LEVITICUS

HOW A HOLY GOD DWELLS WITH A RESTORED PEOPLE

Why sacrifice, priesthood, blood, cleansing, holiness, Jubilee, and dwelling matter to the Eternal Son

Hebrew Name Interpretation 2
Bonus Packet 18

“And I will walk among you, and will be your God, and ye shall be my people.”
Leviticus 26:12

APPROACH • SACRIFICE • PRIEST • BLOOD • CLEANSING • HOLINESS • LIBERTY • DWELLING

1. Why Leviticus Exists — God Has Come Near; Now How Can Man Come Near?

Leviticus makes far more sense when it is read as the continuation of Exodus. Exodus ends with the tabernacle completed and the glory of YHWH filling it. God is dwelling in the midst of Israel — but Moses himself cannot simply walk in.

Exodus 40:34–35 — KJV

"Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle."

Then Leviticus opens from inside that very dwelling.

Leviticus 1:1 — KJV

"And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,"

That is the problem Leviticus answers: if the holy God is going to dwell among a people who are mortal, guilty, and capable of uncleanness, how can they approach Him, remain among Him, be restored when they fail, and return when they become unclean?

DIVINE PRESENCE → LAWFUL APPROACH → PRIESTLY MEDIATION → ATONEMENT / CLEANSING → HOLY LIFE → RESTORED DWELLING

Leviticus is not mainly a book about killing animals. It is the Torah's operating system for life around the Presence of YHWH.

2. Leviticus Separates Problems That Modern Readers Often Collapse

One reason Leviticus feels difficult is that it refuses to call every spiritual problem by one name. Guilt is not identical to uncleanness. Cleansing is not identical to forgiveness. Consecration is not identical to atonement. Restitution is not identical to repentance. Fellowship is not identical to sacrifice. The book teaches the reader to distinguish the condition before asking what remedy God appointed.

- Guilt / sin → sacrifice, blood, atonement, forgiveness.
- Uncleanness → examination, separation when required, washing, cleansing, priestly declaration, re-entry.
- Trespass / debt → confession, restitution, added fifth where prescribed, guilt offering, atonement.
- Priestly service → divine appointment, washing, clothing, anointing, blood, consecration, public witness.
- Fellowship / thanksgiving → peace offering and shared meal before YHWH.
- Holy time → Sabbath and appointed feasts.
- Alienated possession / servitude → redemption and Jubilee return.
- Covenant life → holiness, justice, mercy, peace, and YHWH dwelling among His people.

Leviticus 10:10–11 — KJV

"And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses."

This is part of the priestly function: distinguish, teach, and administer what God has already defined.

3. The Offerings Are Not Five Versions of the Same Thing

Leviticus 1–7 opens with several offerings because worship, guilt, gratitude, fellowship, and reparation are not the same legal or relational condition. The later work of Christ can gather these functions precisely because Torah first teaches them separately.

3.1 Burnt Offering — Accepted Approach

Leviticus 1:3–5 — KJV

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation."

DOOR → WITHOUT BLEMISH → HAND ON HEAD → DEATH → PRIEST HANDLES BLOOD → ATONEMENT → ACCEPTED

The worshipper comes to the door. The offering is identified with him. The victim dies. The priest takes up the blood-work. Access is appointed, not improvised.

3.2 Grain Offering — Gift, Memorial, Oil, Priest Portion, Covenant Salt

Leviticus 2:13 — KJV

"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."

This offering is not a blood sacrifice. It contributes tribute, grain, oil, memorial, priestly portion, and covenant salt to the larger worship system.

3.3 Peace Offering — Fellowship Before God

Leviticus 3 and 7 place the peace offering in the world of thanksgiving, vows, freewill giving, and eating before God. The sacrifice is not only about removal of guilt; restored fellowship has a table.

3.4 Sin / Purification Offering — Defilement and Forgiveness

Leviticus 4 assigns offerings according to responsibility: anointed priest, congregation, ruler, common person. Leviticus 5 even provides birds or flour for those without means. God builds access into the law without pretending that sin is weightless.

3.5 Guilt / Trespass Offering — Wrong, Debt, Restitution, Ram

Leviticus 5:15–16 — KJV

"If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks… for a trespass offering: And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him."

The Hebrew category is אָשָׁם — ʾ**asham**, guilt / guilt offering. Isaiah later places the Servant Himself inside this category.

Isaiah 53:10 — KJV

"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

The “offering for sin” in Isaiah 53:10 is the guilt-offering word ’asham. The Servant answers more than abstract sadness about sin. Guilt, debt, holy violation, restitution, sacrifice, and prolonged life are now standing in one prophetic sentence.

4. What the Priest Actually Does

A priest in Leviticus is not simply a religious speaker. His work is legal, ritual, diagnostic, instructional, representative, and mediatorial. He serves at the boundary between the ordinary worshipper and the holy Presence.

- He receives and handles sacrificial blood before YHWH — Leviticus 1:5; 4:5–7.
- He makes atonement in the appointed rites — Leviticus 4:20, 26, 31, 35.
- He examines conditions and declares clean or unclean — Leviticus 13–14.
- He teaches Israel to distinguish holy/common and clean/unclean — Leviticus 10:10–11.
- He maintains holy service, lamp, bread, altar, and sanctuary order.
- The High Priest alone enters the innermost holy place on the Day of Atonement under prescribed conditions — Leviticus 16.

The priest does not invent the remedy. He administers the remedy YHWH gave.

4.1 Priesthood Must Be Lawfully Manifested

Leviticus 8:6, 12 — KJV

“And Moses brought Aaron and his sons, and washed them with water. … And he poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.”

Leviticus 8:23 — KJV

“And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron’s right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.”

Leviticus 9:23–24 — KJV

“And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.”

COMMAND → WASHING → CLOTHING → ANOINTING → SACRIFICE → BLOOD → PUBLIC WITNESS → GLORY / DIVINE ACCEPTANCE

Remember the Jordan: John is priestly-born and prophetic. He performs the washing before witnesses. He does not create an Aaronic priesthood for Jesus or anoint Him with Aaronic oil. The Spirit descends and remains; Acts later says God anointed Jesus with the Holy Ghost and power. Leviticus helps the reader recognize lawful priestly manifestation without confusing the final order with Levi.

5. Clean and Unclean — Not Every Problem Is Moral Guilt

Leviticus 11–15 is essential because it prevents another collapse. A person can become unclean through conditions that are not described as moral rebellion: childbirth, bodily discharges, skin disease, and contact with what is unclean. The category is about fitness for holy space and communal approach, not simply “bad person versus good person.”

Leviticus 15:31 — KJV

“Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.”

That verse states the stakes. God is dwelling among them. Uncleanness therefore has sanctuary consequences. The book needs cleansing language because forgiveness language alone cannot describe every barrier to holy presence.

This distinction matters throughout the study: guilt, condemnation, uncleanness, cleansing, sanctification, washing, justification, and restoration may converge in salvation, but Scripture does not use them as interchangeable words.

6. Leviticus 14 — One of the Torah's Most Complete Restoration Sequences

Leviticus 14 does not begin with the person walking himself into the sanctuary. The priest goes outside the camp to examine the person who is seeking restoration. Then the chapter moves through death, living water, blood, sprinkling, washing, re-entry, waiting, sacrifice, anointing, atonement, and clean standing.

Leviticus 14:4–7 — KJV

"Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

The KJV says "running water." The Hebrew is מַיִם חַיִּים — **mayim chayyim, living water.**

OUTSIDE → PRIEST GOES OUT → ONE DIES OVER LIVING WATER → BLOOD → LIVING BIRD → SPRINKLING → CLEAN → RELEASE

The process is not finished there. The cleansed person washes, enters the camp, waits seven days, washes again, and returns on the eighth day with required offerings.

Leviticus 14:14, 17–18 — KJV

"And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot… And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear… upon the blood of the trespass offering: And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD."

TRESPASS OFFERING → BLOOD ON EAR / HAND / FOOT → OIL UPON THE BLOOD → OIL UPON THE HEAD → ATONEMENT

The cleansed person is not made a priest, yet his restoration deliberately echoes priestly consecration. Restoration is ordered re-entry into life before God.

The same chapter later says the house is cleansed with the blood of the slain bird and with the living water. After John calls Jesus' body the Temple and then records blood and water from His pierced side, Leviticus 14 becomes difficult to read as meaningless background.

John 19 also gives hyssop. Matthew records scarlet. Zechariah moves from the pierced One to an opened fountain for sin and uncleanness. First John later places water, blood, Jesus Christ, and the Spirit together. The Gospels do not label Leviticus 14 as a direct fulfillment text, but the stacked priestly vocabulary is substantial.

7. Leviticus 16 — The Day of Atonement Solves Two Different Problems

The two goats belong to one sin-offering architecture, but they move in opposite directions. One dies; its blood is carried inward toward the Presence. The other remains alive while confessed iniquities are placed upon it and carried away.

Leviticus 16:15 — KJV

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail… and sprinkle it upon the mercy seat, and before the mercy seat."

Leviticus 16:21–22 — KJV

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins… And the goat shall bear upon him all their iniquities unto a land not inhabited."

BLOOD MOVES INWARD → ATONEMENT / CLEANSING OF THE PRESENCE-SPHERE

CONFESSED INIQUITY MOVES OUTWARD → BEARING AWAY / REMOVAL

Leviticus 14 and Leviticus 16 should not be flattened into one picture. They contribute different witnesses: death and living release; blood and living water; cleansing and re-entry; confession and removal; a High Priest who must remain alive to continue mediation. In Christ the divided requirements converge in one Person.

8. Leviticus 17 — "I Have Given It": Atonement Is God's Provision

Leviticus 17:11 — KJV

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

The key statement is "I have given it." Atonement is not a human invention offered upward to persuade a reluctant God. YHWH appoints the life, the altar, the blood, and the priestly means.

Matthew 26:28 — KJV

"For this is my blood of the new testament, which is shed for many for the remission of sins."

John 10:17–18 — KJV

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself…"

YHWH GIVES THE ATONING MEANS → LIFE IS IN THE BLOOD → THE SON GIVES HIS OWN LIFE → THE SON TAKES IT AGAIN

9. Holiness and the Name — Leviticus Is About Becoming a People Fit for YHWH's Presence

Leviticus repeatedly grounds holiness in the identity of YHWH: "I am the LORD." The Name is not a detached theological puzzle. The character of the people is to answer to the character of the God whose Name they bear.

Leviticus 19:2 — KJV

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy."

Leviticus 19:18 — KJV

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD."

Jesus later names this Leviticus command as the second great commandment. Leviticus is therefore not marginal to His teaching; it is part of His definition of covenant love.

Leviticus 20:7–8 — KJV

"Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you."

Human response and divine action stand together: “Sanctify yourselves” — and “I am YHWH which sanctify you.”

Leviticus 24 then places continual light, twelve loaves before YHWH, everlasting covenant language, and the holiness of “the Name” in one chapter. The Hebrew expression הַשֵּׁם — haShem, “the Name,” appears in the blasphemy account. For a study following Light, Bread, Israel, Covenant, and Name, that concentration is worth seeing.

10. Leviticus 23 — Redemption Has Appointed Times

Leviticus gives Israel a calendar because redemption is not only an idea. It is rehearsed in time: Passover, Unleavened Bread, Firstfruits, Weeks, Trumpets, Day of Atonement, and Tabernacles.

Leviticus 23:2 — KJV

“Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.”

The New Testament explicitly identifies Jesus with major categories on this calendar: “Christ our passover” and “Christ… the firstfruits of them that slept.” At Tabernacles, Jesus stands on the great day of the feast and calls the thirsty to Himself; John says He spoke of the Spirit.

PASSOVER → FIRSTFRUITS → HARVEST → ATONEMENT → TABERNACLES / DWELLING

11. Leviticus 25 — Atonement and Jubilee Meet: Cleansing and Restoration Are Coordinated

Leviticus 25:9–10 — KJV

“Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”

The Day of Atonement answers sin and uncleanness. Jubilee answers bondage, alienation, family, and possession. Torah places the proclamation of liberty on the Day of Atonement so that cleansing and restoration are coordinated without being confused.

Leviticus 25:23 — KJV

“The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me.”

Leviticus 25:25 — KJV

“If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.”

YHWH OWNS → POSSESSION ALIENATED → KINSMAN REDEMPTION → LIBERTY → RETURN TO FAMILY → RETURN TO POSSESSION

This is why the later study can speak naturally about Kinsman-Redeemer, inheritance, lawful return, Testator, Heir, and everlasting Priest. Leviticus has already supplied the legal vocabulary.

12. Leviticus 26 — The Goal Is Not Ritual; the Goal Is Presence

Leviticus closes its covenant section by showing both sides: disobedience brings judgment and scattering; confession and humbling do not make YHWH forget His covenant. He remembers Abraham, Isaac, and Jacob. The book that taught sacrifice ends by returning to covenant faithfulness and dwelling.

Leviticus 26:40–42 — KJV

"If they shall confess their iniquity, and the iniquity of their fathers… and that also they have walked contrary unto me… if then their uncircumcised hearts be humbled… Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

Teshuvah belongs here: confession and humbling are real. But the restoration still rests on YHWH remembering and acting according to covenant.

Leviticus 26:11–12 — KJV

"And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

Remember Genesis: YHWH God walked in the garden. Leviticus now promises, "I will walk among you." Ezekiel later repeats the tabernacle-and-people formula. John says the Word tabernacled among us. The Spirit comes within. Revelation closes with God dwelling with His people, His servants seeing His Face, and His Name upon them.

EDEN — GOD WALKS → LEVITICUS — I WILL WALK AMONG YOU → WORD TABERNACLES AMONG US → SPIRIT WITHIN → NEW JERUSALEM — GOD WITH THEM

13. What Leviticus Contributes to the Case for the One

Leviticus distributes the restoration problem across many offices and signs because no single animal, mortal priest, washing, feast, or legal ceremony can carry the whole burden. The later Scriptures do not discard these categories; they gather them.

DOOR / APPROACH → CHRIST THE DOOR AND LIVING WAY

WITHOUT BLEMISH → THE SINLESS OFFERING

BURNT OFFERING → ACCEPTED APPROACH

ʾASHAM / GUILT OFFERING → THE SERVANT'S SOUL GIVEN FOR GUILT

PRIEST → THE LIVING HIGH PRIEST

BLOOD → ATONEMENT / COVENANT / CLEANSING

LIVING WATER → CLEANSING / SPIRIT / LIFE

TWO GOATS → CLEANSING TOWARD / SIN REMOVED AWAY

FIRSTFRUITS → RESURRECTION AND THOSE WHO FOLLOW

JUBILEE → LIBERTY / FAMILY / POSSESSION / INHERITANCE

TABERNACLE / PRESENCE → GOD WITH HIS PEOPLE

Leviticus teaches why a complete Restorer must be more than a teacher. He must be acceptable sacrifice, guilt-bearer, blood-giver, cleansing provision, appointed Priest, living mediator, lawful Redeemer, Firstfruits, and the One through whom God can dwell with a restored people.

That is why Leviticus belongs in this study of the Eternal Son. It does not merely add religious background. It defines the problems His completed work must actually solve.