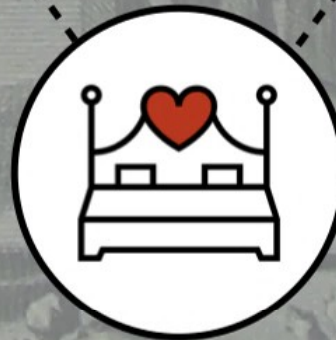


LEVITICUS

SIGNS OF HOLINESS



THREE REASONS CHRISTIANS STRUGGLE WITH LEVITICUS

1

ETHNOCENTRICISM

We view ancient customs and practices as primitive, strange, and bizarre.

ANCIENT CUSTOMS & PRACTICES

QUESTION:

*WHAT'S UP WITH
ALL THE BLOOD
AND DEATH?*



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ANSWER:

*IN THE ANCIENT WORLD
(AND MANY PLACES STILL
TODAY) PEOPLE LIVED IN
MUCH CLOSER PROXIMITY
TO DEATH AND DISEASE.*

THREE REASONS CHRISTIANS STRUGGLE WITH LEVITICUS

1

ETHNOCENTRICISM

We view ancient customs and practices as primitive, strange, and bizarre.

2

CONTEXTUAL IGNORANCE

We forget or ignore the historic and narrative context that produces the biblical text.

HISTORICAL & NARRATIVE CONTEXT

QUESTION:

***WHAT'S UP WITH
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ANSWER:

*A. GOD REQUIRES HOLINESS
IN HIS RELATIONSHIPS*

HISTORICAL & NARRATIVE CONTEXT

QUESTION:

*WHAT'S UP WITH
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REGULATIONS?*



ANSWER:

- A. GOD REQUIRES HOLINESS
IN HIS RELATIONSHIPS*
- B. NATIONS NEED LAWS TO
GOVERN THEIR PEOPLE*

HISTORICAL & NARRATIVE CONTEXT

QUESTION:

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ANSWER:

- A. GOD REQUIRES HOLINESS
IN HIS RELATIONSHIPS*
- B. NATIONS NEED LAWS TO
GOVERN THEIR PEOPLE*
- C. HUMAN BEINGS NEED
BOUNDARIES TO FLOURISH*

THREE REASONS CHRISTIANS STRUGGLE WITH LEVITICUS

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ETHNOCENTRICISM

We view ancient customs and practices as primitive, strange, and bizarre.

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3

SEMIOTIC IMPOVERISHMENT

We underestimate the power and potency of the symbols God uses to communicate His love.

CHRISTIAN SYMBOLIC IMPORT

QUESTION:

*WHY SHOULD
CHRISTIANS
CARE ABOUT
ANY OF THIS?*



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ANSWER:

*CHRIST FULFILLS THE
REQUIREMENTS OF GOD'S LAW
—HE DOESN'T ABOLISH THEM—
& OFFERS A NEW COVENANT
FOR ALL MANKIND.*

The background of the slide is a detailed, light-colored illustration of the Tabernacle's construction. It shows numerous figures in traditional attire engaged in various tasks: some are working on large wooden frames, others are handling materials, and some are gathered around tables. The scene is set in an open, hilly landscape. At the top, a dark red horizontal bar contains the text 'EXODUS 40:35' in white, bold, uppercase letters. The bar is flanked by two small white circles connected by thin lines. A white rectangular box with a black border is positioned behind the text, extending slightly beyond the red bar's edges.

EXODUS 40:35

Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle.

The background of the slide is a detailed, monochromatic illustration of the Tabernacle. It shows various people engaged in different activities: some are working at tables, others are gathered around a central fountain or basin, and some are standing near a large structure that appears to be the entrance to the Tabernacle. The scene is set in an open, outdoor environment with some trees in the distance.

LEVITICUS 1:1

The Lord called to *Moses* and spoke to him **from**
the tent of meeting...

The background of the slide features a detailed, light-colored illustration of the Tabernacle and the Israelites. The scene shows the central structure with its golden vessels, surrounded by people engaged in various activities, some standing and some sitting. The overall style is reminiscent of classical religious art.

LEVITICUS 1:1

The Lord called to *Moses* and spoke to him **from** the tent of meeting...

NUMBERS 1:1

The Lord spoke to *Moses* **in** the tent of meeting...

Lev. 1:1 "The Lord called to Moses from..."

**CHIASTIC
STRUCTURE
OF THE BOOK
OF LEVITICUS**

Num. 1:1 "The Lord spoke to Moses in..."

**CHIASTIC
STRUCTURE
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Lev. 1:1 "The Lord called to Moses from..."

Lev. 1-7, Ritual Sacrifices

Lev. 23-25, Ritual Feasts

Num. 1:1 "The Lord spoke to Moses in..."

**CHIASTIC
STRUCTURE
OF THE BOOK
OF LEVITICUS**

Lev. 1:1 "The Lord called to Moses from..."

Lev. 1-7, Ritual Sacrifices

Lev. 8-10, Priests Ordained

Lev. 21-22, Priestly Instructions

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**CHIASTIC
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Lev. 1:1 "The Lord called to Moses from..."

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Lev. 8-10, Priests Ordained

Lev. 11-15, Ritual Purity

Lev. 18-20, Moral Purity

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Lev. 1:1 "The Lord called to Moses from..."

Lev. 1-7, Ritual Sacrifices

Lev. 8-10, Priests Ordained

Lev. 11-15, Ritual Purity

Lev. 16-17, Atonement

Lev. 18-20, Moral Purity

Lev. 21-22, Priestly Instructions

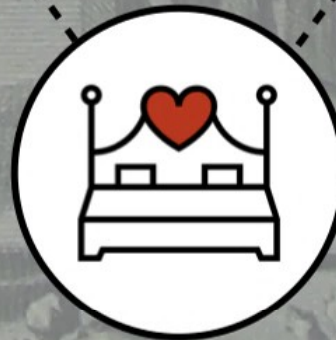
Lev. 23-25, Ritual Feasts

Num. 1:1 "The Lord spoke to Moses in..."



LEVITICUS

SIGNS OF HOLINESS



FIVE OFFERINGS OF LEVITICUS



BURNT

General atonement for sin and expression of devotion to God. **Represents complete surrender.**

LEVITICUS 1:6-9

You are to skin the burnt offering and cut it into pieces. The sons of Aaron the priest are to put fire on the altar and arrange wood on the fire. Then Aaron's sons the priests shall arrange the pieces, including the head and the fat, on the wood that is burning on the altar. You are to wash the internal organs and the legs with water, and the priest is to burn all of it on the altar. It is a burnt offering, a food offering, an aroma pleasing to the Lord.

FIVE OFFERINGS OF LEVITICUS



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Represents complete surrender.



GRAIN

Voluntary expression of gratitude for God's goodness & providence.
Represents being a living sacrifice.

LEVITICUS 2:1-3

When anyone brings a grain offering to the Lord, their offering is to be of the finest flour. They are to pour olive oil on it, put incense on it and take it to Aaron's sons the priests. The priest shall take a handful of the flour and oil, together with all the incense, and burn this as a memorial portion on the altar, a food offering, an aroma pleasing to the Lord. The rest of the grain offering belongs to Aaron and his sons; it is a most holy part of the food offerings presented to the Lord.

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PEACE

A sacred meal of mutual commitment to one another's prosperity.
Represents communion with God.

LEVITICUS 3:1-2

If your offering is a fellowship offering, and you offer an animal from the herd, whether male or female, you are to present before the Lord an animal without defect. You are to lay your hand on the head of your offering and slaughter it at the entrance to the tent of meeting. Then Aaron's sons the priests shall splash the blood against the sides of the altar.

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SIN

A sacrifice that cleanses from the pollution and offensiveness of sin to God.
Represents purification from sin.

LEVITICUS 4:3-6

If the anointed priest sins, bringing guilt on the people, he must bring to the Lord a young bull without defect as a sin offering for the sin he has committed. He is to present the bull at the entrance to the tent of meeting before the Lord. He is to lay his hand on its head and slaughter it there before the Lord. Then the anointed priest shall take some of the bull's blood and carry it into the tent of meeting. He is to dip his finger into the blood and sprinkle some of it seven times before the Lord, in front of the curtain of the sanctuary.

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GUILT

An offering that seeks to repair the damage and harm that sin caused.
Represents a cancelling of a debt.

LEVITICUS 5:16

They must make restitution for what they have failed to do in regard to the holy things, pay an additional penalty of a fifth of its value and give it all to the priest. The priest will make atonement for them with the ram as a guilt offering, and they will be forgiven.

LEVITICUS

SIGNS OF HOLINESS

