

Leviticus & Hebrews: The Necessity of the Cross

Lesson 8: Holiness Demands the Cross

Key Verse: *For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. ⁴⁵ For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.* ~Leviticus 11.44-45

Selfies can kill. From falling off the edge of the Grand Canyon to attempting to convince a bear to cooperate, people make innocuous and impulsive decisions with great consequences¹. In an effort to reduce the risk of selfies, the National Park Service, as well as state park services, built selfie stands and vehicle safe selfie zones, and created pledge-styled educational campaigns. Even Russia hands out safe selfie brochures! Just as the innocuous and innocent act of taking a selfie can create life-ending consequences, so does **sin**. No matter the size of the sin, nor the heart's intent behind the sin, the consequence for sin remains universal: death. The hardness of this truth illuminates how **Holy** God is. In an act of great compassion, God mercifully provided a way for His people to experience His holiness despite their sin: the sacrificial law. With Christ's fulfillment of God's sacrificial laws as the final sacrifice (John 19.30), the privilege of His Holy presence is no longer encumbered by His people's sins. Hallelujah!

Holy God, worthy is the Lamb who was slain, who finished the law so that I may be eternally secured as Holy to the LORD! Holy is Your Name! Holy! Holy! Holy! Is my God and my Savior!

***As you read this passage, highlight the words "clean" in one color. Choosing a different color, highlight the words "unclean/uncleanliness; detest/detestable; defile/defiling"**

Leviticus 11.1-15.33 And the LORD spoke to Moses and Aaron, saying to them, ² "Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth.

³ Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. ⁴ Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. ⁵ And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. ⁶ And the hare, because it chews the cud but does not part the hoof, is unclean to you. ⁷ And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. ⁸ You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.

⁹ "These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. ¹⁰ But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you. ¹¹ You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. ¹² Everything in the waters that does not have fins and scales is detestable to you.

¹³ "And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture, ¹⁴ the kite, the falcon of any kind, ¹⁵ every raven of any kind, ¹⁶ the ostrich, the nighthawk, the sea gull, the hawk of any kind, ¹⁷ the little owl, the cormorant, the short-eared owl, ¹⁸ the barn owl, the tawny owl, the carrion vulture, ¹⁹ the stork, the heron of any kind, the hoopoe, and the bat.

²⁰ "All winged insects that go on all fours are detestable to you. ²¹ Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. ²² Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. ²³ But all other winged insects that have four feet are detestable to you. ²⁴ "And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening, ²⁵ and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening.

²⁶ Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean. ²⁷ And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening, ²⁸ and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.

²⁹ "And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind, ³⁰ the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon.

³¹ These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening. ³² And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean. ³³ And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it. ³⁴ Any food in it that could be eaten, on which water comes, shall be unclean. And all drink that could be drunk from every such vessel shall be unclean. ³⁵ And everything on

¹ [Hundreds have died in selfie related death since 2011](#), "All Things Considered", May 6, 2019

which any part of their carcass falls shall be unclean. Whether oven or stove, it shall be broken in pieces. They are unclean and shall remain unclean for you.

³⁶ Nevertheless, a spring or a cistern holding water shall be clean, but whoever touches a carcass in them shall be unclean. ³⁷ And if any part of their carcass falls upon any seed grain that is to be sown, it is clean, ³⁸ but if water is put on the seed and any part of their carcass falls on it, it is unclean to you.

³⁹ “And if any animal which you may eat dies, whoever touches its carcass shall be unclean until the evening, ⁴⁰ and whoever eats of its carcass shall wash his clothes and be unclean until the evening. And whoever carries the carcass shall wash his clothes and be unclean until the evening. ⁴¹ “Every swarming thing that swarms on the ground is detestable; it shall not be eaten. ⁴² Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. ⁴³ You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them.

⁴⁴ For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. ⁴⁵ For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.”

⁴⁶ This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, ⁴⁷ to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

CH 12 The LORD spoke to Moses, saying, ² “Speak to the people of Israel, saying, If a woman conceives and bears a male child, then she shall be unclean seven days. As at the time of her menstruation, she shall be unclean. ³ And on the eighth day the flesh of his foreskin shall be circumcised. ⁴ Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed.

⁵ But if she bears a female child, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying for sixty-six days. ⁶ “And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering, ⁷ and he shall offer it before the LORD and make atonement for her. Then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female. ⁸ And if she cannot afford a lamb, then she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make atonement for her, and she shall be clean.”

CH 13 The LORD spoke to Moses and Aaron, saying, ² “When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests, ³ and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean.

⁴ But if the spot is white in the skin of his body and appears no deeper than the skin, and the hair in it has not turned white, the priest shall shut up the diseased person for seven days. ⁵ And the priest shall examine him on the seventh day, and if in his eyes the disease is checked and the disease has not spread in the skin, then the priest shall shut him up for another seven days. ⁶ And the priest shall examine him again on the seventh day, and if the diseased area has faded and the disease has not spread in the skin, then the priest shall pronounce him clean; it is only an eruption. And he shall wash his clothes and be clean.

⁷ But if the eruption spreads in the skin, after he has shown himself to the priest for his cleansing, he shall appear again before the priest. ⁸ And the priest shall look, and if the eruption has spread in the skin, then the priest shall pronounce him unclean; it is a leprous disease. ⁹ “When a man is afflicted with a leprous disease, he shall be brought to the priest, ¹⁰ and the priest shall look. And if there is a white swelling in the skin that has turned the hair white, and there is raw flesh in the swelling, ¹¹ it is a chronic leprous disease in the skin of his body, and the priest shall pronounce him unclean. He shall not shut him up, for he is unclean.

¹² And if the leprous disease breaks out in the skin, so that the leprous disease covers all the skin of the diseased person from head to foot, so far as the priest can see, ¹³ then the priest shall look, and if the leprous disease has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean.

¹⁴ But when raw flesh appears on him, he shall be unclean. ¹⁵ And the priest shall examine the raw flesh and pronounce him unclean. Raw flesh is unclean, for it is a leprous disease. ¹⁶ But if the raw flesh recovers and turns white again, then he shall come to the priest, ¹⁷ and the priest shall examine him, and if the disease has turned white, then the priest shall pronounce the diseased person clean; he is clean.

¹⁸ “If there is in the skin of one's body a boil and it heals, ¹⁹ and in the place of the boil there comes a white swelling or a reddish-white spot, then it shall be shown to the priest. ²⁰ And the priest shall look, and if it appears deeper than the skin and its hair has turned white, then the priest shall pronounce him unclean. It is a case of leprous disease that has broken out in the boil. ²¹ But if the priest examines it and there is no white hair in it and it is not deeper than the skin, but has faded, then the priest shall shut him up seven days. ²² And if it spreads in the skin, then the priest shall pronounce him unclean; it is a disease. ²³ But if the spot remains in one place and does not spread, it is the scar of the boil, and the priest shall pronounce him clean.

²⁴ “Or, when the body has a burn on its skin and the raw flesh of the burn becomes a spot, reddish-white or white, ²⁵ the priest shall examine it, and if the hair in the spot has turned white and it appears deeper than the skin, then it is a leprous disease. It has broken out

in the burn, and the priest shall pronounce him unclean; it is a case of leprous disease. ²⁶ But if the priest examines it and there is no white hair in the spot and it is no deeper than the skin, but has faded, the priest shall shut him up seven days, ²⁷ and the priest shall examine him the seventh day. If it is spreading in the skin, then the priest shall pronounce him unclean; it is a case of leprous disease. ²⁸ But if the spot remains in one place and does not spread in the skin, but has faded, it is a swelling from the burn, and the priest shall pronounce him clean, for it is the scar of the burn.

²⁹ "When a man or woman has a disease on the head or the beard, ³⁰ the priest shall examine the disease. And if it appears deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean. It is an itch, a leprous disease of the head or the beard. ³¹ And if the priest examines the itching disease and it appears no deeper than the skin and there is no black hair in it, then the priest shall shut up the person with the itching disease for seven days, ³² and on the seventh day the priest shall examine the disease. If the itch has not spread, and there is in it no yellow hair, and the itch appears to be no deeper than the skin, ³³ then he shall shave himself, but the itch he shall not shave; and the priest shall shut up the person with the itching disease for another seven days. ³⁴ And on the seventh day the priest shall examine the itch, and if the itch has not spread in the skin and it appears to be no deeper than the skin, then the priest shall pronounce him clean. And he shall wash his clothes and be clean.

³⁵ But if the itch spreads in the skin after his cleansing, ³⁶ then the priest shall examine him, and if the itch has spread in the skin, the priest need not seek for the yellow hair; he is unclean. ³⁷ But if in his eyes the itch is unchanged and black hair has grown in it, the itch is healed and he is clean, and the priest shall pronounce him clean.

³⁸ "When a man or a woman has spots on the skin of the body, white spots, ³⁹ the priest shall look, and if the spots on the skin of the body are of a dull white, it is leukoderma that has broken out in the skin; he is clean. ⁴⁰ "If a man's hair falls out from his head, he is bald; he is clean. ⁴¹ And if a man's hair falls out from his forehead, he has baldness of the forehead; he is clean.

⁴² But if there is on the bald head or the bald forehead a reddish-white diseased area, it is a leprous disease breaking out on his bald head or his bald forehead. ⁴³ Then the priest shall examine him, and if the diseased swelling is reddish-white on his bald head or on his bald forehead, like the appearance of leprous disease in the skin of the body, ⁴⁴ he is a leprous man, he is unclean. The priest must pronounce him unclean; his disease is on his head.

⁴⁵ "The leprous person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry out, 'Unclean, unclean.' ⁴⁶ He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp. ⁴⁷ "When there is a case of leprous disease in a garment, whether a woolen or a linen garment, ⁴⁸ in warp or woof of linen or wool, or in a skin or in anything made of skin, ⁴⁹ if the disease is greenish or reddish in the garment, or in the skin or in the warp or the woof or in any article made of skin, it is a case of leprous disease, and it shall be shown to the priest. ⁵⁰ And the priest shall examine the disease and shut up that which has the disease for seven days. ⁵¹ Then he shall examine the disease on the seventh day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean. ⁵² And he shall burn the garment, or the warp or the woof, the wool or the linen, or any article made of skin that is diseased, for it is a persistent leprous disease. It shall be burned in the fire.

⁵³ "And if the priest examines, and if the disease has not spread in the garment, in the warp or the woof or in any article made of skin, ⁵⁴ then the priest shall command that they wash the thing in which is the disease, and he shall shut it up for another seven days. ⁵⁵ And the priest shall examine the diseased thing after it has been washed. And if the appearance of the diseased area has not changed, though the disease has not spread, it is unclean. You shall burn it in the fire, whether the rot is on the back or on the front. ⁵⁶ "But if the priest examines, and if the diseased area has faded after it has been washed, he shall tear it out of the garment or the skin or the warp or the woof. ⁵⁷ Then if it appears again in the garment, in the warp or the woof, or in any article made of skin, it is spreading. You shall burn with fire whatever has the disease. ⁵⁸ But the garment, or the warp or the woof, or any article made of skin from which the disease departs when you have washed it, shall then be washed a second time, and be clean." ⁵⁹ This is the law for a case of leprous disease in a garment of wool or linen, either in the warp or the woof, or in any article made of skin, to determine whether it is clean or unclean.

CH 14 The LORD spoke to Moses, saying, ² "This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, ³ and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, ⁴ the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop. ⁵ And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water. ⁶ He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water. ⁷ And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field.

⁸ And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days. ⁹ And on the seventh day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he shall wash his clothes and bathe his body in water, and he shall be clean. ¹⁰ "And on the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a grain offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil. ¹¹ And the priest who cleanses him shall set the man who is to be cleansed and these things before the LORD, at the entrance of the tent of meeting. ¹² And the priest shall take one of the male lambs and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the LORD. ¹³ And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering, like the sin offering, belongs to the priest; it is most holy.

¹⁴ The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot. ¹⁵ Then the priest shall take some of the log of oil and

pour it into the palm of his own left hand ¹⁶ and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the LORD. ¹⁷ And some of the oil that remains in his hand the priest shall put on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt offering. ¹⁸ And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. Then the priest shall make atonement for him before the LORD. ¹⁹ The priest shall offer the sin offering, to make atonement for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering. ²⁰ And the priest shall offer the burnt offering and the grain offering on the altar. Thus the priest shall make atonement for him, and he shall be clean.

²¹ "But if he is poor and cannot afford so much, then he shall take one male lamb for a guilt offering to be waved, to make atonement for him, and a tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil; ²² also two turtledoves or two pigeons, whichever he can afford. The one shall be a sin offering and the other a burnt offering. ²³ And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the LORD. ²⁴ And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them for a wave offering before the LORD. ²⁵ And he shall kill the lamb of the guilt offering. And the priest shall take some of the blood of the guilt offering and put it on the lobe of the right ear of him who is to be cleansed, and on the thumb of his right hand and on the big toe of his right foot. ²⁶ And the priest shall pour some of the oil into the palm of his own left hand, ²⁷ and shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD. ²⁸ And the priest shall put some of the oil that is in his hand on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, in the place where the blood of the guilt offering was put. ²⁹ And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the LORD. ³⁰ And he shall offer, of the turtledoves or pigeons, whichever he can afford, ³¹ one for a sin offering and the other for a burnt offering, along with a grain offering. And the priest shall make atonement before the LORD for him who is being cleansed. ³² This is the law for him in whom is a case of leprous disease, who cannot afford the offerings for his cleansing."

³³ The LORD spoke to Moses and Aaron, saying, ³⁴ "When you come into the land of Canaan, which I give you for a possession, and I put a case of leprous disease in a house in the land of your possession, ³⁵ then he who owns the house shall come and tell the priest, 'There seems to me to be some case of disease in my house.' ³⁶ Then the priest shall command that they empty the house before the priest goes to examine the disease, lest all that is in the house be declared unclean. And afterward the priest shall go in to see the house. ³⁷ And he shall examine the disease. And if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface, ³⁸ then the priest shall go out of the house to the door of the house and shut up the house seven days. ³⁹ And the priest shall come again on the seventh day, and look. If the disease has spread in the walls of the house, ⁴⁰ then the priest shall command that they take out the stones in which is the disease and throw them into an unclean place outside the city. ⁴¹ And he shall have the inside of the house scraped all around, and the plaster that they scrape off they shall pour out in an unclean place outside the city. ⁴² Then they shall take other stones and put them in the place of those stones, and he shall take other plaster and plaster the house. ⁴³ If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, ⁴⁴ then the priest shall go and look. And if the disease has spread in the house, it is a persistent leprous disease in the house; it is unclean. ⁴⁵ And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place. ⁴⁶ Moreover, whoever enters the house while it is shut up shall be unclean until the evening, ⁴⁷ and whoever sleeps in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

⁴⁸ "But if the priest comes and looks, and if the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed. ⁴⁹ And for the cleansing of the house he shall take two small birds, with cedarwood and scarlet yarn and hyssop, ⁵⁰ and shall kill one of the birds in an earthenware vessel over fresh water ⁵¹ and shall take the cedarwood and the hyssop and the scarlet yarn, along with the live bird, and dip them in the blood of the bird that was killed and in the fresh water and sprinkle the house seven times. ⁵² Thus he shall cleanse the house with the blood of the bird and with the fresh water and with the live bird and with the cedarwood and hyssop and scarlet yarn. ⁵³ And he shall let the live bird go out of the city into the open country. So he shall make atonement for the house, and it shall be clean." ⁵⁴ This is the law for any case of leprous disease: for an itch, ⁵⁵ for leprous disease in a garment or in a house, ⁵⁶ and for a swelling or an eruption or a spot, ⁵⁷ to show when it is unclean and when it is clean. This is the law for leprous disease.

CH 15 The LORD spoke to Moses and Aaron, saying, ² "Speak to the people of Israel and say to them, When any man has a discharge from his body, his discharge is unclean. ³ And this is the law of his uncleanness for a discharge: whether his body runs with his discharge, or his body is blocked up by his discharge, it is his uncleanness. ⁴ Every bed on which the one with the discharge lies shall be unclean, and everything on which he sits shall be unclean. ⁵ And anyone who touches his bed shall wash his clothes and bathe himself in water and be unclean until the evening. ⁶ And whoever sits on anything on which the one with the discharge has sat shall wash his clothes and bathe himself in water and be unclean until the evening. ⁷ And whoever touches the body of the one with the discharge shall wash his clothes and bathe himself in water and be unclean until the evening. ⁸ And if the one with the discharge spits on someone who is clean, then he shall wash his clothes and bathe himself in water and be unclean until the evening. ⁹ And any saddle on which the one with the discharge rides shall be unclean. ¹⁰ And whoever touches anything that was under him shall be unclean until the evening. And whoever carries such things shall wash his clothes and bathe himself in water and be unclean until the evening. ¹¹ Anyone whom the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe himself in water and be unclean until the evening. ¹² And an earthenware vessel that the one with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water. ¹³ "And when the one with a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, and wash his clothes. And he shall bathe his body in fresh water and shall be clean. ¹⁴ And on the eighth day he shall take two turtledoves or two pigeons and come before the LORD to the entrance of the tent of meeting and give them to the priest. ¹⁵ And the priest shall use them, one for a sin offering and the other for a burnt offering. And the priest shall make atonement for him before the LORD for his discharge.

¹⁶ “If a man has an emission of semen, he shall bathe his whole body in water and be unclean until the evening. ¹⁷ And every garment and every skin on which the semen comes shall be washed with water and be unclean until the evening. ¹⁸ If a man lies with a woman and has an emission of semen, both of them shall bathe themselves in water and be unclean until the evening.

¹⁹ “When a woman has a discharge, and the discharge in her body is blood, she shall be in her menstrual impurity for seven days, and whoever touches her shall be unclean until the evening. ²⁰ And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits shall be unclean. ²¹ And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. ²² And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening. ²³ Whether it is the bed or anything on which she sits, when he touches it he shall be unclean until the evening. ²⁴ And if any man lies with her and her menstrual impurity comes upon him, he shall be unclean seven days, and every bed on which he lies shall be unclean.

²⁵ “If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean. ²⁶ Every bed on which she lies, all the days of her discharge, shall be to her as the bed of her impurity. And everything on which she sits shall be unclean, as in the uncleanness of her menstrual impurity. ²⁷ And whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water and be unclean until the evening.

²⁸ But if she is cleansed of her discharge, she shall count for herself seven days, and after that she shall be clean. ²⁹ And on the eighth day she shall take two turtledoves or two pigeons and bring them to the priest, to the entrance of the tent of meeting. ³⁰ And the priest shall use one for a sin offering and the other for a burnt offering. And the priest shall make atonement for her before the LORD for her unclean discharge.

³¹ “Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness by defiling my tabernacle that is in their midst.”

³² This is the law for him who has a discharge and for him who has an emission of semen, becoming unclean thereby; ³³ also for her who is unwell with her menstrual impurity, that is, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean.

Diamonds: On the very week of the inauguration and installation of the priests, two of the priests are killed by God as a result of their disregard for His Holiness (Leviticus 10.1-3). Having cleansed the tabernacle in preparation for the mediators appointed by God to approach Him on behalf of His people, the tabernacle is now unclean (Leviticus 10.8-11). It is in this tension-filled, critical moment that God teaches Aaron directly about the laws that will deepen their relationship with God as He calls them to draw near to Him: discriminating between clean and unclean.

1. Two key sections of this week's chapters are key to understanding God's rationale in the food laws and bodily function regulations. From Leviticus 11.44-46 and 15.31, what does God tell us is His rationale for these laws and regulations?

YHWH's covenant promise to the nation of Israel set them apart as being the only nation whose people could approach God, but only as God instructed. During this specific time period in the history of humanity, this meant that despite the attempts of other nations and people to reach God, only the people of the nation of Israel could “ascend the mountain of the LORD”.

“God's electing love – and redemptive purpose – had therefore created the dichotomy of Israel (clean) and the nations (unclean)...When YHWH had separated Israel from the nations, He purposed to separate Israel from the sinfulness of the nations – the pollution of idolatry, for example – so that, eventually, as a royal priesthood, Israel might serve as a mediator between holy YHWH and the unclean nations. Rather than ethnicity, it is the uncleanness of sinfulness that informs Israel's call to be separate from the nations (Leviticus 18.24).”²

2. What interesting details and patterns did you notice when completing the exercise of coloring the words used to distinguish between clean and unclean?

Dr. Morales³ teaches that the “cultic system mediated between two realms of common and sacred...within the realm of the common a person or object might be either ‘clean’ or ‘unclean’, presenting the dangerous possibility that the unclean could

² Morales, p.162

³ Morales, p.154

come into contact with the holy.” Embedded within God’s sacrificial system God distinguishes between the *status* of “persons, places, objects, and time” with the designation as “holy”, or “common”. What is “common” may cross the boundary to be transformed into “holy”. However, what is made “holy” may never again regressively cross the boundary, returning to common. Instead, the defiled holy item must be destroyed.

Yet there is a spectrum regarding the *condition* of “persons, places, or objects” being clean or unclean. Leviticus 15.31 teaches us that the consequence of approaching our Holy God in an unclean condition is death (see Nadab and Abihu). In addition, remaining in an unclean condition intentionally ensures a second consequence: “...the loss of [Israel’s] highest blessing and reason for existence: YHWH God would abandon His dwelling among them.”⁴ But God mercifully provided the sacrificial system to reverse the *condition* of things so that what is unclean may once again be clean. And once clean, it may then be made holy!

*“Thus to be clean means to be fit for the Presence of God, while to be holy means that one belongs to God. Something that is holy must remain exclusively in God’s realm (sacred space), living for His will alone, or else be destroyed so as to prevent common or profane usage.”*⁵

3. After reading the following verses, write a note to yourself assuring you that though you may struggle with sin, you remain secured in Christ’s holiness, never ever again able to regressively cross the boundary to common: Exodus 39.30; Matthew 10.27-30; John 6.35-40; John 19.30; Hebrews 9.11-14; 1 Peter 4.2-10.

God’s distinctions between the clean and unclean condition of animals, insects, homes, surfaces, clothing, burns and common bodily discharges are again His kinetic teaching of the contrast between life and death.⁶ The unclean animals are associated with death because these animals were well-known to be used and associated with pagan worship/“underworld deities”. Likewise, the mentioned insects and fish were in some way considered by God as being abnormal from His original design and are thus unclean or defiling. Skin diseases and their spread cause uncleanness, bringing God’s people close to the realm of death. “Many of the discharges of bodily fluids (such as blood or semen), along with the womb shortly after childbirth, may be correlated with loss of life, rendering one unfit to be in the Presence of the fullness of life.”⁷

It is important to understand that the purification offering for sins (Leviticus 4 and 5) reveal a need for forgiveness for sin (Leviticus 4.20, 26, 31, 35 and 5.6, 10). In Leviticus 11-15, where the focus is on the condition of clean and unclean, God revealed the priest’s role in facilitating atonement (Leviticus 12.28 and 14.31). Thus, “the [condition] of unclean is not one that necessarily calls for the forgiveness of sin.”⁸

These commands regarding remaining clean were most especially important to the priests. As the representatives of God’s people who had the exclusive privilege to enter His Presence, they were to be especially diligent in keeping from defilement, impurity, and uncleanness. In Lesson 6 (“Priests Through the Cross”), we studied the priesthood, noting that Jesus is our Great High Priest. Thus, His actions on behalf of two females recorded in Matthew 9.18-26 and Luke 8.40-56 were remarkable before the people who didn’t understand him as their Great High Priest. However, they did point to a radical change in the regulations of the priesthood on the horizon!

4. Read about Jesus’ remarkable actions in Matthew 9.18-26 and Luke 8.40-56. As a firsthand witness who knows God’s law (which remained in effect at this moment in time), how would you have interpreted Jesus’ actions? (Try to limit your thinking to what was understood and known at this time period, in AD30.)

⁴ Morales, p.155

⁵ Morales, p.155

⁶ Morales, p.157

⁷ Morales, p.158 (credit all thoughts)

⁸ Morales, p.160 (credit all thoughts)

5. As a believer in Jesus as Messiah, with first-hand knowledge of God's plan of redemption and as a personal beneficiary of salvation through the final sacrifice of His Son, Jesus, how do you interpret Jesus' actions? Enlightened by all you know about God and Jesus, how do these miracles reveal your condition as clean in Messiah?

Deity: Holy⁹~ (Leviticus 11.44-45) God's holiness is His inherent and absolute greatness, in which He is perfectly distinct above everything outside Himself and is absolutely morally separate from sin. This definition is centered on the concept of separation, signified by the Greek and Hebrew words for "holy" (Greek: *hosios*, *hagios*; Hebrew: *qadosh*). There are two aspects of God's holiness found in Scripture:

- Majestic Holiness: God is inherently great and resists all compromises of His character and therefore is transcendentally distinct from all His creatures in infinite majesty. He is majestically unique. This sense of God's holiness qualifies all His other attributes, and all these qualify His holiness. In other words, "Holiness is the biblical 'shorthand' for the very essence of God". His majestic holiness is found in both the Testaments:
 - Old Testament: Exodus 15.11; Psalm 71.22, 89.18, 97.10-12; Isaiah 5.16, 54.5, 57.15
 - New Testament: Mark 1.23-24; Luke 1.46-55; John 17; Revelation 15.4
- Ethical, Moral Holiness: Since God is inherently great and therefore transcendentally distinct from everything outside Himself, He is most certainly separate from sin, being morally and ethically perfect, abhorring sin and demanding purity in His moral creatures. (Leviticus 20.26, 22.31-32; Job 34.10; Psalm 5.4-5; Isaiah 1.11-17; Ezekiel 39.7; Zechariah 8.16-17; 1 Peter 1.13-19.)

God's holiness is not independent of His righteousness. To understand the magnitude of Christ's work on the cross, as well as the magnitude of God raising Him from the dead, we must know about His righteousness. God's righteousness is His perfect absolute justice in and toward Himself, His prevention of any violation of the justice of His character, and His revelation of Himself in acts of justice.

A holy and righteous God demands holiness and righteousness of people who would be rightly related to him (Psalm 29.1-2; 1 Peter 1.15-16). God stands in absolute, essential opposition to sin, so He must judge and punish sin. In the salvation of sinners, the holiness and righteousness of God are revealed, because in salvation God effectively judges sin and imputes righteousness to people so that He can accept them as holy without compromising His essential holiness and righteousness.

Holy Living

One of the richest blessings of God's grace in salvation is that He attaches His name to His people. He graciously pursues the welfare of His people with the same zeal with which He upholds the honor of His reputation, because they bear His name. As children of God, we bear the "family name" of God, and His name is Holy! (1 Chronicles 29.16; Isaiah 57.15; Psalm 33.21; Isaiah 47.4) If He is our Holy Father, our lives ought to resemble His holiness (Leviticus 11.44-45).

Christians have been saved to be holy and to live holy lives (1 Peter 1.14-16). The phrase "to be holy" appears about 2,000 times in Scripture and means "to be set aside for something special". Thus, God is holy in that He sets Himself apart from creation, humanity, and all pagan gods by the fact of His deity and sinlessness. That is why the angels sing of God, "Holy, holy, holy" (Isaiah 6.3; Revelation 4.8), and why scripture declares Him to be holy (Psalm 99.9; Isaiah 43.15).

The idea of holiness takes on a spiritual meaning among the people of God based on the holy character of God. For instance, the high priest of God had inscribed across his headpiece "Holy to the LORD" (Exodus 39.30). The high priest was especially set apart by God to intercede on behalf of a sinful nation to a holy God for the forgiveness of their

⁹MacArthur, J. & Mayhue, R., *Biblical Doctrine*, A Systematic Summary of Bible Truth (Wheaton, Illinois: Crossway, 2017) pp. 60-61, 183-185, 631

transgressions (Exodus 28.38).

Holiness embodies the very essence of Christianity. The holy Savior has saved sinners to be a holy people (1 Peter 2.9-10). That is why one of the most common biblical names for a believer is “saint”, which simply and wonderfully means “saved and set apart” (Romans 1.7; 1 Corinthians 1.2).

When one considers that a holy God saves, it is not surprising to learn that He gives His Holy Spirit to every believer at salvation. The primary purpose of this gift is to equip believers with the power to live a holy life (1 Thessalonians 4.7-8; 1 John 3.24, 4.13).

God wants Christians to share His holiness (Hebrews 12.10) and to present themselves as slaves to righteousness, which will result in holiness (Romans 6.19; 2 Corinthians 7.1). Holiness is the core of a Christian’s experience (Hebrews 12.14). The authors of the New Testament epistles constantly reminded their readers, and us, that spiritual maturity springs out of holiness (Ephesians 4; 1 Peter 2.2-3; Hebrews 5.12-14).

Scottish theologian John Brown provides this definition of holiness from his *Expository Discourses on the First Epistle of Peter* (1866): “Holiness does not consist in mystic speculations, enthusiastic fervours, or uncommanded austerities; it consists in thinking as God thinks, and willing as God wills. God’s mind and will are to be known from His word; and, so far as I really understand and believe God’s word, God’s mind becomes my mind, God’s will becomes my will, and according to the measure of my faith, I become holy.”

6. God’s goal of the clean/unclean laws was the pursuit of holiness enabling a deeper fellowship with God.¹⁰ Which verse from this explanation of holy and holy living will you memorize so that you may enjoy deeper fellowship with God *daily*?

Doctrine: Sin¹¹~ (Leviticus 15.31) The basic biblical definition of sin is “to miss the mark”, the “mark” being the standard of God’s law (Exodus 20). Paul explains the universal reality of sin in Romans 3.23, explaining that we all miss the mark of God’s glory expressed in His Law and that we are all in need of redemption. Sin is an egregious and intolerable violation of God’s holiness. While there are several broad categories to sin, it is imperative that everyone know all sin deserves death (Romans 6.23). God’s Law serves a legal purpose and in His High Court all sin is judged as worthy of the death penalty (Leviticus 15.31; James 2.10; Romans 5.18)!

That said, the following are broad categories of sin:

- Sins of omission – failure to do what God commands (for example, failing to love one’s neighbor);
- Sins of commission – committing actions prohibited by God (for example, doing what God says you cannot do, such as murder, theft, coveting);
- Sins of moral action – willfully choosing to do what we know is wrong (acknowledges humans have a mind and a will).

Recall how gob-smacked you were to realize that the inauguration and installation ceremony of the priesthood required 21 animals to be slaughtered to atone for sin. Imagine how many more were slaughtered in the more than 1,500 years between the inaugural ceremony and Jesus’ crucifixion, whose death fulfilled the sacrificial law and thus “finished” its reign over God’s people (John 19.30).

7. Guess how many animals in total were slaughtered in the 1,500 years between the priesthood’s governance of the sacrificial laws and Christ’s final sacrificial death (crucifixion)? What does this incomprehensible number teach you about God’s view of sin? How does God view sin today?

¹⁰ Morales, p.165

¹¹ Sproul, pp.147-152, 167-168, 203-204

“The Fall” is the event in which Adam and Eve, the first humans God created, rebelled and disobeyed God’s command (Genesis 3). The corruption of the human race, or “original sin”, began as a result of their rebellious disobedience. Now, we live with sin as our natural state, or within our “sin nature” (Psalm 51.5).

The Bible supports the truth that some sins are more egregious than others, that there are “degrees of wickedness” allowing God to render judgment accordingly (Matthew 11.20-24; Luke 6.6-11). In addition, we fully understand the burden of the weight of our guilt (Matthew 11.28-30).

Jesus’ sinless life reveals He is the only acceptable sacrifice to pay God for the debt of sin (Hebrews 10.11-12). Thus, His death provides atonement to God for our sins, leading to our salvation, or rescue from God’s wrath and from the ultimate death sentence (Ephesians 1.7). Those who acknowledge their sinful ways, understanding their need for a Savior, repent from their sinful desires and submit to Jesus as their Lord and Savior (John 3.16-21). Thus, with Jesus as their payment for sin, they are indwelt by God’s Spirit until they are united with Him in heaven (Ephesians 1.13-14).

“To summarize, while in Leviticus 11-15 uncleanness is not flatly or immediately equated with particular sinful acts, it is nevertheless treated as being generally or ultimately the result of sin: uncleanness represents the pollution of sin. Contact with a carcass results in uncleanness, therefore, not because such a contact is in itself a sin, but because death and mortality are the result of sin. Precisely here the correlation between holiness and life/wholeness is critical. Physical imperfection, disruptions, deformities and maladies, though not considered sinful in themselves, nevertheless reflect sin’s damage and pollution of the earth, and therefore require ritual cleansing.”¹²

8. How does Jesus illustrate the reality of the polluting effects of sin through His interactions with the disciples and the blind man in John 9.1-7? How does Jesus’ understanding and compassionate response encourage you to respond likewise to those in your life who are hurting from sin’s polluting consequences?

Your Scripture-Soaked Prayer:

Lecture Outline:

Aim: Our sin must die for holiness to thrive.

- I. Sinful Consumption (Leviticus 11) **TR1:** Holiness thrives when we separate ourselves from all God calls unclean.

¹² Morales, p.161

- a. What are you consuming that God calls unholy or impure?
 - b. What unclean thing or things do you fail to resist and habitually allow to take up residence in your spiritual body?
 - c. Will what you consume delight or disgust God? Will it hinder or help your growth in holiness?
- II. Sinful Contamination (Leviticus 13-14) **TR2**: Holiness thrives when we separate ourselves from soul-contaminating worldliness.
- a. What unclean things of this world are you allowing to contaminate you?
 - b. In which areas of your life do you look more like the world than like Jesus?
- III. Sinful Condition (Leviticus 12, 15) **TR3**: Holiness thrives when we separate ourselves from heart impurities.
- a. What impurities are lurking in your heart?
 - b. How are they flowing out of you?
 - c. What could you do to purify your heart?

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Sklar, Jay, *Leviticus*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2014) pp.163-205

Sproul, R.C., *Essential Truths of the Christian Faith* (Carol Stream, IL: Tyndale Momentum, 1992)