.” (Mk. 7:10; Ex. 20:12; 21:17; Lev. 20:9)
 - 4. “Go thy way, shew thyself to the priest, and offer the gift that Moses commanded.” (Matt. 8:4; Lev. 14:3-4, 10)
 - 5. “All things must be fulfilled, which were written in the law of Moses” (Lk. 24:44). The Son of God definitely regarded the law as being written by Moses.
 - ii) The divine endorsement for the activity of Mary:
 - 1. “When the days of her purification according to the law of Moses were accomplished.” (Lk. 2:22 with Lev. 12:2-4:6)
 - iii) The endorsement by the Holy Spirit:
 - 1. “The law was given by Moses.” (Jn. 1:17)
 - iv) Others:
 - 1. The LORD to Joshua (Josh. 1:7); David to Solomon (1 Kgs. 2:3); the activities of Amaziah were based on the law of Moses (2 Kgs. 14:6); of the priests (Ezra 3:2); the confession of Nehemiah (Neh. 1:7); Daniel (Dan. 9:11, 13); the writings of Paul (Rom. 10:5; 1 Cor. 9:9)
- b) The unreserved claims in Leviticus that these are the words of God. Was Moses a liar and was God incapable of doing anything about it?

Statement	Verses
And the LORD said	2 verses
The commandments of the Lord	10 verses
The Lord called	1 verses
The Lord spake	35 verses

Accepting that Leviticus is the Word of God and Moses was not a false witness, then to the extent that man agrees with that which is said, he is correct? Men such as Neville Jones, a Makheru Gnostic, writes: “Leviticus shows

that its author was a Levite and that the tribe of Levi worshipped the Devil, for it is blatantly obsessed with blood and gore, death, destruction, injustice and sacrifice". This is written concerning Moses who was called "the servant of God" on five occasions. Colin Gibson, in his message "Lifting Leviticus", wrote: "The days are long gone when anyone could directly claim that the author of the book was Moses himself". Such men are spokespersons for Satan, blinded by the god of this world, and their writings and ideas are worse than garbage.

When it was written is an unknown, but since Moses wrote it, it had to be written after the events contained in it and before he died, so somewhere between 1440 - 1410 B C.

Notes

- a) The day of the Exodus was the 430th year to the day when they came into Egypt. (Ex. 12:41)
- b) In Leviticus God will not allow the Israelites to lose sight of that which had happened at Sinai (ch.7:38; 25:1; 26:46; 27:34)
- c) Leviticus contains, 27 chapters, 859 verses, and the reading time is approximately 1 hour 48 minutes.
- d) It is one of the 3 books which begin with: "and the LORD called", the others being, Joshua and Numbers.
- e) It covers a period of 1 month. (Ex 40:2, 17; Lev. 1:1; and Num. 10:11)
- f) In Leviticus there is no reference to the Holy Spirit, although referred to in the other books of the Pentateuch. That is because the whole theme is Christ.
- g) Leviticus was not written typifying sinners coming to God for salvation. It was written to people who had been redeemed, delivered, and brought into covenant relationships with God. It is not the salvation of the sinner in view, but the sanctification of the saint showing how life is to be lived with such a holy person in their midst.
- h) Leviticus was not given as a mere historical record of ancient history, nor as an account of ancient methods of worship, thus it has spiritual and moral lessons.
- i) This name was given to this book by the Seventy in the making of the Septuagint, but its proper name is: "And He called". Several times we read of God calling.

Where	Reference	Key Thought
In Eden	Gen. 3:9	Conviction
At the burning Bush	Ex. 3:4	Commission
From the Tabernacle	Lev. 1:1	Communion

Why Study Leviticus?

To the untaught there is nothing glorious in Leviticus, a book filled with gruesome details, kidneys, cauls, the fat above the liver, yet, to those whose eyes are opened, it is a most magnificent book.

I ought to read and study Leviticus because:

- a) It is a part of the Divine scriptures giving us a manifestation of God's care and thoughtfulness.
 - i) "All scripture is given by inspiration of God, and is profitable" (2 Tim. 3:16). Therefore, Leviticus is as much inspired and vital as John's Gospel.
- b) It is a part of the manual God has given to us for guiding us in the living of life. For instance, when we buy a new car or toaster, there is a manual telling how to work it, etc. Leviticus did the same for the ancient Israelites, covering every area of life. It has practical lessons for us today. See under "Practical".
- c) God speaks more often in this book than any other book of the scriptures.
 - i) The LORD spoke 35 times
 - ii) The LORD called 1 time

- d) It is a manifestation of His understanding.
 - i) In this Book God gives us examples of real people who lived on this earth.
 - ii) We are shown how they failed and why they failed, and the results of their failing are all given for our warning (1 Cor. 10:6). However, Leviticus also reveals God’s method for restoration and the maintaining of fellowship. By so doing Leviticus is a manifestation of the heart of God in His yearnings for His people to be conformed in likeness to Himself.

- e) The New Testament will inform us that in the symbolism of Leviticus we are given shadows of:
 - i) The incarnation and devotion of Christ: “It is not possible that the blood of bulls and goats should take away sins. Wherefore when He cometh into the world, He saith Sacrifice and offerings . . . which are offered by the law. . . Thou hadst pleasure therein . . . Lo, I come to do thy will.” (Heb. 10:4-9)
 - ii) The sacrificial work of Christ: “Christ . . . hath given Himself . . . an offering and a sacrifice to God.” (Eph. 5:2)
 - iii) The Priesthood of Christ who is ever interceding (Heb. 7:25); who “By His own blood He entered once into the Holy Place” (Heb. 9:12); who has entered “Into heaven itself, now to appear in the presence of God for us” (Heb. 9:24).

The Chronology From Egypt To Sinai

References	Day	Month	Year	Event
Ex. 12:3	10th	1st	1st	Take a lamb on the 10th for the passover
Ex. 12:6	14th	1st	1st	Kill the lamb
Ex. 12:18	14th-21st	1st	1st	Feast of Unleavened Bread
The actual exodus				
Ex. 16:1	15th	2nd	1st	Wilderness of Sin, between Elim and Sinai
Ex. 19:1	14th	3rd	1st	Wilderness of Sinai
Ex. 40:17	1st	1st	2nd	Tabernacle set up
Num. 9:3-5	14th	1st	2nd	Passover
Num. 1:18	1st	2nd	2nd	Tabulation
Num. 10:11-12	20th	2nd	2nd	Out of the wilderness of Sinai

The Unity In The Mosaic Books

- a) Since God is the God of order it is evident there must be a developing of thought in these five books. For instance: a poem not only must have a flow between the verses, it must have a development of ideas.

- b) The unity is seen from at least two considerations:
 - i) Divine endorsement (Lk. 24:44). Thus, by divine endorsement they are seen as one.

- ii) The Spirit of God causes each book of the Pentateuch to be or developing the containing thought with the word “And”

In the beginning God	Gen. 1:1
Lit. And these are the names	Ex. 1:1
And the Lord called	Lev. 1:1
And the Lord spoke	Num. 1:1
And these be the words	Deut. 1:3

God

The aspect of God emphasized in Leviticus is His holiness, a theme spoken of more often in Leviticus than any other book. A careful observation will show that the word “Holy” is mentioned 53 times in Exodus (52 times after Ch. 12); 49 times in Ezekiel; 54 times in Isaiah; 52 times in the Acts; and 90 times in Leviticus. Added to that the word sanctify occurs 23 times in Leviticus, more than any other book in the scriptures. Leviticus is stressing **God is Holy**, and holiness is the balancing force in His every attribute.

- a) Thank God for His holiness. Why? We are people prone to extremes for with us grace can degrade into leniency, truth can degrade into uncompromising legalism, or might degrade to undue despotic behavior. Thank God He is not like that. With God there is the perfect balance of holiness which gives beauty to every other attribute.
- b) Because of His holiness He has provided a perfect salvation:
 - i) He is holy in the method of providing salvation. Sin must be punished.
 - ii) He is holy in the scope of His offer of salvation. There is no partiality / bias.
 - iii) Because of His holiness the salvation He has offered is permanent.
- c) Furthermore, the holiness of God is emphasized more often than any other perfection throughout the scriptures. He is called “Gracious God” (1 time); “Almighty God” (3 times); “Faithful God” (1 time); “Jealous God” (6 times); “Merciful God” (2 times); “Living God (30 times); and “Holy One” / ”Holy God” (52 times). Such is His holiness that:
 - i) The sphere of His Presence is Holy - “And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” (Ex. 3:5)
 - ii) His Character is Holy - “Holy Father keep through thine own name those whom thou hast given me” (Jn. 17:11); “In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim’s . . . and one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.” (Isa. 6:1-3)
 - iii) His Power is Holy - “O sing unto the LORD a new song; for he hath done marvelous things: his right hand, and His holy arm, hath gotten him the victory.” (Psa. 98:1)
 - iv) His Name is Holy - “Bless the LORD, O my soul: and all that is within me, bless his holy name.” (Psa. 103:1)
 - v) His Promise is Holy - “For he remembered his holy promise, and Abraham his servant.” (Psa. 105:42)
 - vi) His Works are Holy - “The LORD is righteous in all his ways, and holy in all his works.” (Psa. 145:17)
 - vii) Add to this the fact that the 2 occasions, this descriptive term is thrice repeated. It is in connection with His Throne: “Holy, Holy, Holy”, speaking about God, Jehovah (Rev. 4:8); “Holy, Holy, Holy”, speaking of Christ (Isa. 6:3; Jn. 12:41).

There is a very heavy emphasis on His person in Leviticus, for He is designated as “LORD” (282 times) and “God” (48 times). He is designated as “God” (ch. 10:17); “Thy God” (9 times); “LORD his God” (1 time); and “LORD your God” (24 times). Repeatedly we read the following terms in different contexts:

Term	Significance	No. of references
I am the LORD your God	<p><u>His Authority:</u></p> <ul style="list-style-type: none"> ▶ “I am the LORD your God: ye shall therefore sanctify yourselves and ye shall be holy.” (ch. 11:44) ▶ “Ye shall do my judgments . . . I am the LORD your God.” (ch. 18:4) ▶ “Ye shall not defile yourselves . . . I am the LORD your God.” (ch. 18:30) ▶ “Just balances, just weights . . . shall ye have: I am the LORD your God.” (ch. 19:36) ▶ While the following are different expressions the truth of His authority is in them: <ul style="list-style-type: none"> a) The LORD called: (1 occurrence, ch. 1:1) b) The LORD spake: (34 occurrences, ch. 4:1; 5:14; 6:1) c) The LORD said: (2 occurrences, ch. 16:2; 21:1) 	21
I am the LORD	<p><u>His Exclusiveness</u></p> <ul style="list-style-type: none"> ▶ I am the LORD (ch. 19:12) ▶ I am the LORD your God (ch. 19:34) 	45
I the LORD do sanctify	<p><u>His Prerogatives</u></p> <ul style="list-style-type: none"> ▶ “I the LORD do sanctify him \ them.” (ch. 21:15) ▶ “I am . . . that brought you out of the land of Egypt.” (ch. 19:36) ▶ “I will give it unto you to possess it.” (ch. 20:24) ▶ “I will even set my face against that soul that eateth blood.” (ch. 17:10) 	5 occurrences

Key Verses

- a) “That ye may put difference between holy and unholy, and between unclean and clean.” (ch. 10:10)
- b) “Speak unto . . . the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.” (ch. 19:2)

Key Words

Word	Occurrences	Word	Occurrences
Holy	<ul style="list-style-type: none"> • 77 in Leviticus • 383 times in the O T • 174 times in the N T 	Clean	<ul style="list-style-type: none"> • 39 in Leviticus • 99 times in the O T • 18 times in the N T
Sanctify	<ul style="list-style-type: none"> • 16 in Leviticus • 61 times in the O T • 6 times in the N T 	Unclean	<ul style="list-style-type: none"> • 82 times in Leviticus • 129 times in the O T • 30 times in the N T
Oblation	<ul style="list-style-type: none"> • 9 times in Leviticus • 35 times in the O T • Never used in the N T 	Sacrifice	<ul style="list-style-type: none"> • 40 times in Leviticus • 194 times in the O T • 24 times in the N T
Offering	<ul style="list-style-type: none"> • 249 times in Leviticus • 713 times in the O T • 11 times in the N T 	Unholy	<ul style="list-style-type: none"> • 1 time in Leviticus
Blood	<ul style="list-style-type: none"> • 88 times in Leviticus 		

There is in Leviticus the ongoing development of truths begun in Genesis such as:

The developing manifestation of God:

Book	God is	His Manifested Characteristics	Feature
Genesis	Sovereign	Creative power and destructive ability (ch. 1:1; 6:17), choosing, and revealing.	Prerogatives
Exodus	Supreme	Power over all gods and the human beings who are their devotees. (ch. 12:12; 14:18) His delivering power.	Power
Leviticus	Holy	Moral purity and holiness. (ch 11:44)	Purity
Numbers	Faithful	Severity and justice (ch 32:13). God is faithful to His word despite my failures.	Patience
Deuteronomy	Gracious	Patience and tender mercies (ch. 1:33). It is His good pleasure us to bring His people into all He has planned for them.	Purpose

Outlines

No.	Theme	Reference
1	a) The foundation for fellowship, by the Blood. b) The fulfillment of fellowship, by purity of life.	ch. 1:1-16:34 ch. 17:1-27, 34
2	a) The way to have fellowship with the LORD b) The walk which maintains fellowship with the LORD c) The resulting worship from fellowship with the LORD d) The resulting witness to from fellowship with the LORD	ch. 1:1-10 ch. 11:1-20 ch. 21:1; 24:9 ch. 24:10-27:34
3	ch. 1:1-10 a) The way to the LORD b) Privilege c) Work of God the Son for us d) Standing	ch. 11:1-27:34 a) Walk with the LORD b) Practice c) Work of the Holy Spirit in us d) State

Leviticus Structurally. Maintaining fellowship, and developing holiness.			
Fellowship maintained through vicarious mediation Chs 1-10		Holiness developed through personal sanctification Chs 9-27	
Through the sacrifices which signify: That which Christ was for me, a sacrifice giving acceptance, peace and cleansing from sin	Through the Priests which signify: That which Christ is for me, my High Priest and Advocate	Through Purity	Through holiness
To have fellowship with God is my privilege. Because penal judgment has been executed, my approach to God made possible, but the ancient sacrifices could never reveal the fullness of the work of Christ in effecting the sins of the past and present.		To enjoy fellowship with God through separation ought to be my practice. By internal God begotten, not legalistic separation from sin, I manifest the life of God within, the life of Jesus is manifest in this body, I have the spirit of Christ and the power of the Holy Spirit.	

Practical

- 1) God spoke to Moses (ch. 1:1). How does He speak to us today?
 - a) The answer is, He speaks today as he did to the Israelites after Moses died. He spoke through the Word that had been given them. When they obeyed they were blessed, if they disobeyed they were disciplined. When they were going astray He sent His prophets, His spokesmen, who reminded them of that which God had said, telling them plainly that they were in hardship, etc., because of their disobedience.

- 2) God is Holy (ch. 11:44-45)
 - a) Being the Holy God, and since they were His people, they had to learn the difference between being clean and being holy (ch. 10:10). The utensils for the tabernacle were Holy despite the fact that at times they needed cleansing. They were holy because they were exclusively for the use of God.
 - 3) We must be careful how we approach God (compare Ex. 40 and Lev. 10)
 - a) In Exodus Moses speaks to God, but I am not aware of any time in Leviticus when he does this. We can speak to God!
 - i) How easy in prayer just to talk, and not really be aware of what is being said. A sense of His awesomeness would help correct that attitude.
 - ii) How easy just to use the name “Jesus” as the magic word, to try to get God to do things. An appreciation of His mortal perfections would correct that!
 - iii) How easy just to be casual. An appreciation of His loftiness would prevent that.
 - iv) Because of His great and essential holiness, it becomes evident that every single iota of life that is not in unreserved likeness to Him is sin.
 - 4) Clean people must have clean appetites (ch. 11:24)
 - 5) Physical deformity automatically prevented one from eating the Bread of God (ch. 21:17)
 - a) Today it is not physical deformity but spiritual deformity. (1 Cor. 11:28)
 - 6) The centrality of the altar in the daily life of the Israelites
 - a) There are 267 references to sacrifice/s, oblation, offering/s
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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia