

LEVITICUS

The study of Leviticus is often forsaken because it is deemed unnecessary in the light of the coming of Christ, yet it will greatly enrich your Christian life.

Leviticus will help you to know God in his holiness and therefore give you the desire not to trifle with sin but to hunger for that holiness in your own life. It will also cause you to love Jesus more deeply for the sacrificial work he has done for you and to love your neighbour likewise.

It IS worth studying Leviticus!

ATONE

Bible Studies on Leviticus



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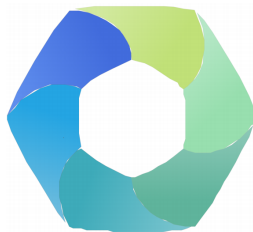


?SfXdXQec ecSR d_ PS dWS nbc d P__Z _T dWS 4XP[S cdeRXSR Pi =S
QWX[RbS^ X^ dWS ci^NV_VeS]
G_RNi` Xd Xc [NbVS[i ^SV[SQdSR]
3^^eN[4XP[S bSNRX^V `[N^c cd_` Nd ?SfXdXQec` _b cZX` Xd]
GWS XcceSc _T cNQbXnQS` `bXScdW__R` Q[SN^^Sc N^R W_[X^Sc
cSS] XbbS[SfN^d X^ dWS [XVWd _T 5WbXcdlc g_bZ T_b ec]
JS gN^d d_ bScQeS ?SfXdXQec Tb_] dWNd gNi _T dWX^ZX^V]
JS gN^d d_ cSS Xd Nc T_QeccSR _^ =Scec N^R bS[SfN^d d_ dWS 5Wb

JN^d i_e d_ ZSS` S^Q_ ebNVX^V i_eb Vb_e` d_ cSS Xd Nc `Nbd _T
5WbXcdXN^ FQbX` debS N^R Nc 9_Rlc J_bR d_ ec]
G_ WS[` i_e Q_]S d_ dWxc `[NQS i_ebcS[T` < gN^d d_ gNdQW dWS fX
N^R bSNR dWS NbdXQ[S X^ dWS nbc d cdeRi]]]]

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- Study 1 -
Introducing Leviticus

1

WATCH THE VIDEO

If you are able to, please watch this excellent summary of the book of Leviticus: <http://tiny.cc/leviticus>

2

READ THE ARTICLE

4 Things That Happen When You Study Leviticus

(by Jay Sklar from: <http://www.thegospelcoalition.org/article/four-things-happen-when-study-leviticus-ten-years>)

What happens when you study Leviticus for more than 10 years? I know the types of answers many people would provide: “You get to know your psycho-therapist really well.” “People stop inviting you to dinner parties.” Or perhaps the most common: “Is this a serious question? Who in the world would do this?”

I did. And it changed my life in ways far different from those just named. In my experience, at least four profound things happen when this book begins to seep into your soul.

1. You hunger for God’s holiness more frequently.

I once taught a semester-long seminary class on Leviticus. (Yes, people actually did sign up.) One of the last assignments of the class was to follow as many of the laws of Leviticus as possible for an entire week. This is of course something many Jews do regularly even today, but for Gentile seminary students—most of whom had never thought twice about having bacon with their eggs—this was a daunting task.

During that week, the students had to keep a journal of their experience and turn it in to me. There were understandable frustrations. One student noted, “Leviticus 19:19 says not to wear clothing woven of two kinds of material. That wipes out my entire wardrobe with the exception of a pair of polyester track pants. This is going to be a long week.” Others made similar observations.

But by far, the most common theme of the journals went something like this: “Every day, I found myself focused on thinking about ritual purity and impurity. Partway through the week, I realized that I was thinking about these things *all day long* and *in every aspect of my life*, and that’s when it hit me: God cares a lot about our purity and holiness. Not just from a ritual perspective, but also from a moral perspective. *All day long* and *in every aspect of life*, the Lord wants me to pursue purity in my heart, in my life, in my actions. He wants me to reflect his holiness in all that I do. I have been treating holiness way too lightly! O Lord, help me to be holy!” That’s the kind of prayer you begin to pray when you soak in Leviticus.

2. You fear God more greatly.

Leviticus 10 begins by telling the story of Nadab and Abihu. It’s a story my Hebrew students translated last semester. And it affected them deeply.

Nadab and Abihu were priests. This meant they had special duties in terms of leading God’s people in worship. My students resonated because many of them are preparing to be pastors and will also have special duties in leading God’s people in worship. As the story begins, Nadab and Abihu bring an offering the Lord had not commanded (10:1). The larger context shows that they tried to barge into the Most Holy Place—the throne room of the Lord—without being invited. If barging into the throne room of an earthly king was a severe breach of royal protocol and a tremendous sign of disrespect (cf. Esther 4:11), barging into the throne room of the King of heaven was unbelievably blasphemous.

The Lord guards his honour by sending out fire to consume the blasphemous priests (Lev. 10:2) and then gives this warning: “Amongst those who approach me, I will show myself holy; in the sight of all the people, I will display my glory” (Lev. 10:3). In short, the Lord is telling the entire priestly family, “If you do not set me apart by your actions as the God worthy of reverence, I will use your death as an opportunity to remind all the people that I am indeed the God who is to be revered above all.”

There was a moment of holy silence in class that day as this truth began to grip our hearts. It was clearer to us than ever before that we must not trifle with the Lord. And it was clearer to us than ever before that he holds those who lead his people in worship to an especially high account (cf. James 3:1). We could not help but fear him more greatly.

3. You love Jesus more deeply.

I began studying Leviticus when my wife and I moved to England so I could do a PhD in Old Testament under an evangelical scholar named Gordon Wenham. For three and a half years I was focused on what the books of Exodus to Numbers teach about sin and impurity, and what they teach about God’s solution to these things.

About two years into my studies, something new began to happen to me in church. Whenever we sang a song that mentioned sacrifice, or atonement, or the Lord ransoming us from our sin, I struggled to make it through without crying. None of these ideas was new to me; I had been going to church all my life. But Leviticus helped me to see with even greater clarity how far the Lord has gone—in his love for guilty sinners like me—to provide a way of forgiveness.

This became especially clear in a verse like Leviticus 17:11. It explains that the Lord allowed the Israelites to ransom their guilty lives from his judgment by offering the lifeblood of a perfect animal in place of their own. Significantly, the Lord emphasizes his role in providing atonement by adding an extra “I” in the verse: “And *I myself* have given [the animal’s lifeblood] to you on the altar to make atonement for your lives.” God turns the idea of sacrifice upside down! It was not just what the Israelites gave to the Lord. It was first and foremost something he gave to them, in his grace, as a means of atoning for sin and achieving the forgiveness they so desperately desired.

And it gets even better with Jesus. In the Old Testament, the Israelites still had to bring and present an atoning sacrifice to ransom their lives. In the New Testament, the offended King—in his unspeakably great love—provides the atoning sacrifice on behalf of the ones who sinned against him! Paul summarizes beautifully: “But God demonstrates his own love for us in this: while we were yet sinners, Christ died for us!” (Romans 5:8; cf. John 3:16).

And so, all these years later, I repeat Leviticus 17:11 every time I partake of communion—and I still find it hard to sing songs about sacrifice without tears of thankfulness for Jesus, the one who “gave himself up for us as a fragrant offering and sacrifice to God” (Ephesians 5:2).

4. You love your neighbour more fully.

One of the best known facts about the Bible is that it tells us to “love our neighbour as ourselves.” One of the least known facts is that this verse is first found in Leviticus 19:18. And when seen in context, it’s about a whole lot more than being nice and mowing our neighbours’ lawn when they’re sick.

If we look at the entire verse, it becomes clear that loving our neighbour involves forgiving the wrongs of others as quickly as we forgive our own: “Do not seek revenge or bear a grudge against one of your people, but love your neighbour as yourself. I am the LORD.” To love our neighbours means to extend mercy and forgiveness to those who wrong us, and to do so because we follow the Lord, the one who so richly and freely extends his mercy and forgiveness to us (Psalm 86:5; Jeremiah 3:12; Ezekiel 33:11; 1 John 1:9).

That's not all. If we look at the surrounding verses, loving our neighbour broadens to include embodying the Lord’s holy character in all of our daily interactions, from business practices (Leviticus 19:9-10, 35-36) to courts of law (vv. 15-16, 35a) to family matters (vv. 3a, 29) to proper treatment of the poor and disadvantaged (vv. 9-10, 13-14, 33-34) to social interactions in general (vv. 11-12, 17-18, 32). To put it differently: loving our neighbours is not less than telling them about the glorious gospel of Jesus (the primary way I thought of loving my neighbour as a young Christian); but it does include far much more. Pursuing reconciliation, extending mercy, seeking justice in business dealings and courts of law—all these things become opportunities to love our neighbours by showing them God’s mercy, justice, and love.

So while Leviticus emphasizes the importance of maintaining distinctions between the sacred and the non-sacred, the holy and the non-holy, it also emphasizes that everyday acts of kindness and love and mercy are incredibly sacred, incredibly holy, because they show forth the incredible kindness, love, and mercy of the One who is ultimately sacred and holy.

This is not how I grew up thinking about holiness. But it is how Leviticus thinks about it. It is how Jesus thinks about it (Luke 10:29-37). What would happen in our churches if we all began to think of holiness in these ways?

We need more Leviticus.

3

CONSIDER THE CONTEXT

1. Where are the people of God during the book of Leviticus?
See Leviticus 26:46.

@_e^d FX^NX
7fS^deN[[i c`S^R NP_ed iSNbc dWSbS]

2. Exodus 19:1-6 tells us how they arrived at Mt Sinai. What do those verses also teach us about why they were there?

4SS^ bScQeSR Pi 9_R Tb_] 7Vi`d` d_ PbX^V dWS] d_ WX]cS[T]
A_d Yecd N RXc`[Ni _T` _gSb Ped N^ Sh`bScX_^_T X^dX]NQi]
7^dSbX^V X^d_ Q_fS^N^d gXdW dWS]` gWXQW dWSi NVbSS d_ X^ _]

3. While Moses their leader was receiving the Law of God on top of Mt Sinai, what were the people doing down below? See Exodus 32:1-6.

J_bcWX`X^V N V_[RS^ QN[T N^R X^Re[VX^V X^ bSfS[bi]

4. Read Leviticus 1:1-2. What do God's actions in the opening verses show about his heart and intentions? Does this surprise you? How does it perhaps change your perception of God?

;S Q_^dX^eSc d_ RScXbS bS[NdX_^cWX` gXdW dWS]
GWXc` X^ c`XdS _T dWSXb cX^Te[^Sc]
9_R Xc Q_]XddSR d_ bS[NdX_^cWX` gXdW WXc`S_`[S]

JS NbS d_ WS]` `S_`[S cSS dWS `Sbc_^N[bS[NdX_^N[X^dS^dX_^c _T 9
;S Xc ^_ dibbN^d]

To be forgiven, someone must die for you

Leviticus 1 - 7

1. Tell the Bible's story of God's relationship with humanity beginning at Creation up to the start of Leviticus, just covering the major events.

7RS^ cX^ 3PbNWN]` 7Vi`d` 7h_Rec` FX^NX` Q_fs^N^d` V_[RS^ QN[T

2. In the light of God's Exodus rescue of the Israelites (to enter into relationship with them as His treasured people) and the Israelites' immediate rebellion seen in the building of the golden calf, what question is Leviticus answering?

:_g QN^ e^W_[i bSPS[c PS X^ bS[NdX_^cWX` gXdW N W_[i 9_Rg
JWNd gX[[Xd dNZS T_b bS[NdX_^cWX` d_ PS ScdNP[XcWSRg

3. Again, In the light of Exodus 24:7 and the events of chapters 32-34 (the golden calf), what was the significance of Exodus 25-31 and 35-40 (just glance at them)? How do they relate to Leviticus?

7h } NbS dWS `[N^c d_ PeX[R dWS dNPSb^NQ[S gXdW Xdc Teb^XdebS N
7h } NbS dWS X][S]^dNdX_^_T dWS `[N^c X^ dWS PeX[RX^V _T dWS d
9_R gNc `b_fXXRX^V N]SN^c _T T_bVXfS^Sc Sfs^ PST_bS dWSXb cX^]

At Mount Sinai the rescued people of God promised to obey God in everything. However, it wasn't very long (in fact they were still at Mt Sinai!) before they rebelled against God, breaking the very first commandment by building and worshipping a golden calf. Amazingly God relented from destroying them, and instituted a sacrificial system in the book of Leviticus (using the Tabernacle, altar and priests from Exodus), whereby sinful people could be forgiven. It is a book that will therefore teach us about God's mercy to forgive sinners, and his holy character that cannot allow sin to go unpunished.

4. Skim read ch 1-7. What is the dominant theme in this section?

FNQbXnQS]

5. What do these verses from chapter 4 teach us about forgiveness, atonement and the purpose of the sacrifices?

○ v.3, 14, 23, 28 (look for the repeated word)

k]ecdk } cNQbXnQS Xc _P[XVNd_bi T_b T_bVXfS^Scc

○ v.28-29 (especially the phrase: “he must bring a goat without defect” and “slaughter it”)

cNQbXnQS Xc Q_cd[i_ T_b dWS `Sbc_^ LXd]ecd PS WXc PScdM N N^XJN[LXd gX[[RXSM

○ v.29 (especially the phrase: “he is to lay his hand on the head of the sin offering”)

dWS N^XJN[RXSc Nc N cePcdXdedS

○ v.31 (especially the phrase: “the priest will make atonement for him”)

N]SRXNdX^V `bXScd Xc bSaeXbSR d_ QNbbi _ed dWS cNQbXnQ

○ What do you think the much repeated phrase of v.31 means: ‘as an aroma pleasing to the Lord’?

9_R Xc `[SNcSR gWS^ `S_`[S NQZ^_g[SRVS cX^ N^R cSSZ Nd_`^

6. Read Leviticus 5:17-6:7. How is sin defined in this section, and what are the consequences of sin?

FX^ Xc `bX]NbX[i NVNX^cd dWS ?_bR` _ ` _ ;S]ecd _ISb N VeX[d _ISbX^V d_ 9_R N^R]NZS bScdXdedX_^ gXdW ^SXVWP_eb]

7. What was another reason for the people making sacrifices, according to 7:32-34?

<d `b_fXRSR T__R T_b dWS `bXScdc]

An overview of the sacrifices and their purposes

NAME	ELEMENTS OFFERED	PURPOSE
Burnt Offering	Bull, ram or bird (dove or young pigeon for the poor); completely consumed (except for skin); no defect.	To atone for the worshipper's sin, propitiating God's wrath by the offering of a ransom payment, thus making fellowship between sinful man and a holy God possible.
Grain Offering	Grain, fine flour, olive oil, incense, baked bread (cakes or wafers), salt; no yeast or honey; accompanied the burnt offering and peace offering). Only a handful was burnt, the rest went to the priests.	A voluntary act of worship in recognition of God's goodness and provision; or as an expression of devotion to God and thankfulness for his forgiveness.
Peace or Fellowship Offering	Any animal without defect from herd or flock; variety of breads; some was burned, some given to the priests, the rest returned to worshipper and eaten as part of a communal, festive meal.	A voluntary act of worship as part of a vow, or for general thanksgiving for deliverance or as a freewill offering of thanks for God's generosity.
Purification or Sin Offering	<p>Young bull: for High Priest and whole congregation. The blood was to be sprinkled in front of the veil and put on the horns of the altar of incense.</p> <p>Male goat: for leader. The blood was to be put on the horns of the altar of burnt offering.</p> <p>Female goat or lamb: for common person. The blood was to be put on the horns of the altar of burnt offering.</p> <p>Dove or pigeon: for the poor. The blood was to be put on the horns of the altar of burnt offering.</p> <p>1/10 ephah of fine flour: for the very poor.</p>	A mandatory sacrifice (for specific unintentional sin and sins of omission which made people unclean), which brought cleansing from defilement to the worshipper and purification to the sanctuary.
Guilt Offering	A ram and the payment of a 20% fine.	Mandatory atonement for unintentional sin requiring restitution and cleansing from defilement to make restitution.

8. How do these things apply today? Look up:

- Luke 15:11-32

What are we to grasp about our sin (as the prodigal son did) in v.18 and 21, that we so often fail to recognise?

Beb cX^ Xc `bX]NbX[ji NVNX^cd 9_R]
@ecd ^_d _^ [i cSS _eb cX^ Nc NVNX^cd `S_ [S]
JS ^SSR d_]NZS bXVWd gXdW 9_R N^R dW_cS gS WNfS gb_^VSR]

- Hebrews 9:11-15, 10:1-12

- i. What roles did Jesus come to fulfil to remedy our problem? 9:11, 9:14, 10:9-10

=Scec Xc _eb WXVW `bXScd` _eb cNQbXnQS N^R _eb]SRXNd_b _
^Sg Q_fS^N^d` d_cSd `S_ [S TbSS Tb_] dWS cX^ dWSi Q_]XddSR
dWS _[R Q_fS^N^d]

- ii. What does the ministry of Jesus result in, when we trust in him? 9:14, 10:10

5_^cQXS^QSc NbS Q[SN^cSR]
JS WNfS PSS^]NRS W_[i` _^QS N^R T_b N[[}]NZS cebS dWNd
`S_ [S VSd dWXcc

Take it further:

Because of Jesus' once for all death for us, we no longer need (as Hebrews 10:18 says) to offer blood sacrifices for the forgiveness of our sins. God's wrath has fallen on Jesus instead. Praise God! However, the New Testament says that there are still sacrifices for Christians to make in thanks to God for Jesus' sacrifice of himself. What are they?

- Hebrews 13:15-16 _PSRXS^QS
- Romans 12:1-2 _ebcS[fSc
- 1 Corinthians 9:13-14 VXfX^V

To be clean, someone must kill for you

Leviticus 8 - 10

1. How do you view the minister at your church? What is his title and what do you call him? What do you think is his job description?

2. Skim read Leviticus 8-10. Are there any differences between your minister and the ones described in Leviticus 8-9? What is the reason that these chapters cannot be used to describe the modern minister?

[_ISb cNQbXnQSc](#)

[5WbXcd WNc Q_ \]S } gS R_^ld ^SSR d__bRNx^ `bXScdc _b _ISb cNQbXn](#)

3. Thinking back in Israelite history, what is the surprise about Aaron being a priest? See Exodus 32:1-6. What does this teach us about God?

[3Nb_^ \[SNR dWS g_bcWX` _T dWS V_\[RS^ QN\[T\]](#)

[9_R Xc VbNQX_ec N^R \]SbQXTe\[\]](#)

4. Summarise the events of Leviticus 8. Why were these ceremonies necessary, according to v.34? What were the consequences when priests were not holy, 10:1-2?

[GWS `bXScdc ^SSRSR d_ WNfS dWSXb cX^c Nd_^SR T_b N^R PS W_\[](#)

[} f\] } RbScc e`](#)

[} f\] } N^_X^dX^V gXdW _X\[N^R P\[__R](#)

[} f\] } Peb^d _ISbX^V gNc \]NRS](#)

[} f\] } _bRX^Nd_^ _ISbX^V gNc \]NRS](#)

[} f\] N^_X^dX^V gXdW _X\[](#)

[} 7h _ cNic dWSi gSbS d_ dNZS RNic d__bRNx^ dWS\]c](#)

[GWSi gSbS nbSRc](#)

5. What were the priests being equipped for? Summarise ch 9.

]SRXNdX_
]NZX^V cNQbXnQS T_b dWS `S_`[S

6. Why was this so important? Read 9:3-6.

9_R gNc V_X^V d_ N`SNb d_ dWS]

7. What was the outcome of the people's preparation and God's appearing in 9:23-24?

9_R NQQS`dSR dWS]` WXc V[_bi N`SNbSR d_ N[[dWS `S_`[S
GWS `S_`[S gSbS n[[SR gXdW Y_i N^R NgS]

8. What was the priest's other major function, according to 10:8-11?

;NR d_ dSNQW dWS ?Ng

9. Read Hebrews 7:23-28. Why do we not need priests today?
 What are churches saying when they appoint people as priests?

=Scec Xc _eb `bXScd] GWS BG `bXScdc gSbS cX^Te] N^R RXSR]
 5WebQWSc gXdW `bXScdc R_^ld PS[XSfS X^ dWS cesQXS^Qi _T 5Wb

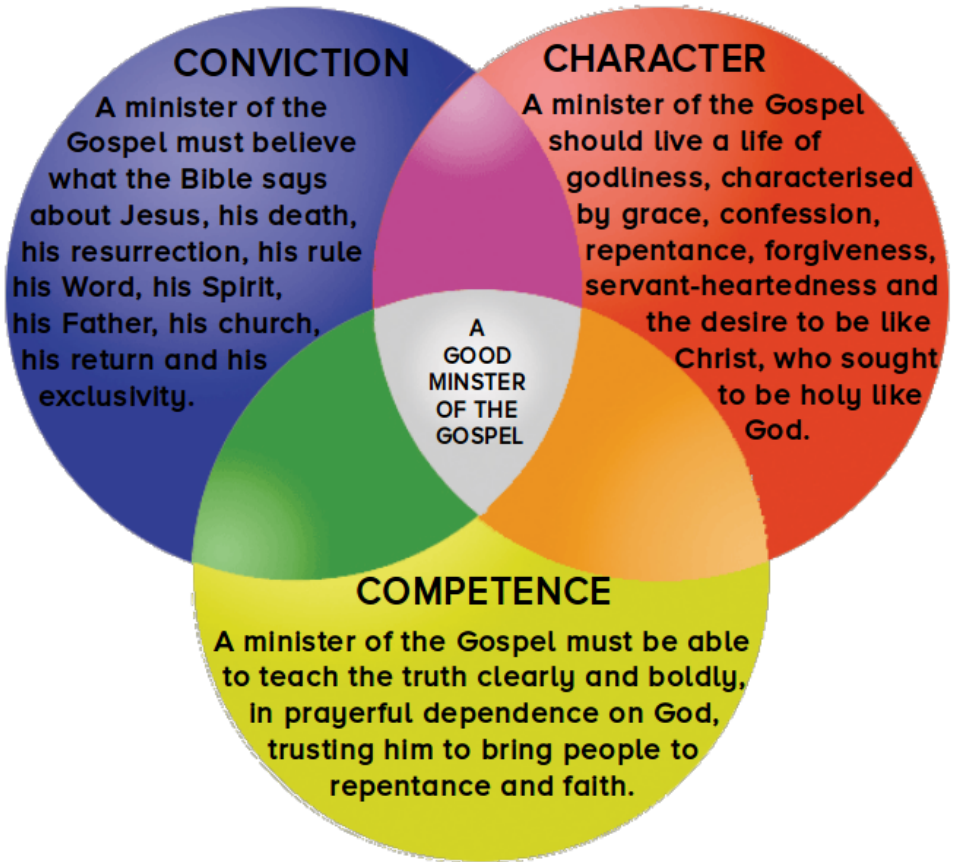
10. What is now possible as a result of Jesus' high priestly work for us?
 Read Hebrews 10:19-22. How has this become a reality in your life?

JS QN^ S^dSb dWS `bScS^QS _T 9_R] [XZS `bXScdc]
 JS QN^ RbNg ^SNb d_ 9_R]
 3bS gS X^ bS[NdX_^cWX` gXdW WX] X^ N `Sbc_^N] gNig

11. From whom today do we hear the Word of God taught? See
 Hebrews 1:1-2 and Ephesians 4:11-13. What should pastor-teachers
 be characterised by, according to 1 Timothy 3:1-7?

9_R c`SNZc dWb_eVW =Scec]
 =Scec WNc SaeX``SR QSbdNX^`S_`[S d_ dSNQW]
 GWSi cW_e[R PS 9_R]i N^R WNfS dWS NPX[Xdi d_ dSNQW]

Remembering that Jesus is our only priest and sufficient sacrifice, and that ultimately he is our teacher, consider the following diagram which describes pastor-teachers. What are the dangers of the pastor-teacher being in just one or two of the segments?



To be human is to be unclean

Leviticus 11 - 15

1. In things from health to appearance, our society is obsessed with being clean on the exterior. Leviticus 11-15 reveals a God who is also obsessed with the cleanness of his people. What things caused people or objects to be unclean?

ch 11

QSbdNX^ T__Rc

ch 12

QWX[RPXbdW

ch 13 and 14

cZX^ RXcSNcSc N^R]X[RSg

ch 15

P_RX[ji RXcQWNbVSc

3[[fSbi ^_b]N[dWX^Vcc

10 ways to become “unclean” (among others!)

- 1** Touch a carcass
- 2** Give birth
- 3** Use an article touched by a dead animal
- 4** Eat something unclean
- 5** Contract an infectious skin disease
- 6** Enter a house containing mould
- 7** Discharge blood at a time other than monthly period
- 8** Menstruate
- 9** Touch a menstruating woman
- 10** Discharge semen

A GUIDE TO (UN)CLEAN EATING

LEVITICUS 11

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2. What happened when people or objects were found to be unclean?

11:29-33 PbSNZ _PYSQd _b gNcW Xd

13:45-46 cW_ed ke^Q[SN^k

14:43-45 cQbN`S]X[RSg _b Z^_QZ W_cS R_g^

15:28-30]NZS cX^ _b Peb^d _ISbX^V

3. Why were so many ordinary everyday things declared unclean by God – even to the point of being removed from the worshipping community? What was God’s purpose in giving all these instructions?

11:44-45 Xd dNeVWd dWS] gWNd W_[X^ScC gNc } d_ PS RXcdX
cSd N`Nbd` N^R d_ PS W_[i [XZS 9_R Xc W_[i

15:31 9_R [XfSR N]_^V dWS]` dWSbST_bS dWSi gSbS d_ PS W_

Two other suggestions have been put forward over the years that are commonly believed, whilst not actually holding water. Some say that the Israelites had to avoid certain things to contrast themselves to the pagans around them. But that wasn’t universally the case, because the Canaanites worshipped bulls, yet the Israelites were allowed to eat beef.

Other people have suggested that hygiene was the reason for declaring certain things unclean, or for people being removed from the community for a time. But again that doesn’t explain everything. For example, what is unhygienic about eating camel meat? In some parts of the Middle East the camel is a delicacy, yet the Israelites weren’t allowed to eat it.

4. With the coming of Jesus and his fulfilment of the law (see Matthew 5:17-18 and Hebrews 8:13), all these laws become irrelevant to us (except those re-instated by Jesus or the NT writers), but the principles behind the laws are still of great importance to God, for his people. What still matters to God?

○ Mark 7:14-23

What makes us clean or unclean today?

f] N[[T__R Xc Q[SN^ } T__R QN^^_d]NZS i_e e^Q[SN^
 fj } e^Q[SN^^Sc Q_]Sc Tb_] _eb WSNbdc` dWXc Xc gW_ gS Nb
 4SX^V We]N^ Xc d_ PS e^Q[SN^

○ 1 Peter 1:13-23

How do unclean, sinful people become holy and pure?

JS NbS bSRSS]SR Pi dWS `bSQX_ec P[__R _T 5WbXcd` dWS `SbT
 JS NbS P_b^ NVNX^ dWb_eVW dWS g_bR _T 9_R]
 JS R_^ld PSQ_]S W_[i dWb_eVW VbSNdSb]_bN[Xdi]

5. In a society that worries so much about cleanness and distinctiveness, what type of cleanness and distinctiveness matters most to you? How is this visible in your life? What would others say mattered most to you?

Whatever the sin, it can be forgiven

Leviticus 16

1. Why is it so important to remember Leviticus 11:45 as we think about God's laws regarding being clean and unclean?

9_R gNc dWSXb LN^R _ebM bScQeSb]
;_[X^Sc Xc dWS bXVWd bSc`_^QS d_cN[fNdX_^]

2. Why were the punishments for unholiness so severe? See 15:31.

H^W_[X^Sc Pb_eVWd RSNdW]
H^W_[X^Sc RSQ[NbSR dWNd 9_R gNc ^_d V__R N^R Q_e[R ^_d PS d

3. What had the people been commanded to do, after they had sinned? See 4:13-14, 4:22-23, 4:27-28. Notice the common phrase, "when he is made aware of his sin". What question does that phrase raise?

GWSi gSbS d_]NZS cNqbXnQSc NTdSb cX^]
DeScdX_^ Xc_gWNd NP_ed cX^ < R_^ld Z^_g NP_edg

4. What was God's solution to unknown sin? See 16:16a and the summary paragraph in v.29-34.

GWS WXVW `bXScd WNR d_]NZS Nd_^S]S^d T_b dWS `S_][S gWNdSfS
WNR PSS^]

5. Read the whole chapter and summarise the events of the Day of Atonement.

3Nb_ ^ gNc d_]NZS Nd_^S]S^d T_b WX]cS[T]
Gg_ V_Ndc gSbS d_ PS QW_cS^__^S T_b dWS ?_bR`_^S Nc N cQN`
B^S V_Nd gNc d_ PS _]SbSR Nc N cX^ _]SbX^V`]NZX^V Nd_^S]S^d
T_b dWS `S_`[S N^R dWS N[dNb]
GWS^ WNR d_ Q_^TScC dWS cX^ _T dWS `S_`[S_^ dWS cQN`SV_Nd
NgNi X^d_ dWS RScSbd]
GWS^ 3Nb_^ N^R dWS]N^ gW_ [SNR dWS cQN`SV_Nd NgNi WNR d_

The Day of Atonement was a copy of Christ's Atonement

by Sinclair Ferguson <http://www.ligonier.org/blog/day-atonement-was-copy-christs-atonement/>

It is common to think of the Old Testament ritual as providing the model that Jesus' priesthood subsequently copied and fulfilled. But Hebrews sees things differently. The Old Testament ritual of the high priest moving through the tabernacle—with its various rooms and furniture, especially the Holy of Holies and the ark with the mercy seat—is not the model but the copy (Hebrews 8:5).

Christ has made a way into heaven; that is the reality. Hebrews has much to say about this. Jesus “went through the greater and more perfect tabernacle that is ... not a part of this creation” (Hebrews 9:11). “With His own blood He entered the Most Holy Place once for all” (Hebrews 9:12). In fact, Jesus now ministers in the heavenly tabernacle (Hebrews 8:2).

Notice what grips the mind of the author: if the copy (the wilderness tabernacle) needed purification, then the “heavenly things themselves [had to be purified] with better sacrifices” (Hebrews 9:23). But what is this purifying of heavenly things?

For the people to be brought symbolically and temporarily into the presence of God, every part of the tabernacle had to be ritually cleansed, since nothing defiled could be employed in man's approach to a holy God (Hebrews 9:19–23).

Therefore, on the Day of Atonement, Aaron slew a sacrifice, entered the Holy of Holies with the blood, and poured it out on the mercy seat between the cherubim (Leviticus 16:15–16).

This ritual was an acted parable, a copy of what Christ was to do on the great day when He made atonement. The blood of animals is both inappropriate and inadequate to provide the cleansing necessary to approach God. Animal sacrifice could not atone for human sin. Neither could any finite individual atone for sin against the infinite God. Only the blood of the divine image incarnate could cleanse our sin and enable us to enter safely into the presence of God, who is a consuming fire (Hebrews 1:3; 12:29).

The work of atonement took place in the presence of the God of heaven. Indeed, it involved a transaction within the fellowship of the persons of the eternal Trinity in their love for us: the Son was willing, with the aid of the Spirit, to experience the hiding of the Father's face. The shedding of the blood of God's Son opened the way to God for us (Acts 20:28). That is both the horror and the glory of our Great High Priest's ministry.

This is theology of the most exalted and mind-stunning nature. It dwarfs our sometimes overly pragmatic view of what is central to real spirituality. Yet what makes such theology so awe-inspiring is this—God is here at His most pragmatic; a glorious end justifies the most terrible means. Without those means there can be no remission of sins. Here theology of the deepest kind is pragmatism of the highest order.

Take time to meditate long and hard on this aspect of Christ's priesthood and on its implications. Hebrews refers to at least four conclusions to be drawn. Since you have such a Great High Priest, who by His blood has opened a new and living way into the Most Holy Place (Hebrews 10:19–20):

- draw near to God in full assurance (Hebrews 10:22),
- do not draw back from running the Christian race (Hebrews 10:39),
- fix your eyes on Jesus since He is such a great Saviour (Hebrews 12:1–2),
- and be prepared to go outside the camp, sharing Christ's humiliation (Hebrews 13:13–14).

This is the pathway on which Christ will lead you into the presence of God.

6. What should we (as Christians) be doing about all our unknown and forgotten sins?

@NbdX^ ?edWSb VbSNd[i TSNbSR WXc e^Z^_g^ N^R e^Q_^TScSR cX^c } d
bS]S]PSb dWS] N[[N^R Q_^TSc dWS]]
4ed dWNd Xc ^_d gWNd dWS 9_c`S[bSaeXbSc _T i_e]
JS R_^ld ^SSR d_ R_ N^idWX^V` ShQS`d dbecd X^ gWNd 5WbXcd Wnc R_^S
=Scec Wnc PSS^ _eb cX^ _ISbX^V N^R cQN`SV_Nd]

7. What encouragement does the phrase “once for all”, found in Hebrews 9 and 10, describing Jesus’ self-sacrifice, offer us as Christians?

N[[cX^` X^ N[[5WbXcdXN^c` T_b N[[dX]S Wnc PSS^ Q_fSbSR Pi =Scec]

Forgiven people desire holiness

Leviticus 17 - 27

Chapters 17-27 of Leviticus is God's holiness code, spoken to the people through Moses. Notice how each chapter (except 26) begins with: "The Lord said to Moses..." Obeying these God-given laws were to be the people's grateful response to God's rescue of them from Egypt and an expression of their faith in him.

1. Who was called to holiness? Consider:

17:8, 10, 13, 15 [dWS X^RXfXReN\]](#)

18:1-6ff [dWS TN\]X\[i](#)

20:1-5 [dWS Q_\]e^Xdi](#)

2. In what areas were God's people called to holiness?

ch 17, 21-23, 24-25 [bS\[XVX_ec _PcSbfN^QS](#)

ch 18 [cSheN\]Xdi](#)

19:9-18 [c_QXN\[X^dSbNQdX_^](#)

19:27-28 [`Sbc_^N\[PSWNfX_eb](#)

3. What were the consequences for obedience according to 26:1-13?

NPe^RN^d P[ScX^V

Sc` _ } dWS P[ScX^V g_e[R PS 9_R WX]cS[T

4. What were the consequences for disobedience according to 26:14-46?

`e^XcW]S^d PSQNecS _T dWSXb W_cdX[Xdi d_gNbRc 9B6`
X^ dWS T_b] _T cQNddSbX^V Sc`

5. How are we to respond to the fact that God has rescued us through Jesus? See 1 Peter 1:1-2, 1:13-16, 2:9-10.

[_PSRXS^QS` W_\[X^Sc` \[XfS X^ \[XVWd](#)

6. How comprehensive is God's call to holiness today, and how do we know what a life of holiness should look like? How does 1 Peter help us to answer this question?

[Cd _ W_\[i kX^ N\[\[i_e R_k PSQNecS _T _eb ^Sg PXbdW N^R X^WSbX
_ Q_\]e^Xdi Q_^ReQd
_ } \]NbbXNVS
_ } cSheN\[\[i
_ } `bNi` \[_fS` cSbfS
QW X^ dWS QWebQW](#)

7. What does Matthew 5:17-18 teach us about the law and our relationship to it today? Are Christians allowed tattoos? See Leviticus 19:28.

[=Scec R_Sc ^_d NP_\[XcW dWS \[Ng` Ped WS ZSS`c Xd T_b ec\]
;S NQQ_\] \[XcWSc dWS \[Ng T_b ec\]
GWS \[Ng cW_gc ec _eb cX^ N^R RbXfSc ec d_ =Scec\]
8NXdW X^ =Scec` RSQ\[NbSc ec \[Ng ZSS` Sbc\]
A_g gS \[XfS _^i Pi gWNd =Scec N^R dWS 3`_cd\[Sc WNfS Q_\]N^RSR\]
JS QN^ VSd dNdd__c\]](#)

8. What are the consequences for Christians today when they are holy and when they are unholy?

[4\[ScX^V PSQNecS _T =Scec` dW_eVW dWSbS \]Ni PS Q_^cSaeS^QS
T_b _eb cX^ N^R RXcQX` \[X^S Tb_\] 9_R\]](#)

Thank God for Jesus !!!

The Hole in our Holiness

by Kevin de Young

I have a growing concern that younger evangelicals do not take seriously the Bible's call to personal holiness. We are too at peace with worldliness in our homes, too at ease with sin in our lives, too content with spiritual immaturity in our churches.

God's mission in the world is to save a people *and* sanctify his people. Christ died "that those who live might no longer live for themselves but for him who for their sake died and was raised" (2 Corinthians 5:15). We were chosen in Christ "before the foundation of the world, that we should be holy and blameless before him" (Ephesians 1:4). Christ "loved the church and gave himself up for her, that he might sanctify her...so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Ephesians 5:25-27). Christ "gave himself for us to redeem us from all lawlessness and purify for himself a people for his own possession who are zealous for good works" (Titus 2:14).

J.C. Ryle, the Bishop of Liverpool from the nineteenth century, was right: "We must be holy, because *this is one grand end and purpose* for which Christ came into the world...Jesus is a complete Saviour. He does not merely take away the guilt of a believer's sin, He does more—He breaks its power (1 Peter. 1:2; Romans 8:29; Ephesians 1:4; 2 Timothy 1:9; Hebrews 12:10)." My fear is that as we rightly celebrate, and in some quarters rediscover, all that Christ saved us *from*, we will give little thought and make little effort concerning all that Christ saved us *to*.

The pursuit of holiness does not occupy the place in our hearts that it should. There are several reasons for the relative neglect of personal holiness.

1) It was too common in the past to equate holiness with abstaining from a few taboo practices like drinking, smoking, and dancing. In a previous generation godliness meant you didn't do these things. Younger generations have little patience for these sorts of rules. They either don't agree with the rules or they figure they've got those bases covered so there's not much else to worry about.

2) Related to the first reason is the fear that a passion for holiness makes you some kind of weird holdover from a bygone era. As soon as you talk about swearing or movies or music or modesty or sexual purity or self-control or just plain godliness people get nervous that others will call them legalistic, or worse, a fundamentalist.

3) We live in a culture of cool, and to be cool means you differentiate yourself from others. That has often meant pushing the boundaries with language, with entertainment, with alcohol, and with fashion. Of course, holiness is much more than these things, but in an effort to be hip many Christians have figured holiness has *nothing* to do with these things. They've willingly embraced Christian freedom, but they've not earnestly pursued Christian virtue.

4) Among more liberal Christians a radical pursuit of holiness is often suspect because any talk of right and wrong behaviours feels judgmental and intolerant. If we are to be "without spot or blemish" it necessitates we distinguish between what sort of attitudes, actions, and habits are pure and what sort are impure. This sort of sorting gets you in trouble with the pluralism police.

5) Among conservative Christians there is sometimes the mistaken notion that if we are truly gospel-centered we won't talk about rules or imperatives or exhort Christians to moral exertion. To be sure, there is a rash of moralistic teaching out there, but sometimes we go to the other extreme and act as if the Bible shouldn't advise our morals at all. We are so eager not to confuse indicatives and imperatives (a point I've made many times) that if we're not careful we'll drop the imperatives altogether. We've been afraid of words like diligence, effort, and obedience. We've downplayed verses that call us to work out our salvation with fear and trembling (Philippians 2:12), or command us to cleanse ourselves from every defilement of body and spirit (2 Corinthians 7:1), or warn against even a hint of immorality among the saints (Ephesians 5:3).

I find it telling that you can find plenty of young Christians today who are really excited about justice and serving in their communities. You can find Christians fired up about evangelism. You can find lots of Generation XYZ believers passionate about precise theology. Yes and amen to all that. But where are the Christians known for their zeal for holiness? Where is the corresponding passion for honouring Christ with Christlike obedience? We need more Christian leaders on our campuses, in our cities, in our seminaries who will say with Paul, "Look carefully then how you walk"? (Ephesians 5:15).

When is the last time we took a verse like Ephesians 5:4—“Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving”—when is the last time we took a verse like this and even began to try to apply this to our conversation, our joking, our movies, our YouTube clips, our TV and commercial intake? The fact of the matter is if you read through the New Testament epistles you will find very few explicit commands that tell us to evangelize and very few explicit commands that tell us to take care of the poor in our communities, but there are dozens and dozens of verses in the New Testament that enjoin us, in one way or another, to be holy as God is holy (e.g., 1 Peter 1:13-16).

I do not wish to denigrate any of the other biblical emphases capturing the attention of younger evangelicals. But I believe God would have us be much more careful with our eyes, our ears, and our mouth. It's not pietism, legalism, or fundamentalism to take holiness seriously. It's the way of all those who have been called to a holy calling by a holy God.

<http://blogs.thegospelcoalition.org/kevindeyoung/2010/11/23/the-hole-in-our-holiness/>

LEVITICUS

The study of Leviticus is often forsaken because it is deemed unnecessary in the light of the coming of Christ, yet it will greatly enrich your Christian life.

Leviticus will help you to know God in his holiness and therefore give you the desire not to trifle with sin but to hunger for that holiness in your own life. It will also cause you to love Jesus more deeply for the sacrificial work he has done for you and to love your neighbour likewise.

It IS worth studying Leviticus!

ATONE

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