

A Reader's Guide to

THE BOOK OF LEVITICUS

Learning to Live in Covenant with God and Others



“You shall be holy, for I the LORD your God am holy.”

— Leviticus 19:2 (ESV)

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Welcome to Leviticus

If you've never read Leviticus before, you're not alone—it's one of the most overlooked books of the Bible. Many readers start strong in Genesis and Exodus but stall when they reach the detailed laws and rituals of Leviticus. But here's the good news: this book is not just an ancient rulebook. It is the heart of the Pentateuch, and it reveals something beautiful about who God is and how he wants to be in relationship with his people.

The Hebrew title of Leviticus is Vayikra, which means "Called." God is calling his people into a new way of life—one marked by holiness, justice, worship, and love. Everything in Leviticus flows from one central idea: because God is holy, and because he dwells among his people, they are called to reflect his character in every area of life.

This guide is designed to walk you through the book in an accessible way. You'll find background information, key themes explained in plain language, and a chapter-by-chapter reading plan to help you understand what you're reading and why it matters.



Background: The Basics

When was it written?	During the year at Sinai, around 1400 BC
Who wrote it?	Moses
Why was it written?	To teach Israel how to live in covenant with God and with one another
Where was it written?	At Mount Sinai

Leviticus picks up right where Exodus left off. God's people have been delivered from slavery in Egypt, they have received the Ten Commandments, and they have built the Tabernacle—God's dwelling place among them. Now the question becomes: How do you live with a holy God in your midst? Leviticus answers that question.



Key Themes

1. The Pursuit of Holiness

The overarching theme of Leviticus is holiness. The word “holy” appears more in Leviticus than in any other book of the Bible. Holiness is not about being perfect—it’s about being set apart, being dedicated to God, and reflecting his character. God says to Israel: “You shall be holy, for I the LORD your God am holy” (Leviticus 19:2). This call to holiness touches everything: what they eat, how they worship, how they treat each other, and how they relate to the created world.

Leviticus also addresses how uncleanness can occur and how to correct it. The laws of purity—around food, sickness, childbirth, and more—are not about earning God’s favor. They are about teaching the people to distinguish between the holy and the common, and about maintaining a community where God can dwell.

2. Proper Worship

Leviticus teaches that worship matters and that it must be done according to God’s standards. This is not about empty ritual—it is about how we love God. The sacrifices, the festivals, and the priestly duties all point to the truth that approaching God is a serious and sacred privilege. In the New Testament, Jesus fulfills the sacrificial system, and worship shifts from external rituals to spirit and truth (John 4:23–24). But the principle remains: God cares about how we come to him.

3. Proper Relationships with Others

Leviticus is not just about how we relate to God—it’s also about how we treat one another. Loving your neighbor is not a New Testament invention. It comes straight from Leviticus 19:18: “You shall love your neighbor as yourself.” The laws in Leviticus protect the vulnerable, demand fairness in business, and call for compassion toward strangers and foreigners. These laws were radically countercultural in the ancient world.

4. The Sacrificial System

Leviticus chapters 1–5 describe five types of offerings that formed the foundation of Israel’s worship life. Think of each offering as a different way of drawing near to God—each one teaches something about the nature of sin, gratitude, and restoration.

Chapter	Offering	What Was Offered	Purpose	Required?
Lev 1	Burnt Offering	Entire animal burned	Confession of sin, repentance	Voluntary
Lev 2	Grain Offering	Breads and oil	Petition, remembrance	Voluntary
Lev 3	Peace Offering	Any animal without defect, breads	Thanksgiving, communion with God	Voluntary
Lev 4	Sin Offering	Bull, goat, dove, or pigeon	Atonement for sin, cleansing	Mandatory
Lev 5	Trespass Offering	Ram	Making restitution	Mandatory

Notice the pattern: the two mandatory offerings (Sin and Trespass) deal with what God does for us—forgiving and cleansing us. The three voluntary offerings (Burnt, Grain, and Peace) reflect what we do in response—confessing, petitioning, and giving thanks. In Christ, the mandatory work is done; we are forgiven and our debt is paid. But we are still called to lives of repentance, prayer, and praise.

5. The Seven Holy Festivals

In addition to the daily sacrifices, God established seven annual festivals (sometimes called “high holy days”). Each festival used various combinations of the five sacrifices and marked key moments in Israel’s story and agricultural life. Three of these—Passover, the Feast of Weeks (Pentecost), and the Feast of Tabernacles—were “pilgrim feasts” requiring all adult males to travel to the sanctuary (Deuteronomy 16:16).

Festival	Significance	Timing
1. Passover (Pesach)	Celebrated the angel passing over Hebrew households in Egypt	March/April
2. Feast of Unleavened Bread	Commemorated the first 7 days of the Exodus	7 days after Passover
3. Feast of Weeks (Pentecost)	Marked the end of harvest and offering of first fruits	50 days after Passover
4. Feast of Trumpets	Blowing of the shofar to call people to prepare for the Day of Atonement	September
5. Day of Atonement (Yom Kippur)	Most solemn day: the High Priest atoned for all the sins of the people	September

6. Feast of Tabernacles (Sukkot)	Celebrated the fall harvest and remembered 40 years in the wilderness	5 days after Yom Kippur (7 days)
7. Feast of the Last Great Day	Marked the conclusion of the festival year	Day after Tabernacles ends

Two Seasons of Worship

Though there are seven High Holy Days, they divide naturally into two distinct seasons. Understanding this distinction is important because these two seasons form the backbone of Israel's annual worship rhythm—and, as we'll see in a moment, this same pattern echoes in the life of the church today.

The Passover Season	The Day of Atonement Season
1. Passover 2. Feast of Unleavened Bread 3. Feast of Weeks (Pentecost)	4. Feast of Trumpets 5. Day of Atonement 6. Feast of Tabernacles 7. Feast of the Last Great Day

5b. The Religious Cycle: A Pattern for Worship

The festivals were only one layer of a much richer rhythm of worship that God built into the daily, weekly, monthly, and yearly life of his people. When you step back and look at the full pattern, something remarkable emerges—this is not just an ancient system. It is the same rhythm that shapes faithful Christian life today.

Rhythm	Israel's Practice	The Christian Practice
Daily	Morning burnt offering and twilight burnt offering (Exodus 29:38–42, Numbers 28:3–8, Leviticus 6:8–13). <i>Key command: Do not let the fire go out!</i>	Reading God's Word and praying, morning and evening—so that we do not let the fire go out.
Weekly	Sabbath offerings: the Showbread (12 loaves, Leviticus 24:5–9) plus burnt and grain offerings (Numbers 28:9–10).	Attending church on Sunday and worshipping with the gathered community.
Monthly	New Moon sacrifices: additional burnt offerings and grain offerings (Numbers 28:11–15).	Celebrating Communion together—eating the Showbread—and remembering Christ's sacrifice.

Yearly	The 7 High Holy Days, built around the Passover Season and the Day of Atonement Season.	Observing two seasons: Advent/Christmas and Lent/Easter. (Note: the traditional church calendar begins not in January, but with Advent.)
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At first glance, the worship requirements in Leviticus can feel overwhelming—daily offerings, weekly Sabbath rituals, monthly sacrifices, yearly festivals. But step back and you realize: this is exactly what we Christians already do. The rhythms God established for Israel are the same rhythms that shape a faithful Christian life.

Daily time in the Word and prayer, **weekly** gathered worship, **monthly** communion, and **yearly** seasons that retell the story of God's salvation—from Advent through Easter. The pattern is not burdensome; it is life-giving. It keeps the fire burning.

6. Proper Relationship with Creation

Leviticus includes laws about dietary practices, how to treat animals, the land, and even trees during wartime. These laws teach that creation matters to God and that his people should steward the natural world with care and respect. Even the land itself is given a Sabbath rest (Leviticus 25).

7. The Priesthood

God's desire is to dwell with his people, and the priesthood makes that possible. Leviticus establishes a system of representation: one nation (Israel) represents all nations before God, one tribe (Levi) represents the nation, and one person (the High Priest) represents the tribe. This narrowing funnel of representation points directly to Jesus, who is our ultimate High Priest—the one who represents all of humanity before God.

8. The Law (Covenant Stipulations)

The word "law" can feel heavy, but in the context of Leviticus, the law is the practical outworking of the covenant. Remember the structure of an ancient covenant: it has a preamble, a prologue, stipulations, sanctions, witnesses, and documentation. The law is the stipulations—the part that says, "Here is how we live together."

Why Was the Law Given?

The law serves four purposes:

1. **To teach Israel how to live in right relationship with God.** The law makes it possible for a holy God to dwell in the midst of His people.

2. **To craft a holy nation.** Israel was meant to be a light and blessing to the other nations—a radically different community that demonstrated God's justice.
3. **To reveal the knowledge of sin.** Paul writes in Romans 3:20, "Through the law comes knowledge of sin." The law cannot save, but it can show us where we fall short—and that is a gift, because in Christ there is forgiveness.
4. **To point to the Messiah.** Jesus said, "I have not come to abolish the Law but to fulfill it" (Matthew 5:17). The law describes God's character—so when God walks among us, we may recognize Him.

How the Law Was Revolutionary

The law completely transformed humanity's relationship to money, sex, and power. These were not minor adjustments—they were a radical reimagining of community life:

- Land was owned by the people, not the king. The priestly class could not own land, preventing them from exploiting the population.
- Daughters could be heirs—an astonishing provision in the ancient world.
- Jubilee meant debts were forgiven and prisoners freed every fifty years. No permanent underclass.
- Strangers and foreigners had the same legal rights—they were to be treated with dignity.
- Cities of Refuge were established to end cycles of retaliatory violence.
- Sabbath rest applied even to the land—creation itself was given dignity.

The law is beautiful. It is good. It reveals God's heart. Far from being a burden, it was a gift that showed Israel—and through Israel, the world—what it looks like to live justly and lovingly.

Types of Law (A Practical Guide)

There are 613 laws in the Pentateuch. That may sound like a lot, but it's fewer than most modern tax codes. Understanding how these laws work will help you read them with much less confusion.

Apodictic Law (Unconditional)

These are universal commands with no conditions attached. "You shall have no other gods before me" applies to everyone, always. The Ten Commandments are the prime example. No exceptions, no qualifiers.

Casuistic Law (Conditional / Case Law)

These are "if/then" laws. "If your ox gores someone, then here's what you do." If you don't own an ox, this law doesn't apply to you. When you encounter a law in Leviticus that seems oddly specific, it's probably casuistic.

Paradigmatic Law

This is the key that unlocks so much of the Old Testament legal code. **The law is paradigmatic, not exhaustive.** Unlike modern Western legal systems where a situation without a specific law means no violation, the Israelite system provides patterns that wise judges could apply to new situations. For example, Exodus 21:33 describes what happens if an ox falls into an uncovered pit. What if it's a sheep? A goat? A judge would extrapolate the principle to any animal—because the law sets a paradigm, not a comprehensive rulebook.

This is why 613 laws were actually sufficient. A wise, honest, and prayerful judge could memorize them and apply the underlying principles to a huge range of situations.

The Hierarchy of Law

When Jesus was asked, “What is the greatest commandment?” His answer revealed a hierarchy built right into the structure of the law:

Level	Command	Encompasses
Top	“Love God with your whole heart” (Deut 6:5)	Commandments 1–4: No other gods, no idols, don’t misuse God’s name, honor the Sabbath
Second	“Love your neighbor as yourself” (Lev 19:18)	Commandments 5–10: Honor parents, don’t murder, don’t commit adultery, don’t steal, don’t lie, don’t covet
Foundation	The 10 Commandments	All 601 remaining laws flow from and illustrate these core commands

This same hierarchy carries directly into the New Testament. The law under the New Covenant is the same two commands: love God, love one another.

9. Blessings and Curses

Every covenant has sanctions—consequences for keeping or breaking it. Leviticus (along with Deuteronomy 27–28) spells out both blessings for obedience and curses for disobedience. This is not God being harsh; it is the natural consequence of living in or out of alignment with the Creator of the universe.

10. The Chiastic Structure

Before diving into Leviticus’s structure, you need to know about an ancient writing technique called a chiasm (or chiastic structure). A chiasm arranges ideas in a mirror pattern—like A-B-C-B’-A’—where the most important point sits at the center, the “hinge.” Once you learn to recognize chiastic patterns, it opens up the Bible in remarkable ways.

A simple example: "I was lost — By the grace of God — I am found." The turning point—the grace of God—is the hinge at the center.

Leviticus at the Heart of the Pentateuch

The five books of Moses themselves form a chiasm:

	Book	Role
A	Genesis	Prologue — the story begins
B	Exodus	Leaving Egypt + Building the Tabernacle
C	Leviticus	The Tabernacle Service — THE CENTER
B'	Numbers	Dedicating the Tabernacle + Preparing for Canaan
A'	Deuteronomy	Epilogue — covenant renewal before entry

Leviticus is the hinge. The book everyone skips is actually the centerpiece of the whole Torah.

The Chiastic Structure of Leviticus

Within Leviticus itself, the same pattern holds:

	Section	Chapters
A	Offerings	Chapters 1–7
B	Priestly ordination; fall and fire punishment	Chapters 8–10
C	Laws of uncleanness (defilement of the Sanctuary)	Chapters 11–15
D	THE DAY OF ATONEMENT	Chapter 16
C'	Laws of society (defilement of the Land)	Chapters 17–20
B'	Priestly regulations; fall and stone punishment	Chapters 21–24
A'	Jubilee and things consecrated	Chapters 25–27

The heart of Leviticus is Chapter 16—the Day of Atonement. And the heart of the Day of Atonement is the sacrifice of the lamb. This is the center of the center of the center of the Torah.

The Day of Atonement: The Heart of It All

Leviticus 16 is the most important chapter in the book. It describes the annual Day of Atonement (Yom Kippur), the most solemn day of the year, when the High Priest entered the Most Holy Place to make atonement for the sins of the entire nation.

The Two Goats

One of the most striking details is the two goats. Lots are cast: one goat is sacrificed for the Lord, and the other—called the scapegoat—is sent into the wilderness, bearing the sins of the people. The Hebrew word is Azazel, which may mean “the strong one against God” or simply “a sending away.” The scapegoat ritual powerfully illustrates two dimensions of sin and salvation:

1. **Sins we commit** (for which we stand condemned)—addressed by the sacrifice. Salvation as forgiveness.
2. **Sin as bondage** (the weight and defilement we carry)—addressed by the scapegoat carrying it away. Salvation as freedom.

Leviticus 16 and the Story of Jesus

Leviticus 16 is itself a chiasmic structure—and its pattern maps remarkably onto the Passion of Christ:

Leviticus 16	The Passion of Christ
A — Ordinance about entering the sanctuary	Jesus with disciples in the upper room
B — Entering the sanctuary (clothing, offerings)	Jesus in the Garden of Gethsemane
C — Two goats for sin offering	Jesus taken (the Lamb led to slaughter)
D — Purification of the mercy seat	Jesus beaten (sprinkled with blood)
E — THE ATONEMENT IS MADE	JESUS CRUCIFIED
D' — Purification of the altar	Jesus dies (the place of death)
C' — Scapegoat sent into the wilderness	Jesus placed in the grave (death defeated)
B' — Exiting the sanctuary	Jesus rises from the Garden Tomb
A' — Ordinance about the Day of Atonement	Jesus with disciples: “Do this in remembrance of me”

The same drama that unfolds in Leviticus 16 is the drama of the cross. This ancient ritual was always pointing forward to what Christ would accomplish.

Leviticus and the New Testament

Is There Law Under the New Covenant?

The New Testament gives the same hierarchy of law. We are told to love the Lord and to love one another. The specific ceremonial and sacrificial laws were fulfilled in Christ—the temple is gone, the High Priest system is complete—but the heart of the law remains unchanged. As Paul writes, “Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow-man has fulfilled the law” (Romans 13:8).

The Right Order of Loves

The early church father Augustine offered a profound insight that captures the spirit of Leviticus's vision:

“But living a just and holy life requires one to be capable of an objective and impartial evaluation of things: to love things, that is to say, in the right order, so that you do not love what is not to be loved, or fail to love what is to be loved, or have a greater love for what should be loved less, or an equal love for things that should be loved less or more, or a lesser or greater love for things that should be loved equally.”

— Augustine, *On Christian Doctrine*, I.27–28

This is the vision of Leviticus distilled: a life ordered by love—love of God first, love of neighbor second, and every other love arranged rightly beneath them.

Tips for Reading Leviticus

1. **Don't skip it.** You're reading the heart of the Torah. Push through the unfamiliar parts.
2. **Ask “What does this reveal about God?”** Every law, offering, and ritual tells you something about God's character.
3. **Look for the paradigm.** When a law seems oddly specific, ask what principle it teaches that applies more broadly.
4. **Watch for the chiasm.** Notice the mirror structure. When you find the center, you've found the point.
5. **Ask “How does this point to Jesus?”** The sacrificial system, the priesthood, the Day of Atonement—all of it finds its fulfillment in Christ.
6. **Appreciate the beauty.** The law is not a burden to be endured. It is a gift that shows God's people what justice, love, and holiness look like in everyday life.

Chapter-by-Chapter Reading Guide

Below is a breakdown of Leviticus organized into seven reading sections. Each section groups related chapters together to help you see the bigger picture as you read.



Reading 1: Leviticus 1–4 — Drawing Near to God

These opening chapters introduce the sacrificial system—the primary way Israel maintained its relationship with God. Each offering teaches something about the nature of sin, devotion, and the cost of reconciliation.

- **Chapter 1 — The Burnt Offering.** A voluntary offering where the entire animal is consumed by fire on the altar. It represents complete dedication to God and is used for confession of sin and repentance. The worshiper lays a hand on the animal's head, symbolically identifying with it.
- **Chapter 2 — The Grain Offering.** A voluntary offering of bread, flour, and oil. A portion is burned as a “memorial” on the altar, and the rest goes to the priests. This offering expresses petition and gratitude—bringing the everyday substance of life before God.
- **Chapter 3 — The Peace Offering.** A voluntary offering of any animal without defect, used for thanksgiving and fellowship with God. The fatty portions are burned, choice parts go to the priest, and the rest is returned to the worshiper to eat—making this a communal meal of celebration.
- **Chapter 4 — The Sin Offering.** A mandatory offering for unintentional sins. The type of animal depends on the person's status and economic ability (bull, goat, dove, or pigeon). This offering provides atonement and cleansing—God's gracious provision for dealing with sin.

Key Takeaway: God provides multiple pathways for his people to draw near to him. Worship is costly, specific, and relational—not casual.



Reading 2: Leviticus 5–8 — Restitution and the Priesthood

This section completes the sacrificial instructions and then shifts to the ordination of Aaron and his sons as priests—the people who will carry out these offerings on behalf of the nation.

- **Chapter 5 — The Trespass (Guilt) Offering.** A mandatory offering involving a ram, required when someone has wronged another person or God. It emphasizes

restitution—making things right. The offender must pay back what was taken plus an additional fifth of its value.

- **Chapters 6–7 — Instructions for the Priests.** These chapters revisit all five offerings but from the priest's perspective—how to handle the altar fire, what portions belong to the priests, and how to maintain the holiness of the offerings. These are the “behind the scenes” instructions.
- **Chapter 8 — The Ordination of Aaron and His Sons.** Moses consecrates Aaron as High Priest and his sons as priests through a detailed ceremony involving washing, special garments, anointing oil, and multiple sacrifices. This seven-day ceremony sets them apart for their sacred role as mediators between God and the people.

Key Takeaway: Sin requires restitution, not just confession. And serving God in leadership requires consecration—being set apart and prepared.



Reading 3: Leviticus 9–12 — Glory, Tragedy, and Purity

This dramatic section shows both the beauty and the danger of God's holiness. It moves from the glorious inauguration of the tabernacle worship to a sobering act of judgment, and then into the laws of purity.

- **Chapter 9 — The First Sacrifices.** Aaron performs his first official sacrifices, and God's glory appears to all the people. Fire comes from the Lord and consumes the offering. The people shout for joy and fall on their faces. This is the moment everything has been building toward—God dwelling among his people.
- **Chapter 10 — Nadab and Abihu.** Immediately after this high point, Aaron's sons Nadab and Abihu offer “unauthorized fire” before the Lord, and fire from God consumes them. This tragic event underscores that holiness is not something to approach carelessly. God says, “Among those who are near me I will be sanctified” (10:3).
- **Chapters 11–12 — Clean and Unclean.** These chapters introduce the dietary laws (which animals may and may not be eaten) and the laws concerning childbirth and purification. These categories of clean and unclean helped Israel develop a daily awareness of holiness—distinguishing between what is set apart and what is common.

Key Takeaway: God's presence is both wonderful and weighty. Approaching him requires reverence, and holiness touches every area of daily life.



Reading 4: Leviticus 13–15 — Dealing with Impurity

These chapters may feel technical, but they carry an important theological message: sin and impurity spread, and they must be addressed to protect the community and maintain God's dwelling among his people.

- **Chapters 13–14 — Skin Diseases and Contamination.** Often translated “leprosy,” these chapters cover a range of skin conditions as well as mold or contamination in clothing and houses. The priest serves as both a spiritual and public health official, examining, isolating, and eventually declaring someone clean or unclean. Chapter 14 describes the purification rituals for restoration.
- **Chapter 15 — Bodily Discharges.** This chapter addresses various bodily discharges that render a person ceremonially unclean. While these laws may seem strange to modern readers, they serve a purpose: they teach that impurity is a reality that must be dealt with, and that restoration always involves both time and ritual cleansing.

Key Takeaway: Impurity is not primarily about sin—it's about anything that is incompatible with God's holy presence. And God always provides a path back to cleanness.



Reading 5: Leviticus 16–19 — The Heart of the Book

This is the most important section of Leviticus. It begins with the Day of Atonement—the center of the entire book's chiasmic structure—and moves into what scholars call the “Holiness Code,” God's vision for a just and holy community.

- **Chapter 16 — The Day of Atonement (Yom Kippur).** The climax of Israel's worship calendar. Once a year, the High Priest enters the Most Holy Place to make atonement for the sins of the entire nation. Two goats are chosen: one is sacrificed as a sin offering to the Lord, and the other (the “scapegoat,” sent to Azazel) carries the sins of the people into the wilderness. This chapter powerfully foreshadows the work of Christ, who both bore our sins and carried them away.
- **Chapter 17 — The Centrality of Blood.** This chapter forbids eating blood and emphasizes that “the life of the flesh is in the blood” (17:11). Blood is sacred because it is the means of atonement.
- **Chapter 18 — Sexual Ethics.** God establishes boundaries around sexual relationships, prohibiting practices common among the surrounding nations. These laws protect the family and the community.
- **Chapter 19 — The Holiness Code.** One of the richest chapters in the entire Bible. It contains laws about caring for the poor, dealing honestly in business, respecting the

elderly, treating foreigners with kindness, and the command that Jesus would later call the second greatest commandment: “You shall love your neighbor as yourself” (19:18).

Key Takeaway: The Day of Atonement reveals the lengths to which God will go to dwell with his people despite their sin. And the Holiness Code shows that true holiness is lived out in how we treat other people.



Reading 6: Leviticus 20–23 — Consequences, Priesthood, and Festivals

This section mirrors earlier themes from the opposite side of the chiasm. It addresses the consequences of breaking God’s laws, the standards for priests, and the rhythm of Israel’s worship calendar.

- **Chapter 20 — Penalties for Violations.** This chapter assigns specific penalties to the violations described in chapters 18–19. The severity of the penalties underscores how seriously God takes the holiness of the community. Israel is to be distinct from the surrounding nations.
- **Chapter 21 — Standards for Priests.** Priests are held to a higher standard of ceremonial purity because they serve in God’s presence and handle the holy offerings. These additional requirements reflect the seriousness of their representative role.
- **Chapter 22 — Holy Offerings.** Instructions about who may eat the sacred offerings and what qualifies as an acceptable sacrifice. Offerings must be without blemish—a principle that points forward to Christ as the unblemished Lamb of God.
- **Chapter 23 — The Appointed Festivals.** A comprehensive calendar of all seven annual festivals: Passover, Unleavened Bread, Firstfruits, the Feast of Weeks (Pentecost), the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. These festivals give rhythm and structure to Israel’s worship life throughout the year.

Key Takeaway: God’s people are called to live distinctly, and their leaders are held to a high standard. The festival calendar weaves worship into the fabric of everyday life.



Reading 7: Leviticus 24–27 — Holiness in Practice and Promise

The final section of Leviticus addresses the daily maintenance of the tabernacle, a dramatic narrative of blasphemy and justice, the revolutionary concept of Jubilee, and the blessings and curses that seal the covenant.

- **Chapter 24 — The Lamp, the Bread, and the Blasphemer.** This chapter begins with instructions for the lamp and the bread of the Presence inside the tabernacle, then tells the story of a man who blasphemes God's name and is stoned. The principle of equal justice is stated: the same law applies to the native-born and the foreigner alike.
- **Chapter 25 — Sabbath Year and Jubilee.** One of the most radical chapters in Scripture. Every seventh year, the land rests. Every fiftieth year (the Year of Jubilee), debts are forgiven, slaves are freed, and land returns to its original owners. This system prevents permanent poverty and concentration of wealth—a complete transformation of money, sex, and power.
- **Chapter 26 — Blessings and Curses.** The covenant sanctions. Obedience brings God's blessing—abundance, peace, and his presence. Disobedience brings escalating consequences. But even here, God promises that if the people repent, he will remember his covenant. Grace gets the last word.
- **Chapter 27 — Vows and Dedications.** The final chapter addresses how to handle special vows and things dedicated to the Lord. It's a practical conclusion about honoring our commitments to God.

Key Takeaway: God's vision for his people is not just spiritual—it is economic, social, and restorative. Jubilee reveals a God who is committed to freedom, justice, and new beginnings.



A Final Word

Leviticus is not just an ancient book of rules. It is the beating heart of the Pentateuch—the place where heaven meets earth, where a holy God makes a way to dwell among his imperfect people. Every sacrifice, every festival, every law points forward to Jesus, the ultimate High Priest who entered the true Most Holy Place once for all, offering not the blood of goats and bulls but his own blood for the atonement of the world (Hebrews 9:11–12).

As you read Leviticus, look for the patterns. Notice how seriously God takes holiness—and how generously he provides a way back when his people fall short. Let the law teach you about the character of God, and let the sacrificial system fill you with gratitude for the finished work of Christ.

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”

— Jesus, in Matthew 5:17