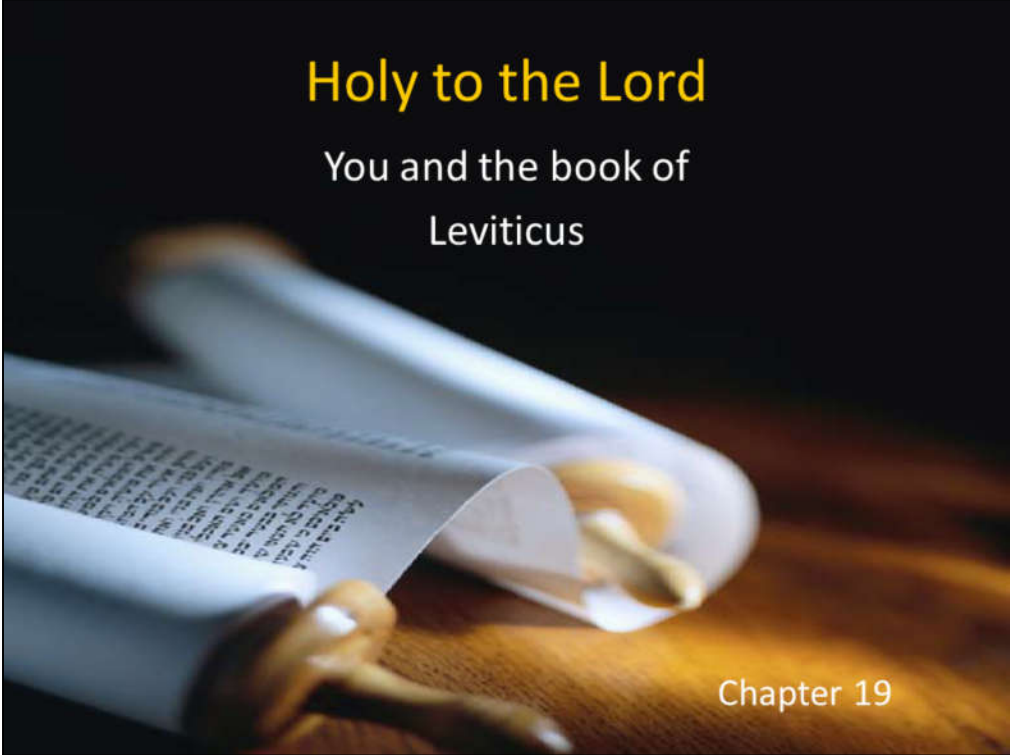


Holy to the Lord

You and the book of
Leviticus



Chapter 19



Who is being addressed here? (Everyone. The general assembly, not just the priests.)

God begins this chapter by telling them that they shall be holy. This can also be translated as a statement of fact as in: "You are holy."

How does this meaning change the emphasis of the chapter? (He does not call them to imitate Him, but called them to obey Him because they are holy.)

What does the word "holy" literally mean? (To be set apart; to be different than what is common.)

Why are they to be holy? (verse 2: because God is holy)

Why does this matter? (If they are to be in fellowship with God they are to share and reflect His holiness)

Only God is intrinsically holy. He is the generator and the source of all holiness. He communicates this holiness to His people by His presence with them.

The remainder of this chapter warns the people of trespassing on His (and their) holiness. Since they are holy, they are to avoid whatever is ungodly and unholy.

Yahweh

יהוה



In verses 2, 3, and 4, at the end of each statement, God speaks His holy personal name; Yahweh” Why? (This is like a stamp of authority, giving each statement an extra emphasis.)

Lev 19:5-8 Peace Offering



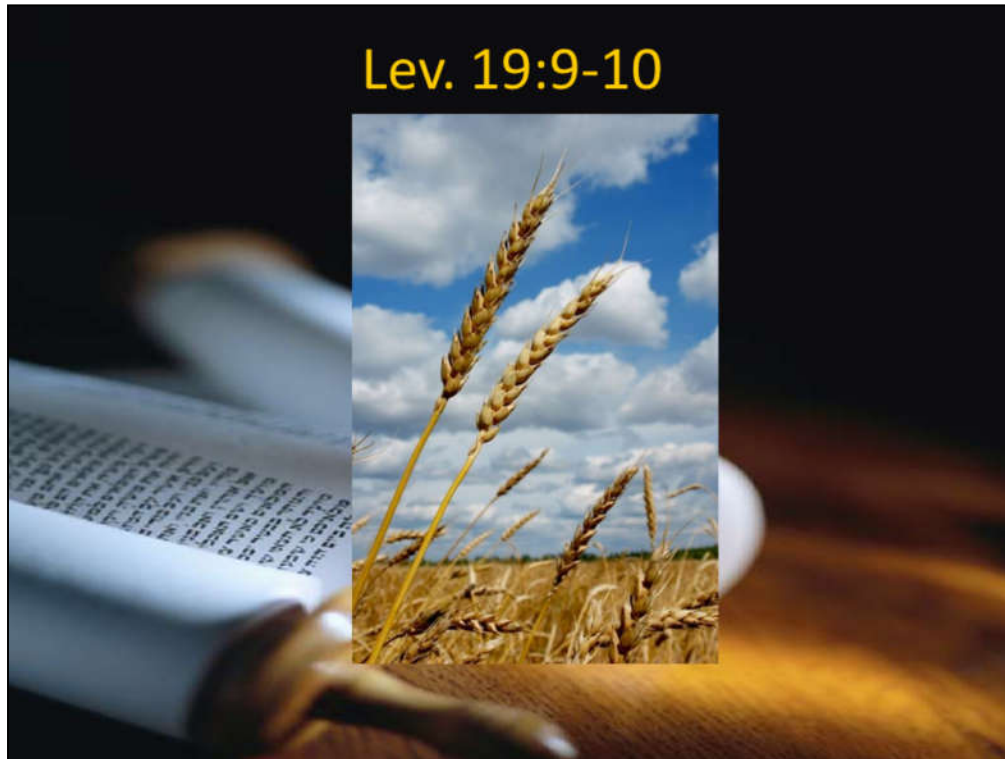
Since this chapter is dedicated to addressing the people, God begins with the one “holy object” that the layman would have contact with.

The Peace Offering was the one holy object that the people would encounter first hand, therefore God gives them specific instructions regarding it. (Described in Lev. 3)

They ate this meat as part of a sacred meal together with their family and their guests. They usually took it home from the sanctuary and ate it there. God allows for them to make two meals out of this, one eaten at the sanctuary on the day of the sacrifice and the other eaten the next day.

What benefit would this have for God’s people? (The blessings of the sacred meal are carried over into another day.)

What warnings are given here? (Not eat the meat on the third day.) Why not? (It is tainted, spoiled. God does not want spoiled food to be part of His holy meal.)



Read Lev. 19:9-10 What's the intent behind this section? (Provide for the poor.)

How is this done? (By not completely harvesting the crops.)

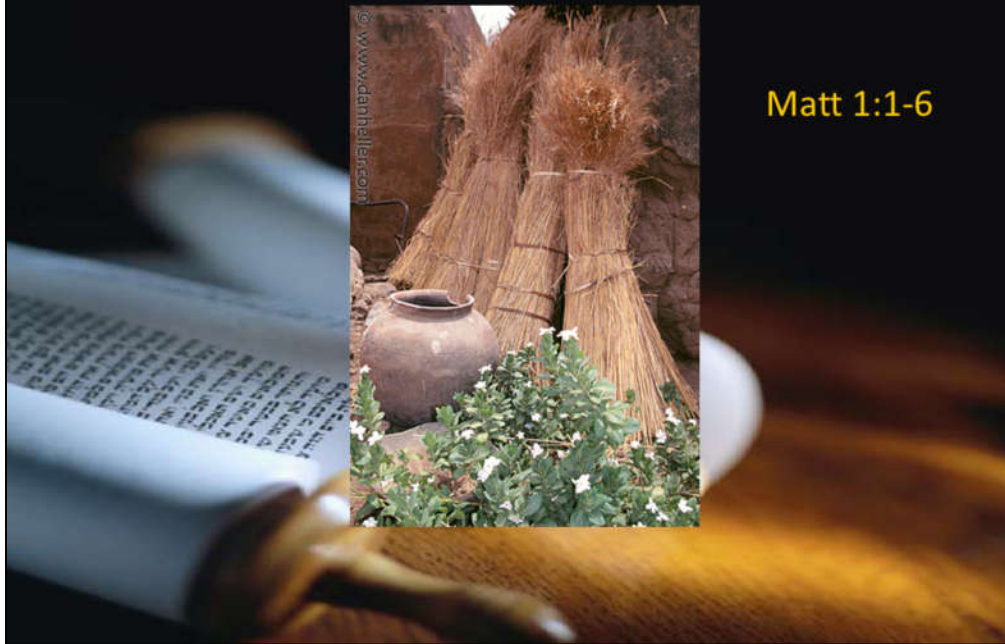
How do we use the word "gleaning" today? What is gleaning in Biblical times?
(Taking what is left after the harvest.)

How is this similar to our welfare system? (The community gives to the poor)

How is it different? (It does require work on behalf of the poor.)

How serious is God about this? (Very. He stamps it with His personal name,
Yahweh.)

Ruth 2:1-7, 15-16



Matt 1:1-6

One of the more famous examples of helping the poor through gleaning comes from the book of Ruth.

Read Ruth, 2:1-7, 15-16

Through this marriage, Ruth becomes part of an important genealogy. Read Matt 1:1-6 Who is Ruth? (Grandmother of King David and ancestor of Christ.)

Lev. 19:11-18

- Prohibitions



What do many of these prohibitions remind you of? (The 10 commandments)

These prohibitions do, however, especially focus on the underprivileged of the society.

Why is God so concerned about them? (They are often helpless and defenceless do to their circumstances)

Ex. 22:21-23



An example of this can be found in Ex. 22:21-23

How does God say He will protect the helpless? (By avenging them by placing their persecutors in a similar situation. Ie. If you hurt widows, your wife becomes a widow.)

Lev 19:19-23

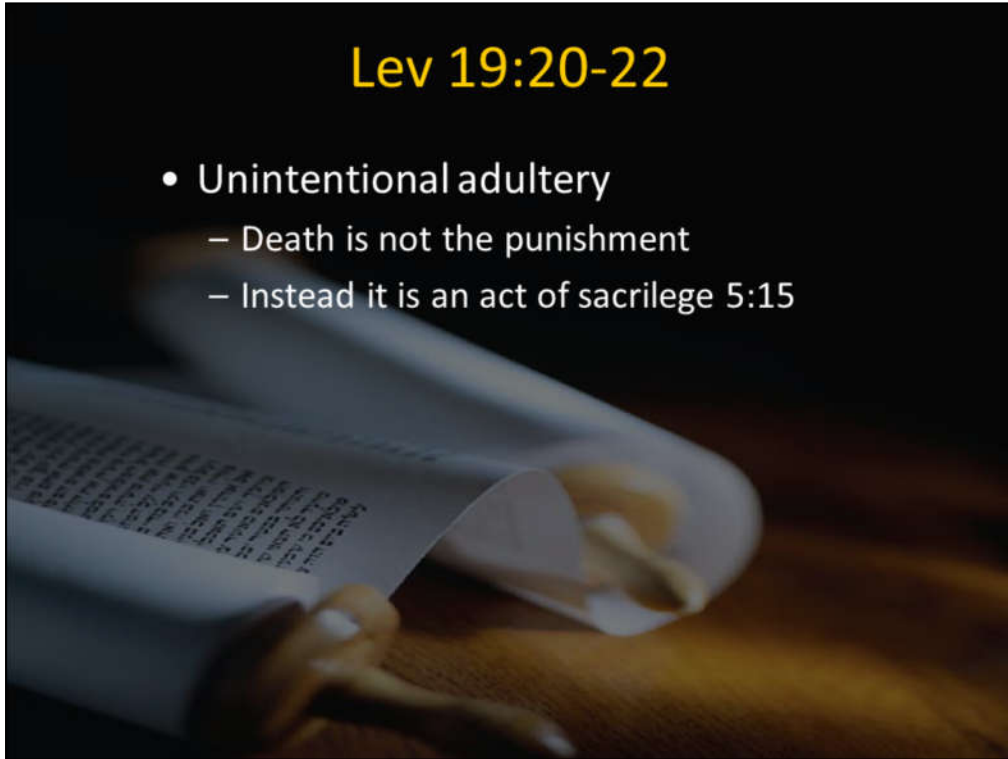


“Thou shalt
not mix...”

The general gist of the remainder of the chapter is a prohibition against the mixture of species. This includes a variety of things, animals, crops, people, clothing. These are items that are meant to be apart and should be kept apart in the Israelite culture, although they may seem strange prohibitions to us today.

Lev 19:20-22

- Unintentional adultery
 - Death is not the punishment
 - Instead it is an act of sacrilege 5:15



Verses 20-22 are very confusing and their exact meaning is unsure. Most commentators believe this is an act of unintentional adultery since the punishment is not death as we saw in Lev. 20:10

Lev. 19:23-25



Neh. 10:32-39

What were the regulations for the fruit trees? (It's fruit is forbidden for the first three years)

Note: the word forbidden here literally is "uncircumcision." Why would that word be used here?

For the first three years the young fruit was cut (circumcised) from the tree. In a very practical way, this caused the tree to put it's energy into growing, instead of producing fruit.

What happened in the fourth year? (The fruit—the first fruit—was given to God. The priests would eat it at the tabernacle.)

This first fruits was often considered "rent" given to God for the land. Why (see also Neh 10:32-39)

Lev. 19:26-28



Here God gives prohibitions against rounding the beards and sideburns and against getting tattoos.

Based on what we have learned in past chapters can you guess why these were banned by God? (These were signs of paganism in the ancient world.)

In particular these were practices that were seen as connected the living to the dead. --Eating meals around graves, self mutilation, etc. Why does God forbid this? (Our connection to the dead comes through faith in God and the resurrection of the dead on the last day.)

The spirits of the dead were not only considered unclean, but were *contagious* in their uncleanliness (see Lev 20:6)

Lev. 19:29-37



Many different offences are mentioned here. What is the main gist of this section.
(Do not defile yourselves with these things.)

How serious is God about these? (Very. He stamps them with His name.)

How does God show what He has done for them in this section? (verse 36 "I am the Lord your God who brought you out of Egypt")

What about us?



What about us? Does this chapter still apply to us today?



Are we expected to be holy? (Yes.)

In fact, it is assumed we are holy. How does 1 Cor 1:2 suggest that? (Paul calls the Christians “Saints” [holy ones])

Are we expected to be set apart? (Yes, we are in the world but not of the world as Jesus explains in John 17:14-19)

Matt. 9:1-8



How do we become holy, especially when, by our nature, we don't feel overly holy?
(Jesus forgives us as in the story in Matt. 9:1-18)

How can He do this? Are His words just nice things to say? (No they have power. They are performative language. The words to what they say. Jesus can do this because He is true God and He is the one who gave His life so that our sins would be paid for.)

God shares His holiness

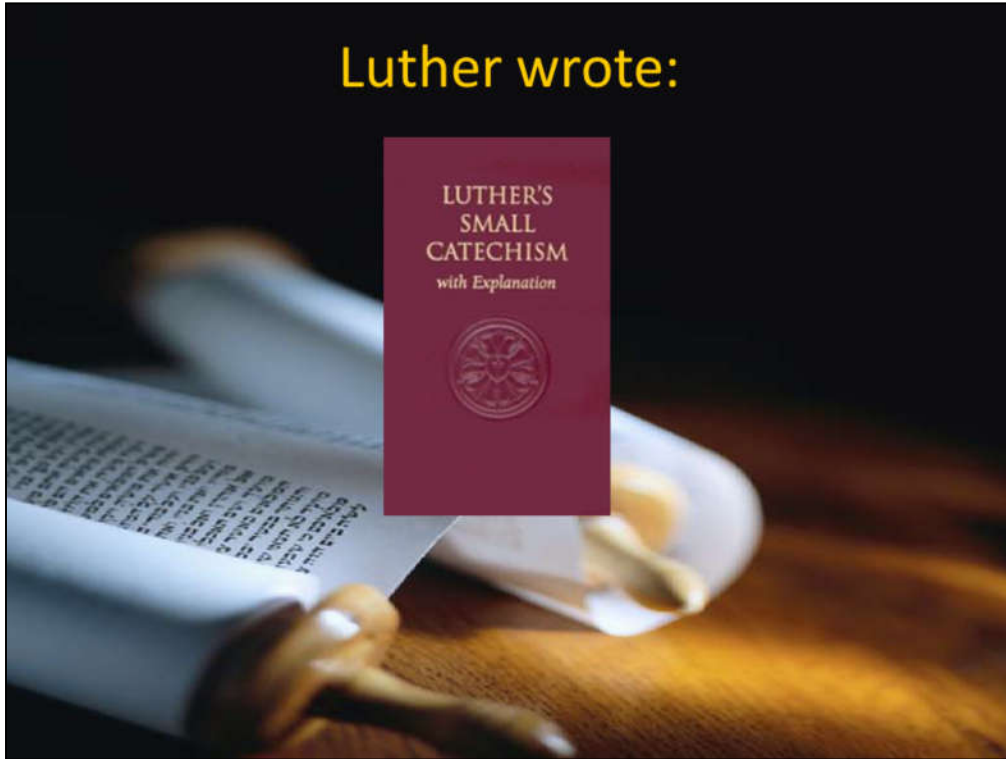


Matt. 26:26-29

In the past God shared His holiness with His people through the sacrifices. Even the peace offering where the lay people were able to eat their portion of the sacred meal. How does God share His holiness with us today? (Through the meal of the Lord's Supper.)

Read Matt. 26:26-29 What words here show us He is sharing His holiness?

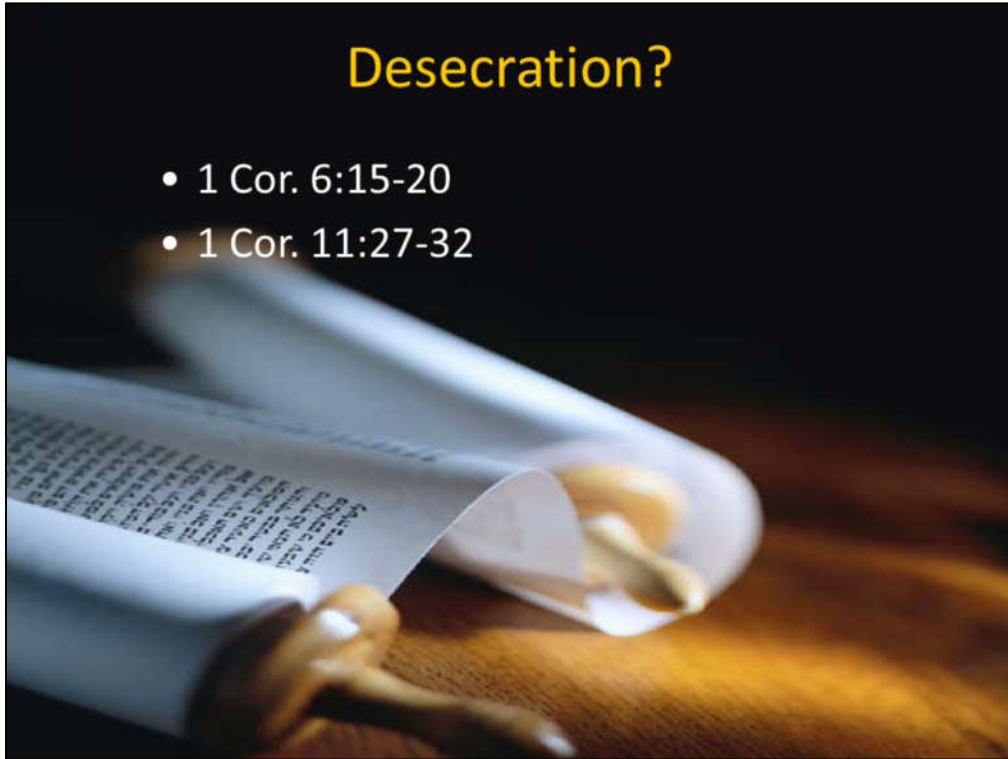
Luther wrote:



In his explanation to the third commandment (You shall keep the Sabbath day holy) Luther wrote: “We should fear and love God so that we do not despise preaching and His word, but hold it sacred and gladly hear and lean it.” So by participating in the Divine Service we participate in God’s holiness.

Desecration?

- 1 Cor. 6:15-20
- 1 Cor. 11:27-32



Can we desecrate ourselves? (Yes. Read 1 Cor 6:15-20)

Can we desecrate God's holy things? (Yes Read 1 Cor. 11:27-32)

Sanctification



Romans 6:20-23

What would be the opposite of desecration? (Sanctification. Read Rom 6:20-23)

This is a fantastic picture. What makes it so good? (This is a baptismal picture, and the boy is covered in white robes of righteousness. The folds in the blue cloth around him draw the eye to the centre of him where we find a cross. In baptism we are “marked with the cross of Christ.” The cross has beams radiating out from it and these beams are extended by the fold in the fabric as though holiness is being radiated out from the newly baptized child. What is really effective is what the boy’s eyes are fixed upon: the cross of Christ. The source of his salvation and holiness.)