

# Holiness Part 2 (Lev. 8-16)

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## 1. Intro

- a. Title for today is “Holiness Part 2”
- b. The whole book of Leviticus can be summarized by “holiness.”
- c. But not merely about the attribute of God, but the holiness of God’s people which His holy presence demands.
- d. Overview of Lev. 1-16
  - i. Sacrifices: Holiness in worship (L1-7)
    - 1. The ordained sacrifices were required because God is holy and He only accepts one perfect sacrifice of His Son.
    - 2. The animal sacrifices had to symbolically portray His beloved Son who will accomplish true atonement for sin.
  - ii. Purification: Holiness in purity (L11-15)
    - 1. Laws of clean and unclean
    - 2. Laws of purification
  - iii. Priesthood: Holiness in leadership (L8-10, 16)
    - 1. Consecration of priests
    - 2. Day of Atonement
- e. Profound application for the church of God today (1 Pet. 1:14-16)

## 2. Purification: Holiness in Purity (L11-15)

- a. The middle section (L11-15) of these chapters is the laws of purification.
- b. Teachers:
  - i. The Lord gave these laws to Moses and Aaron to teach the children of Israel (L15:1-2).
  - ii. This was the case with all the purification laws.
    - 1. L10 [9] "Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you will not die—it is a perpetual statute throughout your generations—[10] and so as to make a distinction between the holy and the profane, and between the unclean and the clean,

[11] and so as to teach the sons of Israel all the statutes which the LORD has spoken to them through Moses."

- iii. Likely reason for this prohibition was that Aaron's sons who died in L10:1-3 were drunk.
  - 1. This is critical for spiritual leadership in general
  - 2. If the leaders are unclear in their thinking, they cannot lead the people of God.
  - 3. Small wonder that in the NT overseers/elders/pastors were required to be sober (1 Tim. 3:2-3) and so were deacons (1 Tim. 3:8).
  - 4. Leaders must be sober and alert to the word of God so that they can teach and lead according to the Bible.

c. Gravity:

- i. Seriousness seen in L15:31
  - 1. L15 [31] "Thus you shall keep the sons of Israel separated from their uncleanness, so that they will not die in their uncleanness by their defiling My tabernacle that is among them."
- ii. The gravity of keeping these laws is seen in the verb "die." This was a matter of life and death.
  - 1. Contamination of the tabernacle with their uncleanness meant execution.
  - 2. God made an example of Nadab and Abihu (L10:1-3)
  - 3. God does not tolerate insolence and carelessness when approaching Him.
- iii. Intimacy with God is not insolence before God.
  - 1. Learn to pray like Jesus who called the Father
    - a. "Holy Father" (J17:11)
    - b. "Righteous Father" (J17:25).
  - 2. He taught us to pray,
    - a. "Our Father who is in heaven, hallowed be Your name" (Matt. 6:9).
  - 3. Not artificially formal and reserved but mindful of God's holiness

d. Definition

- i. God did not leave the distinction between the clean and unclean to human imagination or chance. He spelled them out.
- ii. Regarding dietary laws (our focus)
  1. Distinction:
    - a. Land creatures
    - b. Sea creatures
    - c. Flying creatures
    - d. Swarming (or creeping NKJV) creatures
  2. Injunction:
    - a. Not only avoid unclean animals (don't eat or touch)
    - b. But to detest and abominate them (L11:13)
  3. Why?
    - a. Negatively: To avoid becoming detestable and unclean themselves (L11:43)
    - b. Positively: To be holy as God is holy (L11:44-45)

e. Purpose

- i. Purpose of these laws was holiness in God's likeness.
  1. The external laws did not truly make them holy.
  2. We learn this from the NT.
- ii. Jesus' declaration
  1. Mark 7:19 [19] Thus He declared all foods clean.
  2. No Christian needs to follow the dietary laws to be pure.
- iii. Shadow imagery
  1. Col. 2:17 [17] things which are a *mere* shadow of what is to come; but the substance belongs to Christ.
  2. Shadow is a metaphor.
  3. Substance is inner purity (or purity of heart)
    - a. Mark 7:18-23

- b. Spiritual impurity comes out of the evil heart. Food was irrelevant.
  - 4. The shadow was the purification laws, the actual object (substance) was heart purity.
  - 5. The purification laws were merely the shadow of the actual object, which is a pure heart.
- iv. "Substance belongs to Christ"
  - 1. No man is pure in heart, except Jesus.
  - 2. Jesus is the embodiment of inner purity.
  - 3. Jesus alone can answer Psalm 24:3 with an affirmative.
  - 4. Jesus was undefiled (Heb. 7:26) and pure (1 Jn. 3:3).
- v. Jesus purifies His people
  - 1. John 17:19 [19] "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.
- f. Leprosy
  - i. Lev 13-14 covers laws on leprosy and the sacrifices for cleansing
  - ii. Jesus healed lepers
    - 1. Matt. 11:4-5, "*the* lepers are cleansed"
    - 2. Matt. 8:4 and Mark 1:44, "as a testimony to them"
    - 3. Testimony:
      - a. The Savior has come who can cleanse the unclean and make them fit for the LORD.
      - b. The Savior who has the power to cleanse the unclean has finally arrived.
      - c. Jesus is the Savior who can purify His people.
  - iii. Purify people truly
    - 1. Not merely external but internal purity
    - 2. To become "a people for His own possession, zealous for good deeds" (Tit. 2:14)
    - 3. Means of purification (sanctification) is the truth of God's word (John 17:17, 19)

4. Transformation comes by the renewal of the mind (Rom. 12:2).
5. Linger long by the word of God
  - a. Col. 3:16 "Let the word of Christ richly dwell within you"
  - b. Col. 1:9 "be filled with the knowledge of His will"
6. We also need the prayers of Jesus.

### 3. Priesthood

- a. Consecration of priests
  - i. L8-10 are about the consecration of priests.
  - ii. Not a repeat of the chapters from Exodus
  - iii. Most important facet of this process was the atonement for the priests.
    1. Atonement is made for the priest then they can minister as priests before God (L9:2, 7)
- b. Day of Atonement
  - i. The high priest entered the holy of holies on this day (L16:2).
  - ii. High priest also needed atonement first "for himself."
    1. Sacrifice first for the priests then for the people
    2. Annual process for a reminder of sins (Heb. 10:3)
    3. The high priest confessed the people's sins (L16:21-22).
  - iii. Representation
    1. Seen in his prayer on behalf of the people
    2. Beautifully depicted in his attire
      - a. Two stones on his shoulders (E28:9-12)
      - b. Twelve stones over his heart (E28:28-30)
    3. Aaron failed to truly represent the people
      - a. Self-seeking and self-preserving priest (E32:22-24)
      - b. Aaron died as a sinner (Num. 33:38-39; Deut. 10:6).
    4. But the true and ultimate high priest before God in heaven (Heb. 9:11) was sinless (Heb. 7:26), self-giving and self-sacrificing priest.

- a. He is the good shepherd who lays down His life for His sheep (John 10:10).
  - b. Jesus willingly gave up His life to death not as a sinner but as the sinless substitute for sinners (John 10:18).
  - c. He rose from the dead and taught His disciples.
  - d. Then He ascended into heaven and there He has ceaselessly interceded for His people (Heb. 7:25; Rom. 8:34).
- 5. Aaron was a shadow of the good things to come in Christ.
  - a. Jesus' intercession is seen in John 17.
  - b. John 17 reveals how Jesus bears His people on His shoulder and over His heart.
  - c. Jesus is high priest for all who belong to Him.
- 6. Aaron's clothing made for beauty and for glory was merely a picture of Jesus' beauty and glory.

#### 4. Conclusion

- a. Sacrifices: We've seen in the sacrifice system that Jesus is the Savior who laid down His life for His people to propitiate the wrath of God, atone for sin, and reconcile them to God.
- b. Purification: We've seen in the purification laws that Jesus is the Savior who alone is pure, who can cleanse us from our defilements and purify our hearts and make us fit for service to God.
- c. Priesthood: We've seen in the priesthood Jesus is our sinless high priest who ministers before the Father for our sakes, bearing us on His shoulders and over His heart, interceding for us for our good and preservation.