



## Mission Stained: Leviticus 11-15

### Review (A Look Back)

[Genesis] Before the foundation of the world, God purposed to create a covenant family for Himself consisting of redeemed sinners from every corner of the globe who would enjoy and worship Him forever. Despite His loving presence and gracious provision, the first humans rebelled against Him and unleashed sin and death throughout the world and in all their descendants. While never compromising His holiness or justice, God sovereignly and graciously guided history and raised up men and women to be His vessels of redemption. Abraham, the father of a new nation, gave way to others including Isaac, Jacob, and Joseph. This people, the Jews, would be God's treasured possession—not because of their goodness—but because of His. He would use them to eventually bring forth the ultimate Hero whose shadows are seen from the beginning of the story. [Exodus] Until the arrival of this Savior, this sinful people had to learn to coexist with their Holy God. He miraculously rescues them from slavery in Egypt, adopts them as His own, and then begins to cultivate them, to mold them, to teach them, and to guard them by way of His law. But how does a Holy God dwell with the sinful children He loves so much? The answer is that He graciously condescends and dwells in their midst in the Tabernacle, a sanctified, mobile tent. But His proximity doesn't fix their sinful hearts...in fact, it endangers them! How will this coexistence function practically? Leviticus is the answer!

### Reveal (A Look Into)

#### Leviticus Reminders

- God is holy (set apart, unique); sinful mankind's interaction with Him must be regulated!
- The priests (descendants of Aaron) were responsible for the actual sacrifices and the Levites assisted and aided worship at the Tabernacle.
- The various offerings protected Israel's fellowship with God; they did not earn his love or their salvation.
- Atonement: the "covering" of one's sin or impurity ensuring fellowship with God.

#### Principles

- It was dangerous and disrespectful to approach/worship God in the wrong way (ch. 10). God thus communicates what would disqualify or endanger His people (15:31).
- At any given moment, people were either ritually clean/pure or unclean/impure. Being unclean/impure was not sinful, but it was sinful to approach God in that state.
- Impurity was normally temporary, but reminded the people that God was concerned about every area of life: diet (11), bodily fluids (12/15), bodies (13/14), and their homes (14). These all were important symbols of life or death within Israelite culture.



## Leviticus 11-15

- (11) God outlines which animals His people were free to consume/touch. Scholars debate the reasoning, though the distinctions predate Leviticus (e.g. Noah). Note that this is a representative list.
- (12) God describes the process of ceremonial cleansing following birth. Birthing a baby required a time of separation for the mother/baby and a sacrifice.
- (13-14) God addresses infections of the body, of materials, and even the home. Disease is a common image of sin (Psalm 147:3; Is. 1:5-6; Jer. 8:2)
- (15) God speaks to the issue of bodily fluids and sexual relations.

## Relate (A Look Broader)

### To the Bigger Story:

- The Jewish people consistently struggled with keeping the law externally but neglecting its implications for the heart.
- God wanted to protect and be present with His people, but their holiness also was a proclamation to the nations about the nature of their God.
- God's laws are always for our good and His glory.

### To Christ:

- Christ's life, death, and resurrection fulfilled and/or ended the ceremonial/civic aspects of the law (moral remains).
- Christ purifies every aspect of our lives and makes us ritually clean/pure that we might approach God confidently without fear.
- Christ reconciles us to God and to "the community."

### To Us:

- We must avoid the traps of legalism and licentiousness as we pursue holy living in every area of our lives. (1 Cor. 6:20; 10:31). See Paul's letter to the Galatians.
- We must see ourselves as instruments of redemption and reconciliation in the hands of God. We take the good news of Jesus to the spiritually unclean and those separated from God (2 Cor. 5:17-21)

## Practical Resources

- You can discover recommended resources via our website under the "Grow" tab.
- Please access additional resources for our study in our library.

