

A holy God who has moved into the camp opens a way for unholy people to come near through blood, fire, and a mediating priesthood.

MACRO POSITION

The first Restoration protocol stage of the Pentateuch. The Sinai encampment that began at Exodus 19 continues unbroken; the people have not moved a step. What has changed is the geometry of the camp. The Tent of Meeting now stands at the center, the glory has filled it, and Moses cannot enter (Ex 40:34-35). Leviticus opens with the LORD's first word from inside that Tent — "And the LORD called" (Lev 1:1) — and this Panorama covers the full access protocol that follows: five offerings, the consecration of the priesthood, the laws of clean and unclean, and the Day of Atonement.

COLOR-CODED OUTLINE BAR

Read left to right as the section unfolds

Lev 1-3 Sweet-Savor Offerings	Lev 4-5 Sin & Trespass	Lev 6-7 Priest's Manual	Lev 8 Priests Ordained	Lev 9 Glory at the Altar	Lev 10 Strange Fire	Lev 11-12 Clean & Unclean	Lev 13-14 Leprosy & Cleansing	Lev 15 Bodily Discharges	Lev 16 Day of Atonement
CRIMSON	EMBER	GOLD	WHITE	CLOUD	EMBER	STONE	STONE	STONE	CRIMSON

STRUCTURAL FLOW

How the section moves

- Five offerings revealed — three sweet-savor, two for sin (1:1 – 5:13)
- Trespass offering and the priest's handling manual (5:14 – 7:38)
- Aaron and his sons ordained; priesthood installed (8:1 – 9:24)
- Nadab and Abihu — strange fire judged at the altar (10:1-20)
- Laws of clean and unclean; childbirth, skin, garments, houses, discharges (11:1 – 15:33)
- Day of Atonement — once-a-year cleansing of priest, people, sanctuary (16:1-34)

THEMATIC SHIFTS

Where the text changes mode

Tent Closed to Tent Opened

Exodus 40 ended with Moses outside; Leviticus 1 opens with the LORD calling him in. Access begins where Exodus stopped.

Free Gift to Required Cleansing

The sweet-savor offerings are voluntary worship; the sin and trespass offerings are mandatory repair.

Daily to Annual

Chapters 1-15 address cases as they arise; chapter 16 sweeps the whole camp at once.

Priestly Glory to Priestly Failure

Lev 9 ends with fire from heaven consuming the offering; Lev 10 opens with fire from heaven consuming the priests.

LITERARY DIVISIONS

UNIT	GENRE	MARKER
1:1 – 6:7	Five offerings (lay)	"If any man bring an offering"
6:8 – 7:38	Five offerings (priest)	"This is the law of..."
8:1 – 10:20	Ordination narrative	Eighth-day fire and judgment
11:1 – 15:33	Purity code	Clean / unclean refrain
16:1-34	Day of Atonement	"Once in the year"

CFADD MINISTRY LAYER

Doctrine · Family · Kingdom · Culture · Prayer · Rebuilder

DOCTRINE IN THE TEXT

Atonement is God's idea, not man's. The system is initiated by the LORD calling from the Tent (1:1), not by Israel devising a way up.

FAMILY PRINCIPLE

Households participate by bringing their own offerings (1:2); access is personal but practiced in family rhythm.

KINGDOM PRINCIPLE

A holy King requires a holy court; the throne room of the camp is governed by blood, not by sentiment.

CULTURAL APPLICATION

Any worship that ignores the altar before the throne offers strange fire and invites loss.

PRAYER DECLARATION

"Lord, cleanse my household at the brazen altar before You usher us into the holy place; let no strange fire enter where Your name is named."

REBUILDER'S CHARGE

Restore the altar before you restore the assembly; access protocols precede assembly programs.

CHRISTWARD TRAJECTORY

Every offering in Leviticus 1-7 is a category Christ fulfills: the burnt offering wholly given (Eph 5:2), the meal offering of sinless humanity, the peace offering that reconciles, the sin offering made sin for us (2 Cor 5:21), and the trespass offering that pays restitution. Aaron's ordination anticipates the greater High Priest (Heb 7:23-28). The Day of Atonement — one priest, one day, one blood, two goats — is the architectural shadow of the cross and the empty tomb, fulfilled at Calvary which "obtained eternal redemption for us" (Heb 9:12).

LEGEND

 Covenant	 Kingdom / Dominion	 Christ / Redemption	 Family / Household	 Place / Land
 Time / Generation	 Consequence	 Conflict / Warfare	 Prayer / Worship	 Providence

A people brought near by blood are taught how to walk — so that the holiness of God shapes the ordinary hours of the covenant household.

MACRO POSITION

The Restoration rhythm of the Sinai block. The camp is still at the foot of the mountain; the Tent still stands at the center. What changes in chapter 17 is the radius of obedience: the same holiness that governed the altar now governs the table, the bedroom, the field, and the calendar. Traditionally called the Holiness Code, this block extends sanctification outward from the priestly courts into the everyday hours of the covenant household, preparing the people for the march that will begin at Numbers 10.

COLOR-CODED OUTLINE BAR

Read left to right as the section unfolds

Lev 17 Blood Is Life	Lev 18 Sexual Holiness	Lev 19 Neighbor Love	Lev 20 Penalties	Lev 21-22 Priests Holy	Lev 23 Feast Calendar	Lev 24 Lamp & Bread	Lev 25:1-7 Sabbath Year	Lev 25:8+ Jubilee	Lev 26 Blessings & Curses	Lev 27 Vows & Tithes
CRIMSON	OLIVE	OLIVE	IRON	WHITE	SLATE	GOLD	SLATE	SLATE	NAVY	GOLD

STRUCTURAL FLOW

How the section moves

- 1 Blood — life is in it; worship must be brought to one altar (17:1-16)
- 2 Sexual holiness; the abominations of Canaan named (18:1-30)
- 3 "Love thy neighbour as thyself" — applied holiness (19:1 - 20:27)
- 4 Holiness intensified for the priestly household (21:1 - 22:33)
- 5 Seven appointed feasts — Israel's covenant calendar (23:1-44)
- 6 Sabbath Year and Jubilee — the catechized economy (24:1 - 25:55)
- 7 Covenant blessings, curses, and the protocol of vows (26:1 - 27:34)

THEMATIC SHIFTS

Where the text changes mode

Altar Out to Life In

The blood poured at the altar in Panorama 10 now governs the kitchen, the bed, the field, and the calendar.

Command to Imitation

"Ye shall not" of chapter 18 becomes "Ye shall be holy; for I the LORD your God am holy" of 19:2.

Sabbath to Jubilee

The rhythm of rest expands from day to year to fiftieth-year reset; the economy itself is catechized.

If Ye Walk to But If Ye Will Not

Chapter 26 splits the future into two roads with surgical symmetry; covenant blessing and discipline in one breath.

LITERARY DIVISIONS

UNIT	GENRE	MARKER
17:1-16	Blood and altar law	"What man soever..."
18:1 - 20:27	Moral holiness	"I am the LORD your God"
21:1 - 22:33	Priestly holiness	"Speak unto Aaron..."
23:1 - 25:55	Time and economy	Feast / Sabbath / Jubilee
26:1-46	Covenant sanctions	"If ye walk... But if ye will not"
27:1-34	Vows and valuations	"A singular vow"

CFADD MINISTRY LAYER

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DOCTRINE IN THE TEXT

Holiness is positive, not merely defensive. "Ye shall be holy; for I the LORD your God am holy" (19:2) is the spine of the entire code.

FAMILY PRINCIPLE

The bedroom, the boundary line, and the wage are pastoral matters; chs. 18-19 refuse to separate sanctuary from household.

KINGDOM PRINCIPLE

A covenant kingdom keeps a covenant calendar; what a people celebrate is what a people become.

CULTURAL APPLICATION

Where the jubilee is forgotten, debt becomes inheritance and the poor become permanent; reset is built into the design.

PRAYER DECLARATION

"Lord, sanctify our hours as You have sanctified our access; teach my household to walk in the holiness You have already credited to us."

REBUILDER'S CHARGE

Rebuild the calendar before you rebuild the program; the feasts shape the people more than the sermons do.

CHRISTWARD TRAJECTORY

The seven feasts of Leviticus 23 are the prophetic calendar of redemption: Passover, Unleavened Bread, Firstfruits, and Pentecost are fulfilled at Christ's first coming (1 Cor 5:7; 15:20-23; Acts 2); Trumpets, Day of Atonement, and Tabernacles anticipate His return (1 Thess 4:16; Zech 12:10; Zech 14:16). The Jubilee of chapter 25 — release, return, restoration — is the very text Jesus opens at Nazareth to announce His ministry (Luke 4:18-19). The holiness Leviticus prescribes becomes the holiness the Spirit produces (Rom 8:3-4).

LEGEND

- Covenant
- Kingdom / Dominion
- Christ / Redemption
- Family / Household
- Place / Land
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- Prayer / Worship
- Providence