
HOLY LIVING IN AN UNHOLY WORLD

Leviticus 19



QUESTIONS CONNECTED TO LEVITICUS 18

1. Was it sinful for men like Jacob, David, and Solomon, for example, to have multiple wives?
 - A. If these men were sinning by having multiple wives, doesn't that contradict 1 John, where the Christian is described as turning from sin and not living in patterns of sin?
2. If incest is forbidden in Leviticus 18, was it sinful for Cain to marry his sister or for Abraham to marry his half-sister?

OLD TESTAMENT LAW – THREE-FOLD DIVISION

*1689 LONDON BAPTIST CONFSSION OF FAITH

1. **Moral** – “written in the heart of man ... delivered by God upon Mount Sinai, in ten commandments ... commonly called moral ... The moral law does for ever bind all.”
2. **Ceremonial** – “God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, ... all which ceremonial laws being appointed.”
3. **Civil/Judicial** – “sundry judicial laws, which expired”

POSITIVE LAW

Laws given directly by God to His people through special revelation at a particular time in redemptive history. These laws are usually linked with covenants and would not have been known if God had not revealed them.

Examples:

- Don't eat from a specific tree (Gen. 2:17)
- Be circumcised on the 8th day (Gen. 17:11–14)

“[Positive laws] derive all their authority from the explicit command of God.... The criterion of such laws is that they would not be binding unless positively enacted; and that they bind those only to whom they are given, and only so long as they continue in force by the appointment of God....The obligation to obey such laws does not arise from their fitness for the end for which they have been given, but solely from the divine command.”

CHARLES HODGE, SYSTEMATIC THEOLOGY

“Positive law... is law that God posited by way of special revelation in a particular covenant. No one would have known that they ought to obey positive law, unless it had been revealed to them in a biblical covenant.”

TOM HICKS, “WHY IS THEONOMY UNBIBLICAL?”

WHY IS LEVITICUS 19 IMPORTANT?

Leviticus 19 describes how the nation of Israel—and we as God's people today—are to live holy lives set apart to God amid an unholy world.

“Leviticus 19 has been called the highest development of ethics in the Old Testament. This chapter perhaps better than any other in the Bible, explains what it meant for Israel to be a holy nation.”

MARK ROOKER, COMMENTARY ON LEVITICUS

MAJOR OUTLINE FOR LEVITICUS

- I. The Institution of the Sacrificial System (1–7)
- II. The Ordination of the Priesthood (8–10)
- III. The Prescriptions for Cleanness/Purity (11–15)
- IV. The Instructions for the Day of Atonement (16)
- V. The Commands for Holy Living (17–27)

HOLY LIVING IN AN UNHOLY WORLD

LEVITICUS 19

I. The Divine Command to Be Holy (1–2)

“As this chapter will make clear, such holiness is not accomplished by withdrawing from the world, but by engaging actively in it, living out the Lord’s righteous character in every sphere of life.”

JAY SKLAR, COMMENTARY ON LEVITICUS

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LEVITICUS 19

I. The Divine Command to Be Holy (1–2)

II. The Practical Pursuit to Be Holy (3–36)

A. To honor your parents, keep the sabbath, and forsake idols (3–4)

B. To appropriately offer peace offerings (5–8)

“The fact that the proper method of presenting an offering is included in the discussion of holiness indicates that holiness touches every dimension of an individual’s life.”

MARK ROOKER, COMMENTARY ON LEVITICUS

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C. To wisely steward your resources (9–10)

D. To respect your neighbor (11–18)

E. To honor God's creational design and distinctions (19–22)

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F. To be disciplined in the Promised Land (23–25)

G. To take care of your body (26–28)

“Israelites are forbidden from engaging in the occult and seeking omens, as is customarily done among their neighbors through reading the stars, inspecting an animal's internal organs, observing the movement of birds, and the like.”

“The Lord expressly forbids ascribing power to false gods and impersonal forces that feign to foretell things to come.”

CHRISTINE PALMER, COMMENTARY ON LEVITICUS

II. The Practical Pursuit to Be Holy (3–36)

- A. To honor your parents, keep the sabbath, and forsake idols (3–4)
- B. To appropriately offer peace offerings (5–8)
- C. To wisely steward your resources (9–10)
- D. To respect your neighbor (11–18)
- E. To honor God’s creational design and distinctions (19–22)
- F. To be disciplined in the Promised Land (23–25)
- G. To take care of your body (26–28)
- H. To protect your daughters and the Sabbath (29–30)
- I. To flee divination (31)
- J. To respect elders and strangers (32–34)
- K. To live with integrity (35–36)

HOW DO WE APPROPRIATE LEVITICUS 19?

Heed the apostle Peter's call in 1 Peter 1:15–16, “but like the Holy One who called you, be holy yourselves also in all *your* behavior; because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.””

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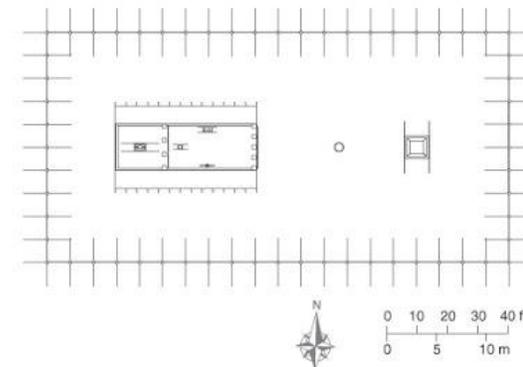




THE TABERNALE AND COURT

The tabernacle was a portable temple—a “tent of meeting”—within a movable courtyard (Exodus 25–31; 35–40). It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land. For an enlargement of the tent itself, see p. 186. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).

Tabernacle and Court Architectural Plan



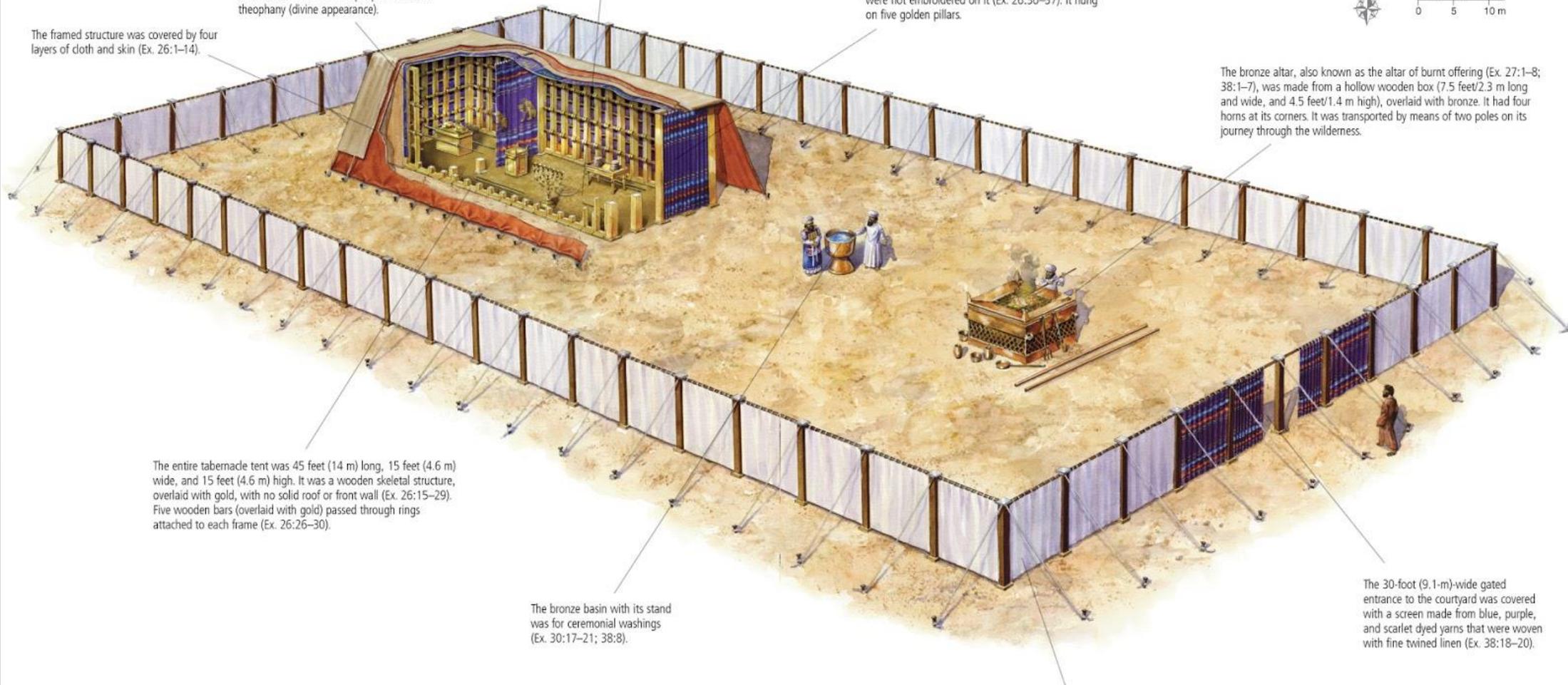
The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–10; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).



The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–10; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).

