

# The Bible Jesus Used

**A Gospel-Centered Glance at the Old Testament**

**Bethlehem Baptist Church, 2011–2012**  
**Jason S. DeRouchie, Ph.D.**

# Leviticus at a Glance

The Fuel for Living in the Light of Yahweh's Holy Presence	Chs. 1–10
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The Nature of Living in the Light of Yahweh's Holy Presence	Chs. 11–27
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- ❖ **Summary of Last Week: Through substitutionary atonement God's zeal for his holiness and his zeal against sin spark a similar zeal in our soul.**
- ❖ **We gain new godward desires, leading to a holy life and victory over sin.**
- ❖ **We are granted blood-bought power, which is the only kind that can conquer sin.**
- ❖ **God is displayed as holy in us because we have been brought near him in Christ.**

# The Pursuit of Holiness

❖ **Step 1—Celebrate Past Grace: Draw near to God through the substitutionary work of Christ.**

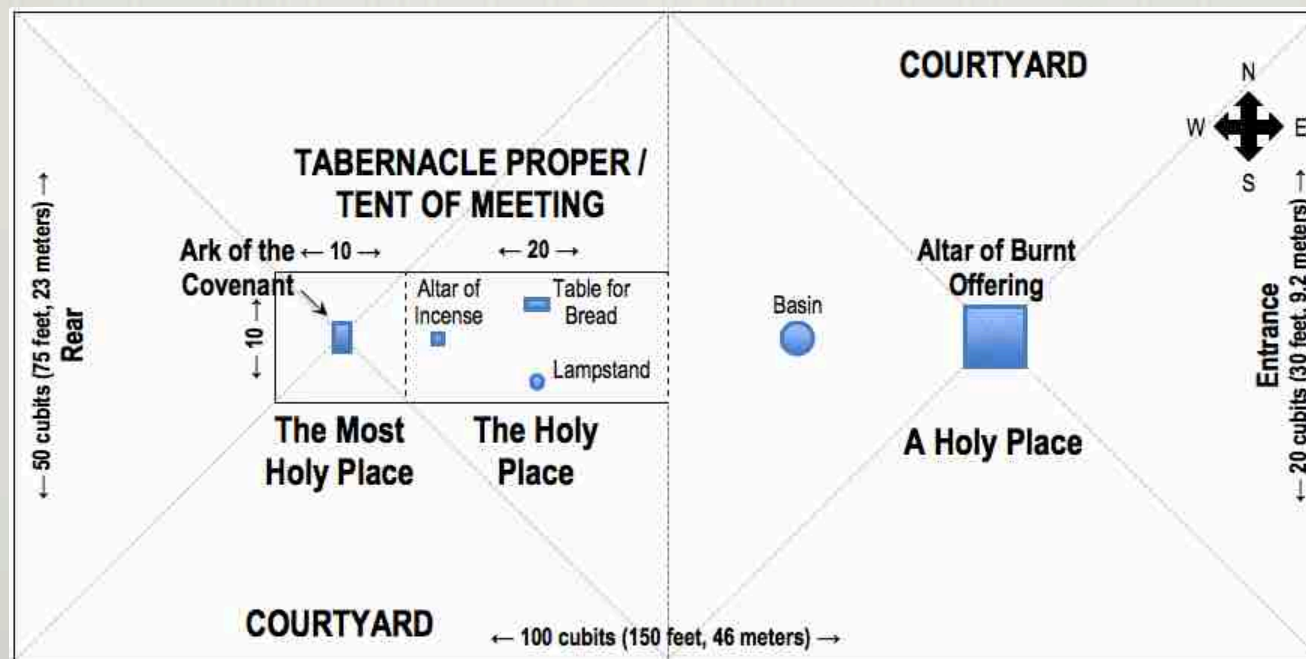
❖ Rom. 6:6–7, 22. **<sup>6</sup>We know that our old man was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. <sup>7</sup>For one who has died has been justified free from sin.... <sup>22</sup>But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life.**

# The Day of Atonement

- ❖ **Annual sacred day where the community declared Yahweh's holiness and their sinfulness and collectively repented from the sins of the previous year (Lev. 16:16, 21, 30, 34).**
- ❖ **The sacrifices:**
  - ❖ **For the priest: bull for sin offering and a ram for burnt offering (16:3)**
  - ❖ **For the people: 2 male goats for sin offering and a ram for burnt offering (16:5)**

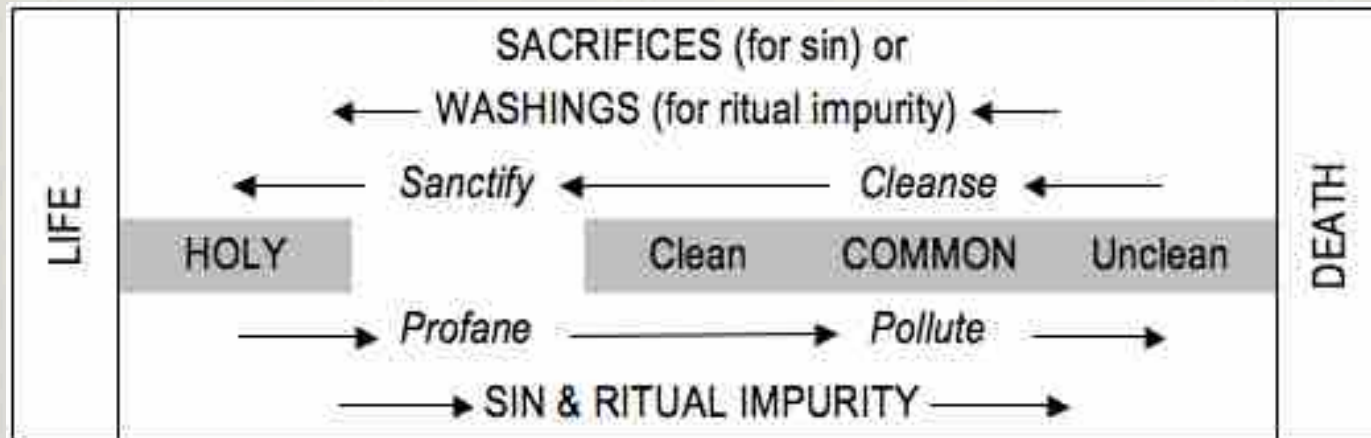
## ❖ The process:

- ❖ The use of “uncontaminated blood” (no hand imposition) to absorb the “contaminated blood” of the last year (16:14–15, 18–19), thus purging sin from sacred space and people (16:27, 30, 33–34).
- ❖ Hand imposition and the scapegoat (16:20–22)



# The Holiness Continuum

- ❖ Lev. 10:10. You are to distinguish between the holy and the common, and between the unclean and the clean.



Adapted from Gordon J. Wenham, *Leviticus, NICOT* (Grand Rapids: Eerdmans, 1979), 26.

## ❖ Description:

- ❖ Cleanness is the normal state or condition of creatures.
- ❖ Holiness portrays absolute order and is enjoyed only by grace.
- ❖ God is holy (Lev. 11:44–45; 19:2; 20:16), and all that belongs to him:
  - ❖ Tabernacle & its equipment (Exod. 40:9)
  - ❖ The Sabbath and religious festivals (Lev. 23)
  - ❖ The priests (Lev. 21:6–8)
  - ❖ The people of Israel (Lev. 20:26)
- ❖ The call is for those with **holy status** to move from death to life, becoming **holy in state or condition**: “Be holy, as I am holy” (Lev. 11:44–45; 19:2; 20:16).



## ❖ Uncleanness

- ❖ A sub-standard state or condition acquired by bodily process or sin; represented death or that which was abnormal or out of order
- ❖ Could be imparted by contact (e.g., Lev. 11:39–40; 14:36; 15:4–11)
- ❖ Types:
  - ❖ *Tolerated* uncleanness (**ritual purity**), resulted in “exile” from the community until cleansing accomplished (e.g., menstrual blood, bodily emissions, leprous or “dead-looking” skin, contact with corpse, Lev. 11–15)
  - ❖ *Prohibited* uncleanness (**moral sin**), resulted in exile and likely death (e.g., incest, adultery, spiritualism, Lev. 18, 20)

## ❖ Christ's Cleansing Work

### ❖ Introduction:

- ❖ In the New Covenant, impurity still makes one unfit for access to God—it's the "pure in heart" who will see God (Matt. 5:8), and "without holiness," no one will see the Lord (Heb. 12:14).
- ❖ Jesus stressed that washing was required to enjoy relationship with him: "If you do not wash, you have no share with me" (John 13:8).
- ❖ The new creational kingdom will enjoy only purity: "Nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life" (Rev. 21:27).

- ❖ **Jesus reversed the effects of sin and defilement in ways unknown to the OT:**
  - ❖ **Immediate cleansing to the man with leprosy (Mark 1:40–42)—no elaborate ritual, no sacrifice, no washing, no waiting a week (Lev. 14:1–20).**
  - ❖ **Jesus sought to destroy what was unclean, as is clear when he cast unclean spirits out of a man into pigs, which ran off a cliff and died (Mark 5:1–20)**
  - ❖ **Jesus healed the woman with the flow of blood that made her perpetually unclean for a decade (Mark 5:25–34); rather than her uncleanness having a polluting effect on Jesus, his touch was contagious, making her clean!**
  - ❖ **Jesus overcame the ultimate source of defilement, death, when he raised Jairus' daughter without himself becoming unclean (Mark 5:21–24, 35–43).**

- ❖ **Jesus baptism, death, and resurrection secured cleanness for all who believe:**
  - ❖ **Baptism:** One symbol of baptism is cleansing from sin (Acts 22:16; 1 Pet. 3:21), and it seems probable that Jesus' "baptism for repentance" (Matt. 3:11) served as the representative "cleansing" or washing pre-sacrifice necessary for purity.
  - ❖ **Death:** "The blood of Jesus [God's] Son cleanses us from all sin" (1 John 1:7)
    - ❖ Heb. 10:19–22. Therefore, brothers, since we have confidence to enter the holy place by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water."

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# The Pursuit of Holiness

## ❖ What Holy Conduct Looks Like:

- ❖ Do not eat of blood or unclean food (17:10–16; 20:25)
- ❖ Don't misappropriate sex (18:6–23; 19:20–21, 29–30; 20:10–21)
- ❖ Don't engage in idolatrous or occultic practices (19:31; 20:1–9, 27)
- ❖ Keep the Sabbath and other sacred days (ch. 23)
- ❖ Be ordered in sacrificial worship (19:5–8)
- ❖ Respect human life (24:17–23)
- ❖ Revere parents and the elderly ( 19:3, 32)
- ❖ Be fair in all sales (19:35–36; 25:23–24)
- ❖ Treat with equity and justice the poor, vulnerable, and sojourner (19:9–10, 13–16, 33–36; 25:25–28, 29–34, 35–55)
- ❖ **Love your neighbor as yourself** (19:18)

## ❖ **Why holy conduct was called for?**

❖ **Enjoy life, not death (Lev. 18:3–5)**

❖ **Heb. 12:14. Without holiness, no one will see the Lord.**

❖ **Rom. 8:13. If you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.**

❖ **Preservation of life in the land (Lev. 20:22)**

❖ **Relationship with God and missions to the world (20:26)**



## ❖ How was holy conduct to be maintained?

❖ Step 1—Celebrate Past Grace: Draw near to God through the substitutionary work of Christ: “Among those who are near me, I will be sanctified” (10:3).

❖ Step 2—Trust Future Grace: Place faith in the covenant promises of blessing, curse, and restoration blessing of Lev. 26

❖ Past grace has secured every future grace

❖ 2 Cor. 1:20. All the promises of God find their Yes in [Christ]. That is why it is through him that we utter our Amen to God for his glory.

❖ 2 Pet. 1:4. He has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped the corruption that is in the world because of sinful desires.



❖ **New Covenant:**

- ❖ **Spiritual blessings enjoyed (Eph. 1:3; 2 Cor. 6:16–18 with Lev. 26:12); full inheritance including new bodies and new heaven and earth secured and coming (Rom. 8:23; 2 Cor. 4:17; Eph. 1:14; 1 Pet. 1:3–5; Rev. 21:1–7)**
- ❖ **Curses/warnings: Jesus' parable of the sheep and goats (Matt. 25:31–46); Jesus' blessings and woes in the Sermon on the Plain (Luke 6:20–26); the warnings of the Apostles (Rom. 11:22; 1 Cor. 6:9–11; Heb. 10:26–31)**

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- ❖ Step 3—Learn from God’s Discipline (Lev. 26:14, 16, 18, 21, 23–24, 27–28)
  - ❖ Heb. 12:9–11. We have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but *he disciplines us for our good, that we may share his holiness*. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.