

SYNTHETIC CHART OF LEVITICUS:
A Sanctified Nation

A Paper Presented to Dr. Allman
Dallas Theological Seminary

In Partial Fulfillment of the Requirements
For Course BE102 OL Old Testament History Part I

By
Anna Cool

Synthetic Chart of Leviticus (The Sanctification of a Nation) : A Holy God Instructs the Israelites How to Worship and Live a Holy Life Separate unto Him

Message: God Instructs how the priests were to lead worship and daily living of the Israelites to holiness so that a Holy God can dwell among them and bless them.

Sections	The Way to God: Laws for Acceptable Approach to God by Sacrifice ¹ (1:1-16:34)										The Walk with God: Laws for Living a Sanctified Life for God ² (17:1-27:34)																																																																							
Subsections	Laws of Holy Offerings and Tributes unto God 1:1-7:38 God begins a way to restore His unholy people so He can establish a relationship with them (by their commitment, communion and cleansing).					Priesthood Established and instructed Consecrated Priests are to teach the distinctions between holy/common and clean/unclean 8:1-15:33					Atonement: National Cleansing 16:1-34 God provides a way to make His people and Temple Holy (the annual removal of all sin “At Onement”)	Laws for Living Holy: Preserving the Atonement 17:1-25:55 God’s laws for the people to live separate and holy lives amongst the nations for service to a Holy God					Blessings and Curses of God 26:1-46 Final Conditions for God’s Covenant	Appendix: 27:1-34 Dedications to God with vows and tithes																																																																
						Priesthood Established as Mediators 8:1-10:20 God institutes holy mediators between Him and His people with punishment for disobedience		Priests Teach Laws of Separation of clean and unclean 11:1-15:33 God gives laws for uncleanness and restoration to cleanliness in order to live set-apart lives for use by Holy God																																																																										
Subsections	Burnt Offering 1:1-1:17	Cereal Offering 2:1-16	Peace Offering 3:1-17	Purification (sin) Offering 4:1-35	Reparation (guilt) Offering 5:1-6:7	Instructions for the Priests 6:8-7:38	Aaron and sons take office 8:1-36	Public sacrifice system instilled 9:1-24	God punishes priests and gives more directions 10:1-20	Clean and unclean food and animals 11:1-47	Purification of motherhood 12:1-8	Skin and covering abnormalities 13:1-59	Restoration: the ritual of cleansing diseases 14:1-57	Holiness and the body: emissions 15:1-33	Instructions to Moses for Aaron’s offering to remove all sin 16:1-28 And atonement ceremonies to be annually 16:29-34	Laws for sacrifice and blood 17:1-16	Laws for holiness of marriage: Sanctification of the people 18:1-30	Holiness in personal conduct: Sanctification of the People. 19:1-37	Laws for offenses and judgment: Sanctification of the People: 20:1-27	Laws that govern the priests: Sanctification of the Priests 21:1-22:33	Holy Days: Laws of Sabbath and feasts: Sanctification in Worship. 23:1-44	Ceremonial laws for the Temple and God’s holy name: Sanctification in Worship 24:1-23	Special years: Sanctification of the Land 25:1-55	Results of Obedience and disobedience: Sanctification in a covenant. 26:1-46	Laws of vows, gifts and tithes for dedication to God: Sanctification through vows. 27:1-34																																																									
Paragraphs	1:1-9 Burnt Offering (male herd) blood sprinkled around altar 1:10-13 Burnt Offering (male flock) blood sprinkled around altar 1:14-17 Burnt Offering (turtledove or pigeon) blood drained on side of altar 2:1-3 Grain offering memorial portion 2:4-10 Grain offering fine flour with oil 2:11-16 Grain offering ingredients and as first fruits 3:1-5 Peace Offering male or female herd-blood sprinkled 4 sides 3:6-11 Peace offering male or female flock/amb blood sprinkled 4 sides 3:12-17 Peace offering flock/goat blood sprinkled on 4 sides of altar 4:1-12 Priest’s sin offering (herd)/sprinkle blood 7x (veil), horns, poured 4:13-21 People’s sin offering (bull)/sprinkle blood 7x (veil) horns, poured 4:22-26 Leader’s sin offering for sins (goat) blood on horns and poured 4:27-35 Person’s sin offering (female goat lamb) blood on horns/ poured 5:1-13 Guilt Offering (female flock/2 doves/flour-blood sprinkled and poured 5:14-19 Guilt Offering (and restitution for unintentional sin) 6:1-7 Guilt Offering (and restitution for deliberate sin) 6:8-13 Burnt Offering (special clothes/continual fire) 6:14-18 Grain Offering (Priests to eat) 6:19-23 Grain Offering for anointment (not eaten) 6:24-30 Sin Offering regulations 7:1-10 Guilt Offering regulations and summary of sin / guilt offerings/blood sprinkled around altar 7:11-21 Peace Offering for thanksgiving regulations/blood sprinkled 7:22-38 God’s claim to the best and appended regulations to people and conclusion (37-38).					8:1-5 Gathering to witness Priesthood 8:6-9 Aaron’s Priestly uniform 8:10-13 Aaron/sons and Tabernacle anointed 8:14-29 Ordination offerings /sacrifices for consecration of priests 8:30Anointing with oil and sacrificial blood 8:31-36 Ordination confinement for 7 days 9:1-7 New Priestly responsibilities in action 9:8-14 Description of Aaron’s offerings 9:15-22 Descriptions of the people’s offerings 9:23-24 God approves of ordination with fire 10:1-3 God’s judgment on Aaron’s sons for unholy fire 10:4-7 removal of bodies and mourning for sons 10:8-11 God reassures and commands Aaron to teach 10:12-18 2 nd illustration of Priestly lapse 10:19-20 Moses satisfied with Aaron’s reason for lapse 11:1-8 Clean and unclean land animals 11:9-12 Clean and unclean marine creatures 11:23-Clean and unclean flying creatures 11:24-40 Uncleanness by contact with animal carcasses 11:41-47 Summary and reason: To be Holy 12:1-5 Postnatal ceremonial uncleanness 12:6-8 Purification offerings after childbirth 13:1-39 Five sets of tests and treatments for skin disease 13:40-46 cleanness and baldness and treatment of unclean 13:47-59 diagnosis and treatment of mildew in clothing 14:1-32 Ritual of cleansing after skin disease cured 14:33-53 Restoration after contamination: mold/mildew 14:54-57 Summary 15:1-15 purification of male chronic discharge 15:16-18 purification male periodic discharge 15:19-24 purification of female periodic discharge 15:25-33 purification of female chronic discharge 16:1-2 God establishes rules for entering the Holy Place 16:3-5 Preparation and basic requirements for ceremonies 16:6-10 Overview of major offerings for the ceremonies 16:11-14 Sin offering of High Priest 16:15-17 Sin offering of the People 16:18-19 The cleansing of the altar with blood 16:20-22 Scapegoat released into wilderness bearing all the sins 16:23-25 cleansing of High Priest followed by burnt and sin offerings 16:26-28 cleansing others and disposal of sin offerings 16:29-34 This ceremony decreed to be repeated annually and read as Sabbath 17:1-7 Requirements for slaughtering domestic animals 17:8-9 Punishment for disobedient slaughter 17:10-12 Do not eat blood (blood is holy) 17:13-16 Hunting requirements and purification process 18:1-5 Moses to tell the people to keep God’s statutes 18:6-16 Do not be incestuous 18:19-23 Don’t commit the Canaanite sexual deviations 18:24-30 Consequences of abominations and summary 19:1-4 You shall be holy and keep Sabbaths 19:5-8 Regulations for Offerings made with holiness 19:9-18 Being kind to your neighbor 19:19-22 atonement from wrongful combinations 19:23-25 Regulations for planting and eating 19:26-28 Avoid occult arts 19:29-32 shall not profane daughters, turn to mediums but keep Sabbaths and honor the aged 19:33-37 shall love neighbors, be fair with measures and obey God’s statutes 20:1-8 Capital punishment for religious sins and holiness 20:9-21 Capital punishment for family sins 20:22-27 Be separate and be holy declares God 21:1-15 Priests shall be holy and held to higher standards 21:16-24 Restrictions for physically defective priests and conclusion 22:1-9 Things that profane a priest 22:10-16 Those who can’t eat sacred offerings 22:17-33 disqualifications/restrictions for sacrifices and conclusion 23:1-3 keep the Sabbath 23:4-8 Passover: Feast of Unleavened bread 23:9-14 Feast of First Fruits 23:15-22 Feast of Weeks 23:23-25 Feast of Trumpets 23:26-32 Day of Atonement 23:33-44 Feast of Tabernacles and conclusion 24:1-4 Daily care and burning of lamp 24:5-9 Table of showbread weekly care 24:10-12 Shelomith’s son curses/blasphemed the name of God 24:13-22 God speaks to Moses the punishment for blasphemy 24:23- blasphemier is executed with stones as the Lord commanded 25:1-7 Sabbatical Year (land to rest every seventh year) 25:8-13 the 50 th year (Jubilee) celebrated restoration of property (land and Hebrew slave) to family (original owners) 25:14-17-regulations for fairness during Jubilee 25:18-22 God will provide with blessings during this time 25:23-34 specific Laws for the redemption of property 25:35-38 show kindness to poor countrymen 25:39-46 Treatment of Hebrew slaves as workers but Gentiles as slaves 25:47-55Redemption laws for Hebrew slaves 26:1-2 commandment not to make idols, keep Sabbath +honor temple 26:3-5 blessings of rain and harvests for obedience 26:6-10 blessings of peace, victory and protection for obedience 26:11-13 blessings of God’s presence for obedience 26:14-20 curses of illness, famine and defeat for disobedience 26:21-26Plagues and pestilence and hunger for disobedience 26:27-39 eating flesh of children, destruction of land/cities for disobedience and deporting of people 26:40-46 The hope of repentance and restoration and conclusion 27:1-8 The valuation of vows for people 27:9-13 Regulations for acceptable animals for vows 27:14-21 Dedications of houses and land 27:22-25 Regulations for leased land dedications 27:26-27 Rules regarding first born animals 27:28-29Regulations for what cannot be given 27:30-34 tithes and redemption of tithes																																																																												
Themes	For this chart themes are defined as Implied messages, purposes, ideas, lessons or morals																																																																																	
Holiness	2:2-3,10					5:14,16 6:16-17,25-27,29-30					8:9	10:3,9,12-13,17				11:44-45	14:13				16:2-4,16-17,20,23,24,27,32-33					19:2,8,24					23:2-4,7-8,20-21,24,27,35-37					27:9-10,14,21,23,28,30,32,33																																														
Offerings	1:2					7:38					8:14-29	9:2-22				10:12-20 (unholy)				12:6-8				14:10-32				15:15,30				16:3-28				17:4-8				19:21-24				22:18-30				23:12-20				27:9-11																														
Priesthood	1:5-17					2:2-3, 8-10,					8:2-14,18,22-27,30-36					9:1-24				10:1-20				12:6-8				13:2-34, 36,37,39,43-44, 49-56				14:2-5, 11-20,23-28,31,35-40,44,48				15:14-15, 29-30				16:2-27, 32-33				17:5-6				19:22				21:9-10, 21				23:10-11, 20				24:3-4,9				27:8,11-12,14,18,21																		
Cleanliness						4:12					6:11					7:19				10:10, 14				11:32,36,37,47				12:7,8				13:6,7,13,17,23,28,34,35,37,39-41,58,59				14:2,4,7-9,11,14,17-20,23,25,28-32,48-49,52-53,57				15:8,13,28				16:19,30				17:15				20:25				22:4,7																										
Atonement	1:4					5:5-18					6:4-7,30					7:7				8:14-15,34				9:7-9				12:6-8				14:10-31,49-53				16:5-22,24-27,29-34				17:11				19:21-22				23:27-28																																		
Blood	1:5,11,15					3:2,8,13,17					4:5-7,16-18,25,30,34					5:9 6:27,30				8:15,19,23-25,30				9:9,12,18				10:18				12:4,5,7				14:6,14,17,25,28,51,52				15:19,25				16:14-15, 18-19				17:4,6,10-14				18:6,12-13,17				20:18-19				25:49																						
Sin						4:2-3,13-23,27,28,35					6:2,4,26									9:15								13:2-----46				16:30,34				19:17,22				19:26				22:9				23:26-32				24:15				26:18,21,23,28																										
A LIVING God	1:1, 4:1,					5:14, 6:1,8,19,24					7:22,28				8:1				10:3,9,11,12,19				11:1				12:1				13:1				14:1,33				15:1				16:1				17:1				18:1,2,6,30				19:1,2,3,4,10,12,14,16,18,28,30,32,34,36,37				22:1,2,3,8,9,1116,17,26,30,32,33				23:1,9,23,22,33,43				24:1,1322,23				25:1,17,55				26:1,2,13,44,45				27:1			
Christ Foreshadowed	1:2					6:7					6:8-7:38					8:1				10:20				11:1				15:33								17:3-9				18:1-30				19:5,19,33-34				20:24				21:1-4, 16-24				22:1-9, 10-16				23:5-6, 9-14, 15-22, 23-25, 33-34				26:1-45				27:1-34														

Structure:

The book of Leviticus begins where Exodus ends. Exodus closes with a description of God’s visible presence covering the tabernacle and providing guidance. Leviticus begins with the Lord calling to Moses and speaking to him from that very tent of meeting (Merrill 217-231). The awkward beginning of Leviticus can reveal that such a breaking into two separate books may not have been the intent of the writer.

Theology:

The book of Leviticus addresses how God defines and forgives sin. Since God is holy and separated from sin, He cannot dwell with His people unless the price of sin is paid. He establishes the ways in which the Israelites can approach Him and walk with Him in holiness so He can dwell with them and bless them. Leviticus contains extensive revelation concerning the character of God, especially His holiness but also His electing love and grace (Knowles). Many New Testament passages, including some key concepts in the Epistle to the Hebrews, cannot be evaluated properly without a clear understanding of their counterparts in the Book of Leviticus (Walvoord/Zuck).

Summary and Purpose:

God’s word to Israel teaches two truths about how people may sustain a right relationship with God. First, people enter His fellowship based on forgiveness by offering the right sacrifices the right way by the right priest. Second, forgiven people maintain fellowship with God by living according to his regulations, meaning that his people are separate and therefore different.

Interesting facts:

The genre and literary style is narrative pregnant with ancient laws and originally written in Hebrew. The original Hebrew name for Leviticus is “Wayyiqra”, and it means “...and He Called” (Ross).

The book of Leviticus may have been first book Jewish children read, but it is perhaps one of the last ones read by Christians (Merrill/ Grisanti).

Breakdown of Leviticus

The first verse of Leviticus begins with “Then the LORD called...” indicating it is a continuation from Exodus where God exhorts *where* He will be worshipped (the tabernacle) leading to these first verses in Leviticus where God spoke to Moses as to *how* He will be worshipped. This indicates that although the purpose of Leviticus is to make a nation separate and holy, the contents of Leviticus are a continuation from Exodus and through Numbers 10.

In Leviticus, The first half of the book leads up to the day of Atonement when a right relationship is restored between the nation and God. The second half reaches its high point with the Jubilee in chapter 25, when right relationships are restored in the community and nation (Knowles).

Leviticus chapters 1-7 describe in detail how offerings and sacrifices shall be presented to the Lord. The sacrifices and offerings are divided between what the people offer and what the priests offer as their sacrifices unto the Lord. The Burnt offering (atonement), Cereal Offering (thankfulness) and Peace Offering (celebrating fellowship) are sweet smells to the LORD. However, the sin (cleansing by grace) offering and the guilt offering (making amends), were not pleasing to the LORD. Although the descriptions of the sacrifices can be gory, it is necessary to know that God requires the blood of life as a substitution for sins. The details of how the blood of the animal is to be distributed amongst the tabernacle indicate the intensity of the sin and the powerfulness of the forgiveness.

Leviticus chapters 8-15 are the establishment of the Priesthood (8-10) and the teachings of the priests between clean/unclean and holy/common (11-15). God’s purpose is more clear when chapters 8-10 and 11-15 are combined under the Priestly role because it is the priests who determine unclean and the restoration to clean by God’s laws. Cleanliness was not a matter of health but a necessity for God’s presence because God is holy.

Leviticus chapter 16 is the annual atonement, complete carrying away of sin (by use of a scapegoat). The blood of the sin offering is carried into the holiest part of the Tabernacle, on the people’s behalf signifying that the people had access into the presence of the LORD.

Leviticus chapters 17-27 are God’s laws for living a life separate and unto Him for His service and blessings, often referred to the Holiness Code. God’s intent is to bring the world to holiness and he wants the Israelites to live holy to be His example of His love and blessings. Chapters 17-25 specify these laws as well as identify Holy Days of Sabbath and feasts (chapter 23). It is here where God uses His harshest language for offenders of the Sabbath rest, “that they shall be destroyed” (23:30). Chapter 24 reveals God’s seriousness of His righteous and sanctified name, in the case for the blasphemer (24:10) where anyone who defiled His holy name or character was judged and put to death. Chapter 25 is the hope of rest and release with the year of Jubilee. Chapter 26 reminds Israel of God’s promised blessings for obedience to His laws and curses for disobedience to His laws. The last chapter in the book of Leviticus pertains to vows. God demands that the people do all they vow to do but if they can’t complete their vow, He allowed possessions to be redeemed with restrictions. It’s very curious why this chapter is located at the end of Leviticus. Some commentators believe that when God sends curses for disobedience, it brings occasions when people tend to make rash vows (Ross).

Themes

Holiness:

Holiness is an attribute of God referring to his glorious moral perfections and the one who is the standard of purity. God is apart from everything common. As the holy God, he has nothing to do with anything that is sinful. Holiness is a theme in Leviticus because God called his chosen people to be holy and distinct from common. He wanted their lives to be characterized by uniqueness and moral purity. They also were to live as if they had been set apart for His use alone. They were to lead holy lives for two reasons: First, to have fellowship with God; second, to accurately represent His character to all the nations (Merrill/Grisanti). This theme includes another major theme in Leviticus: **Sanctification**. Sanctification is the way God makes His people holy.

Priesthood

God insisted that the priests be holy men, set apart for His service alone. They had to be perfect in heritage, physical appearances, attire, performance and cleanliness. Leviticus is a great book on the High Priest, the perfect mediator between God and the Israelites. Leviticus in Greek pertains to the Levites. The Priesthood is a theme in Leviticus because it is a handbook for the duties and ministry of the priests to stand before God in behalf of the people (Longman). In the order of Melchizedeck, Christ is our perfect High priest. We cannot represent ourselves to God because we are sinners. Christ is the one who represents us to the Father and take all our burdens to God so we can have rest and peace.

Sacrifice

The sacrifices described in Leviticus are forever being repeated, because sin is never fully dealt with. The letter to the Hebrews describes this weary and repetitive process: *Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins (Hebrews 10:11) (Knowles)*. In order to be acceptable to God a person had to approach God through the offering of an animal sacrifice. The death of the sacrifice was a substitution for the life of the Israelite. Sacrifices of animals and of themselves to live as a separate nation from the world, enabled the Holy God to dwell amongst them. Sacrifice is a main theme in Leviticus because it is a way the Israelites can approach and dwell with God, either by the act of sacrifice or by being living sacrifices in the way they live. The death of an unblemished sacrifice was a type of the death of Christ, the Lamb of God. By His death, He paid the penalty for sin; the death of the sacrifice was substitutionary. Christ was the perfect sacrifice who died as our substitute in our behalf, once and for all.

Uncleanliness and purity

Ritual purity is essential if an Israelite is to be able to approach God and remain part of the community. Uncleanliness threatens holiness. It is a theme in Leviticus because God is pure and requires His people to be pure. The priests had to go outside the camp to cleanse the people, as did Christ who left Heaven to come and wash us clean from sin (our infection)...completely and fully. It is the blood of Christ that cleanses us from all things, no matter how terrible the sin, if we repent and confess our sins. I chose to not include “uncleanliness” in my themes because it seemed redundant.

Atonement:

Sacrifice is a way of approaching God, to mark an occasion, thank him for a blessing or ask his protection or forgiveness. Because God is holy, anyone approaching him must first be cleansed from their sin. Sacrifice is the way God provides for a person or group to receive forgiveness. This process is called ‘atonement’ or covering, from the idea that the blood hides sin by covering it and so enables God and sinners to be ‘at one’ again (Knowles). The blood of animal sacrifices did not take away sin, they only pictured or symbolized the perfect sacrifice of Christ who was to take away the sin of the world. The offering of His sinless perfect life was the ideal ransom and makes atonement for us, reconciling us to God (Wiersbe).

Blood:

Blood represents life. God requires the shedding of blood to forgive His people. It is the blood being poured out through the ritual sacrifice that is the key to atoning sins. Blood is a theme in Leviticus because of it’s atoning aspects and the requirement of God for fellowship with sinful people. With the animal sacrifices, sins were covered over, but with the blood of Christ, He paid it once and for all.

Sin

It is in the laws of Leviticus that sin is exposed and recognized so it can be dealt with. Mans sins against God and the consequences of sin is separation, alienation from God and death, both physical and spiritual. In Leviticus, sins are forgiven, but it seems, all except the deliberate sins, rebellion against God. But with Jesus, all sins can be forgiven.

A Living God

A living God is a theme in Leviticus because God speaks loud and clear throughout the book. He speaks because He is alive and personal. His voice can be heard as it acts as a thread weaving itself throughout the book. The gods of other nations were not alive and were not personal. When God is speaking, He is revealing his holiness and love for His people. It is the only book where God so frequently and soundly speaks.

Foreshadowing of Christ

For the Christian, the teaching of Leviticus is fulfilled in Jesus Christ. He is the perfect, once-for-all sacrifice who brings forgiveness of sin and peace with God. It is through him and for him that we seek to live a life of purity, love and service. Jesus, too, is tough on sin and tough on the causes of sin. He develops the laws of Leviticus in the Sermon on the Mount and expands those laws from the act to the thoughts of the act (Knowles). I chose to add this as a theme to Leviticus because it is Christ who shines brightly amongst the pages in every chapter.

Hovering theme of Love:

The theme of love hovers over the book of Leviticus. It whispers throughout the book God’s reason for doing what He did/does for His people. Love without holiness would be a thing that could destroy God’s perfect law while holiness without love would leave no hope for the lost sinner. Both are perfectly balanced in the divine nature and works of God.” (Ross) God hates sin, but because He loves sinners and wants to forgive them, He provides a substitute to die in the sinner’s place. All this is a picture of the promised savior who laid down his life for the sins of the world. (Weiserbe).

Special Section: Christ Foreshadowed

New Testament examples for Leviticus Chapters (Ross/Strong’s Concordance):

Leviticus Chapters 1:2-7:38 (Offerings and Sacrifices)

Ephesians 5:2, Hebrews 2:17, 9:22,13:15-16, Rom 3:25, Mt 20:28, Rom 12:1-2, 1Peter 2:24

Leviticus Chapters 8:1-10:20 (Establishment of Priesthood)

1Tim 2:5, Heb 6:20, 7:26-27, 8:6, 8:1-2, 9:15,12:24, 1jn 2:1

Leviticus Chapters 11-15 (Purity)

Clean and Unclean: 1Cor 6:19, 2Cor 6:17, 1Peter 2:1, Mk 7:19

Washing/Cleansing: Acts 22:16, Hebrews 5:26,9:10, 10:22, 1Jn 1:7,9

Leviticus Chapter 16 (Atonement)

Hebrews 10:19-22, Matthew 27:50, Romans 3:25, 5:9 ,10:4, Galatians 1:4, Titus 2:14, 1Peter 3:18, Eph 1:7, 5:26

Leviticus Chapters 17-22 (Sanctification)

2Cor 6:17-18, Eph 5:11-12, Jn 15:19, 1Cor 6:9-10, Rom 12:1-2, 1Jn 2:15

Leviticus Chapter 23-25: (Holy days, cleaning the temple and Jubilee year)

Mt 11:28, Heb 4:9-11, Jn 6:32, 1Cor 15:20-23, 2Cor 5:1, 2Pt 3:10, Rev. 21:1, Jn 12:46, Rev 21:23, Mt 5:14-16, , Ph 2:15, Eph 5:8, Ro 13:12, Jn 6:33, Heb 4:9-11, Romans 3:24,6:22, Gal 3:13, Eph 1:7, Col 1:14

Chapter 26 (Blessings and Curses) Mt. 7:24, 16:27, 19:17, Jn 8:51, Rev. 21:8,22:14, John 14:23, Mt 6:33, Heb 9:27, 2Pet 2:9, 3:7, 8:32, Lk 6:20-26.

Chapter 27 (Vows) James 5:12, 2Cor 9:7, Lk 6:38,

Bibliography

Allman, James. *An Outline of the Pentateuch*. 68-91

Constable, Dr. Thomas L. *Notes on Leviticus*. Dallas: Sonic Light, 2004.

Dyer, Charles and Gene Merrill. *The Old Testament Explorer with forward by Charles R. Swindoll*. Nashville, Tennessee: Word Publishing, 2001. 71-94.

Geisler, Norman L. *A Popular Survey of the Old Testament* . Grand Rapids, Michigan: Baker Books, 1977. 1-71.

Hamilton, Victor P. *Handbook on the Pentateuch, second edition*. Grand Rapids, Michigan: Baker Academic, 2005. 231-299.

Henry, Matthew. *Matthew Henry’s Commentary*. Hendrickson Publishers (no state identified), 2006). 352-440

Knight, George A. F. *Leviticus, the Daily Study Bible Series*. Kentucky: The Saint Andrew Press Edinburgh, Scotland and Westminster John Knox Press Louisville, Kentucky, 1981. 1-173.

Knowles, A. (2001). *The Bible guide* (1st Augsburg books ed.) (65). Minneapolis, MN: Augsburg.

Longman, Tremper III and Raymond B. Dillard. *An Introduction to the OLD Testament*. Grand Rapids, Michigan: Zondervan, 1994. 81-91.

Merrill, Eugene H., Mark F. Rooker and Michael A. Grisanti. *The World and the Word*. Nashville, Tennessee: B&H Publishing Group, 1999. 217-231.

Open library.org. “The Summarized Bible”, Keith Brooks 1919. Bible Institute of Los Angeles: <http://archive.org/stream/summarizedbible00broorich#page/30/mode/2up> (accessed March 27, 2012).

Ross, Allen P. *Holiness to the LORD*. Grand Rapids, Michigan: Baker Academic, 2002.

Sailhamer.,¹ John H. *The Pentateuch as Narrative*. Grand Rapids, Michigan: Zondervan, 1992. 323-368.

Walvoord , John F and Roy B. Zuck. *The Bible Knowledge Commentary, Old Testament*. Dallas, Texas: SP Publications, 1988. 163-214.

Wiersbe, W. W. *Be Holy*. Wheaton: Victor Books, 1996.
2

Zuck, Roy B. and Eugene H. Merrill. *A Biblical Theology of the Old Testament*. Chicago, Illinois: Moody Bible Institute and Zondervan, 1991. 56-59.

End Notes

¹ Worshippers expressed their commitment to God (burnt and grain offerings), their communion with God (peace offerings), and their cleansing by God (sin/guilt offerings). It is through a sincere heart of the worshipper, the substitution sacrifice and the cleansing of God by shed blood that the worshippers are made approachable to God by forgiveness of sins.

² Leviticus 20:7-8: The Lord said to them, “Sanctify yourselves therefore, and be holy, for I am the Lord your God And you shall keep My statutes, and perform them; I am the Lord who sanctifies you”.