

Benefits of Leviticus

“And Jehovah called unto Moses, and spake unto him out of the tent of meeting, saying, Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, even of the herd and of the flock” (Leviticus 1:1-2).

As was noted, the book of Genesis was one of beginnings, and the book of Exodus one of departure. The book of Leviticus was written to Israel as they resided at the foot of Mount Sinai, and dealt with the obligations of the Levites regarding the religious, ethical, moral, legal, and ritual instructions: eighty-six percent (832 verses) consists of the very words of God, directly quoted.

One of the key phrases of the book of Leviticus is contained in Jehovah’s requirements concerning sacrifices, and offerings, saying, “Speak unto the children of Israel, and say unto them, When any man of you offereth an oblation unto Jehovah, ye shall offer your oblation of the cattle, even of the herd and of the flock. If his oblation be a burnt-offering of the herd, he shall offer it a male without blemish: he shall offer it at the door of the tent of meeting, that he may be accepted before Jehovah. And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him” (Leviticus 1:2-4). You will note the phrases, “that he may be accepted before Jehovah,” and “it shall be accepted for him to make atonement for him.” In short, the priest would make a sin offering that would affect atonement, a purging away, or accomplish the act of reconciliation between the sinner and Jehovah. Jehovah said, “When any man of you offereth an oblation unto Jehovah...it shall be accepted for him to make atonement for him.”

In Israel’s economy, sacrifices were made on a daily basis for the sins of the priest and the people. There was a sacrifice made every morning, and every evening. And on the Day of Atonement, the high priest would enter the holy of holies once in a year and offer offerings for the priest and his family, the children of Israel as a nation, and for the tabernacle and all of its components.

Jehovah provided a means by which a man could stand reconciled before Him, and ultimately, “that he might himself be just, and a justifier of him that hath faith in Jesus” (Romans 3:26).

The book of Leviticus may not be the easiest read in all the Bible, but doing so will help the reader to obtain a better understanding of man’s sinfulness, and Jehovah’s efforts to provide mankind with hope, for, say the scriptures, “And

according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission” (Hebrews 9:22).

“For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation” (Romans 5:6-11). Ross Triplett, Sr.