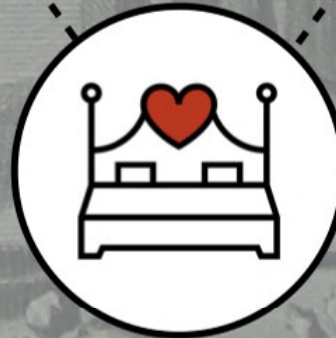


LEVITICUS

SIGNS OF HOLINESS



**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. 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..."

SYMBOLIC LEVITICAL BOUNDARIES

LEV. 1-7

**HOLY
BOUNDARIES**

ARE YOU PERFECT?

1. The Burnt Offering
2. The Grain Offering
3. The Peace Offering
4. The Sin Offering
5. The Guilt Offering

LEV. 8-10

**PRIESTLY
BOUNDARIES**

CONSECRATED?

1. Ritual Washing
2. Ceremonial Clothing
3. Vocational Anointing
4. Sacrificial Forgiving
5. Differential Waiting

LEV. 11-15

**PERSONAL
BOUNDARIES**

ARE YOU CLEAN?

1. Dietary Restrictions
2. Reproductive Health
3. Dermatological Care
(Reflect, Represent,
and Reverberate)

LEVITICUS 17:10-12

“I will set my face against any Israelite or any foreigner residing among them who eats blood, and I will cut them off from the people. For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar...

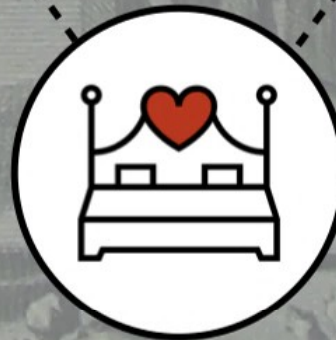


LEVITICUS 17:10-12

...it is the blood that makes atonement for one's life. Therefore I say to the Israelites, "None of you may eat blood, nor may any foreigner residing among you eat blood."

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LEVITICUS 16:1-2

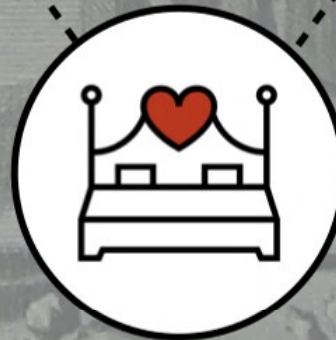
The Lord spoke to Moses after the death of the two sons of Aaron who died when they approached the Lord. The Lord said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.

HEBREWS 4:14-16

Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

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LEVITICUS 16:6-14

“Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. Then he is to take the two goats and present them before the Lord at the entrance to the tent of meeting. He is to cast lots for the two goats—one lot for the Lord and the other for the scapegoat.

LEVITICUS 16:6-14

Aaron shall bring the goat whose lot falls to the Lord and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the Lord to be used for making atonement by sending it into the wilderness as a scapegoat.

LEVITICUS 16:6-14

“Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering. He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain.

LEVITICUS 16:6-14

He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

HEBREWS 7:23-27

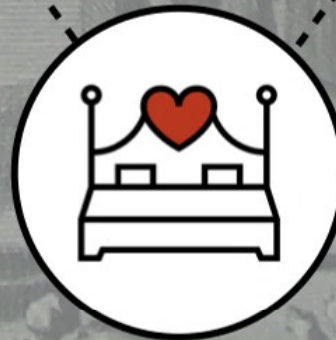
Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

HEBREWS 7:23-27

Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.

LEVITICUS

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LEVITICUS 16:15-17

“He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the atonement cover and in front of it. In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been.

LEVITICUS 16:15-17

He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the *Most Holy Place* until he comes out, having made atonement for himself, his household and the whole community of Israel.

HEBREWS 9:1-15

Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place.

Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant.



HEBREWS 9:1-15

This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.

HEBREWS 9:1-15

When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

HEBREWS 9:1-15

The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning. This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

HEBREWS 9:1-15

They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order. But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.

HEBREWS 9:1-15

He did not enter by means of the blood of goats and calves; but he entered the *Most Holy Place* once for all by his own blood, thus obtaining eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.



HEBREWS 9:1-15

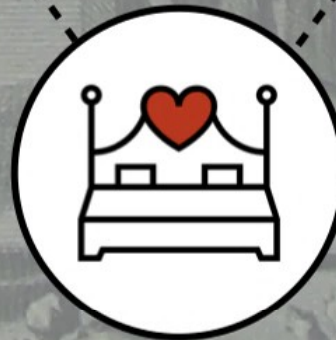
How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

HEBREWS 9:1-15

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

LEVITICUS

SIGNS OF HOLINESS



LEVITICUS 16:20-22,26

“When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head.

LEVITICUS 16:20-22,26

He shall send the goat away into the wilderness in the care of someone appointed for the task. The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness... The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp.

MATTHEW 27:15-26

Now it was the governor's custom at the festival to release a prisoner chosen by the crowd. At that time they had a well-known prisoner whose name was Jesus Barabbas. So when the crowd had gathered, Pilate asked them, "Which one do you want me to release to you: Jesus Barabbas, or Jesus who is called the Messiah?"

MATTHEW 27:15-26

For he knew it was out of self-interest that they had handed Jesus over to him. While Pilate was sitting on the judge's seat, his wife sent him this message: "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him."



MATTHEW 27:15-26

But the chief priests and the elders persuaded the crowd to ask for Barabbas and to have Jesus executed. “Which of the two do you want me to release to you?” asked the governor. “Barabbas,” they answered.



MATTHEW 27:15-26

“What shall I do, then, with Jesus who is called the Messiah?” Pilate asked.

They all answered, “Crucify him!”

“Why? What crime has he committed?” asked Pilate.

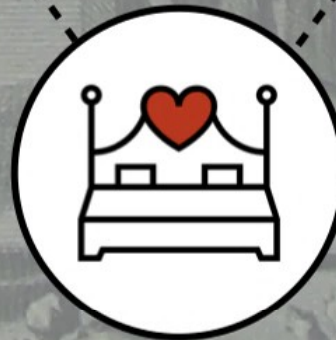
But they shouted all the louder, “Crucify him!”

MATTHEW 27:15-26

When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. “I am innocent of this man’s blood,” he said. “It is your responsibility!” All the people answered, “His blood is on us and on our children!” Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.

LEVITICUS

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HEBREWS 10:19-25

Therefore, brothers and sisters, since we have confidence to enter the *Most Holy Place* by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

HEBREWS 10:19-25

Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

LEVITICUS

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