

# Leviticus

## Overview

- In a word: Holiness In a sentence: How can an unholy people experience close relationship with a holy God?
- The primary theme and theology of Leviticus (and of the Pentateuch as a whole) is YHWH's opening a way for humanity to dwell in the divine Presence.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
- the dramatic movement of the book of Leviticus is one of deepening intimacy with God, largely answering the question 'How can Israel dwell – have fellowship – with YHWH?'
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.



## Thematic Comments

- Royal Priesthood theme
  - **Summary:** The union of the offices of priest and king in a single figure is an integral part of Scripture's metanarrative. By following the covenantal structure of the narrative, this chapter has revealed a unified development of royal priesthood in the

Torah. The opening pages of Scripture reveal that God's purpose to establish his kingdom on earth would come through a human royal priest. The reign of God is to be mediated by a king who serves God in the sanctuary (priest). Through procreation, humanity was to build God's temple by expanding the holy ground of his presence to cover the entire earth. Adam failed to fulfill this great commission. Nevertheless, the royal priestly task is recapitulated in several covenantal figures: Noah, Melchizedek, Abraham, and Israel. Each of these figures is connected to Adam's role as priest-king in God's creation plan. Adam was a priest-king; Noah was a new Adam; Melchizedek inherited the royal priestly role from Noah; Abraham was a priest-king like Melchizedek; Israel was a royal priesthood to Yahweh and the last Adam; and Aaron represented the corporate priesthood of the people of Israel. These connections can be stated in different ways, but the point is clear: the concept of royal priesthood is a major biblical-theological theme that begins with Adam in the garden and is tied to each one of the biblical covenants. We would expect, then, that later biblical authors picked up on the importance of the notion of royal priesthood in biblical history as they formulated their messianic expectations.

- Exodus 40 closes with a wonder: the garden of Eden planted, as it were, in the midst of Sinai's arid wilderness. Israel's mediator, however, is unable to enter through Eden's gates into the glory of the divine Presence (i.e. Moses is not able to enter the tent of meeting). Here Israel is brought face to face with the fundamental question that has perplexed human civilization across the ages and cultures of history: How does one get back inside, back to, the golden age – back to paradise with God? The legislation of Leviticus, then, is not merely offering tedious ritual instruction; rather, it is narrating a theological story. Leviticus begins with Israel, God's second firstborn son (or second Adam), standing outside the cherubim-guarded entry of Eden. If Moses the mediator may not enter, then how will it be possible for the tabernacle to become a tent of meeting between God and all Israel? With the opening verse, the God who dwells within begins to speak, revealing the way of entry, the way back to the tree of life. To understand Leviticus, then, is to understand the way of YHWH, the path of life.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. *Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus*. IVP Academic, 2015.
- "the events at Sinai show us that while Israel maintained their communal identity as a royal priesthood, they needed a representative like Moses to mediate on their behalf." (Emadi, 81) This is where the Aaronic priesthood comes in.
- Sacrifices are simple (5 major ones)- sacrifices are not for sin only, 3 of 5 for worship. The goal isn't just getting rid of sin, but getting to worship, holiness isn't just avoidance of evil, but a positive love for god!
- Law is a model of what God does on a larger level.

- God's relationship in the model can be good or bad but its not talking about total forgiveness of sins, but within the model. It's a picture of what happens on a larger scale.
- If you understand the model and have faith, then it is counted to him as righteousness. Functions like a credit card.
- If you get this model, you will get salvation more fully. Expiation- Consecration- Fellowship OR Justification- Sanctification- Union
- This also helps you understand how Israel could keep the law and focus on the law and not be actually saved.
- the goal of the law is to speak a language to the culture and send a message
- The tabernacle was the earthly dwelling of Yahweh, and its sacrificial system and priesthood formed the divinely ordained way for approaching his dwelling. Put differently, the sacrificial system and priesthood enabled the dwelling to function as a tent of meeting between Yahweh and his people. Israel's liturgy, then, may be described as "the way to God," as humanity's restoration to God, a sacred journey that entailed cleansing, consecration, and transformation. As the pathway to the face of God, in whose presence there is fullness of joy, the liturgy was the path of life—its end was fellowship and communion with Yahweh God.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New : A Biblical Theology of Redemption. IVP Academic, 2020.
- The procedural order of sacrifices, the liturgical way to God, moved from (1) the purification offering to (2) the whole burnt offering, with its accompanying tribute offering of grain and wine, and then ended with (3) the peace offering. Although most sacrifices shared a variety of elements, nevertheless each of these three kinds of sacrifice possessed its own ritual focus from which we can derive its main significance.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New : A Biblical Theology of Redemption. IVP Academic, 2020.
- The purification offering, sometimes called "sin offering," emphasized the manipulation of blood for cleansing from sin and guilt and is found, along with the closely related guilt offering, in Leviticus 4-5.2 In the sacrificial Page 9393 system of Israel, blood was collected from an animal's severed arteries and then manipulated in a variety of ways: smeared, sprinkled, tossed, and poured out. In Leviticus, Yahweh had declared that since "the life of the flesh is in the blood," he had given Israel blood on the altar "to make atonement for your lives, for it is the blood that makes atonement by the life" (Leviticus 17:11). Life and lives here translate the same Hebrew word, nefesh, underscoring the idea of substitution: the shed blood of a blameless, animal substitute represented life for life. Through the purification offering's shedding and manipulation of blood, God had taught Israel of humanity's need for expiation, for cleansing from sin and the removal of sin's defilement and guilt. Such purification from sin was a necessary accomplishment for making divine forgiveness possible (see Leviticus 4:20, 26, 31, 35). While displaying blood before God demonstrated that a life, albeit that of an unblemished animal substitute, had endured death, the wages of sin (Romans 6:23), atonement by blood involved purification or cleansing no less than the

idea of ransoming from death. As symbolizing the life of flesh, and by the principle that life conquers death, blood was used ritually to wipe away, as it were, the defilement of sin and death.

- MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- though Leviticus is often characterized thematically by holiness,<sup>29</sup> it is preferable to discern holiness not as an end in itself but rather as a means to an end, which is the real theme, the abundant life of joy with God in the house of God.
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- Holiness, properly conceived, pertains to fullness of life
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- Understood in this manner, the tabernacle's grades of holiness are seen rather as grades of life, with the holy of holies representing fullness of life.
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- The realm outside the gates of Eden is polluted with death; approaching God and communing with him must of necessity entail being set apart from sin and uncleanliness (realm of death) to God himself, who is utterly holy (realm of life).
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- In sum, the pilgrimage was like visiting paradise and temporarily recapturing the primordial peaceful and abundant relationship with God. It involved both holiness and pleasure, sacred and aesthetic space. It was an experience imbued with holiness, the beauty of the divine dwelling, and the very presence of God. The pilgrims' experience in the Temple was global in its effects. It saturated the psalmists' senses with all kinds of wonders: abundant food and incense, music and singing, gold and silver, palm trees, water and cherubs. This joyful experience led further to an experience of awe and holiness in the presence of God.<sup>9</sup> Is-type:: annotation hl-page:: 43 hl-color:: yellow
- Holiness is intimately linked to God, for he alone is innately holy. Moreover, holiness emanates from God. For this reason, everything that comes close to God is made holy. We witness this at Mount Sinai, for God's presence sanctifies the mountain.<sup>19</sup> The further away something is from God, the less holy it is. Eventually, there is a boundary between holy and common; in the case of the portable sanctuary this boundary is marked by the curtained fence that surrounds the enclosure. Everything outside the curtained enclosure is common. Is-type:: annotation hl-page:: 59 hl-color:: yellow
- Of the various consecration rituals recorded in Exodus and Leviticus, the most detailed involves the consecration of the Aaronic priests. Since Aaron and his sons are privileged with serving inside the portable sanctuary, it is essential for them to be made holy in order that they may come close to God in safety. Instructions for their consecration are recorded in Exodus 29:1–37. The implementation of these instructions is reported in Leviticus 8:1–36. These rituals illustrate how those who desire to dwell in the city of God can be cleansed and made holy. Is-type:: annotation hl-page:: 62 hl-color:: yellow

- Finally, Aaron and his sons are required to eat the sacrificial meat (Lev. 8:31–32). This complex ritual, which atones for their sin, is repeated for seven days (Lev. 8:33), indicating that the highest level of holiness cannot be easily obtained. The length of this process reflects the higher degree of holiness required in order to serve in the portable sanctuary. Without the provision of appropriate sacrifices to cleanse or purify those who are defiled, ransom them from the domain of death, and impart to them a holy status, Aaron and his sons could not approach the Holy One. Is-type:: annotation hl-page:: 63 hl-color:: yellow
- The distinction between holy and common is important, but we should also observe that there are differing degrees of holiness. We see this with both Mount Sinai and the portable sanctuary. The portable sanctuary consists of three distinctive regions. The tent is comprised of two rooms, the Most Holy Place (or Holy of Holies) and the Holy Place. The Most Holy Place, as its name suggests, has the highest degree of holiness. Is-type:: annotation hl-page:: 59 hl-color:: yellow
- As there are different intensities of holiness, there are different degrees of uncleanness. This is reflected in the regulations recorded in Leviticus. For example, a person becomes unclean by touching an animal carcass. However, the level of uncleanness is intensified if the person carries the carcass. Anyone carrying a carcass has to wash his or her clothes in order to attain ritual purity again. Washing of clothes is not necessary for someone who merely touches a carcass; such a person, however, remains unclean until the evening (Lev.11:24–28). Is-type:: annotation hl-page:: 60 hl-color:: yellow
- Not only does Leviticus establish boundaries between different degrees of holiness and uncleanness, but very importantly it describes rituals that enable people to move from one degree of uncleanness or holiness to another. These rituals are associated with cleansing and atonement. Is-type:: annotation hl-page:: 61 hl-color:: yellow
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## Structure

- The book of Leviticus continues the Sinai experience and, in particular, the legislation that was revealed to Moses (Lev. 1:1). With the completion of the sanctuary various issues are considered: the means of approach to God through sacrifice (Lev. 1 – 7), a narrative describing the installation of the priesthood and a disaster associated with a wrong approach to God (Lev. 8 – 10), and the law dealing with the Day of Atonement (16). Laws relating to uncleanness and holiness are inserted between these last two sections (11 – 15). Another division, chapters 17 – 26, addresses major ethical issues for the entire community and is sometimes called the Holiness Code. An appendix dealing with vows is added to the material (27)
  - MLA 9th Edition (Modern Language Assoc.) Stephen G. Dempster. *Dominion and Dynasty: A Theology of the Hebrew Bible*. IVP Academic, 2006.
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	CRISIS	[Inserted legislation]	RESOLUTION	<i>Divine presence</i>
Exod. 40 to Lev. 9 – 10	No entry into God's house (Exod. 40:35)	Laws of sacrifices and consecration of priesthood (Lev. 1 – 8)	Entry into God's house (Lev. 9)	Public theophany before the <i>'ōhel mō'ēd</i> on eighth day (Lev. 9:23)
Lev. 11 – 16	Tabernacle polluted; limits of approach to YHWH (Lev. 10:1–3)	Laws of clean/unclean (Lev. 11 – 15; cf. 10:10)	Tabernacle cleansed; YHWH approached within the inner sanctum (Lev. 16)	Theophany inside the inner sanctum of <i>'ōhel mō'ēd</i> on Day of Atonement (Lev. 16:2)
Lev. 17 to 23 – 25	Second response to Nadab and Abihu event (Lev. 10:1–3)	Laws of holy/profane (Lev. 17 – 22; cf. 10:10)	Israel's Sabbath assemblies at God's house produce holiness (Lev. 23 – 25)	Cultic theophany inside holy place of <i>'ōhel mō'ēd</i> on Sabbath (Lev. 24:1–9)
Covenantal application: Lev. 26	Promises and threats: either primeval-like Presence (26:12) or primeval-like exile from Presence (26:33)			

- A Exod. 15:22–25 transformation of water from bitter to sweet
- B 17:1–7 water from the rock
- C 17:8–16 Amalekite–Israelite war
- D 18 leadership relief for Moses
- E 18:27 the Midianite Hobab, Moses' father-in-law
- F 19:1–2 arrival at Sinai

## SINAI

- F' Num. 10:11–23 departure from Sinai
- E' 10:29–32 the Midianite Hobab, Moses' father-in-law
- D' 11 leadership relief for Moses
- C' 14:39–45 Amalekite–Israelite war
- B' 20:1–13 water from the rock
- A' 21:16–18 the spring

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- **Leviticus is the heart of the story of the Pentateuch**
- The centrality of Sinai, the locus for the archetypal advent of YHWH, demonstrates the theological emphasis of theophany and divine Presence within the Pentateuch.<sup>10</sup> Narrowing further within this central Sinai section (Exod. 19 to Num. 10), which is itself set off by

itinerary notices, there are significant signals as to the literary integrity of the book of Leviticus.<sup>11</sup> With reference to the tabernacle, the book is framed by a date notice:

- MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. *Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus*. IVP Academic, 2015.
- G      Exod. 40:17      1st day of 1st month of 2nd year – ‘the tabernacle was raised up’

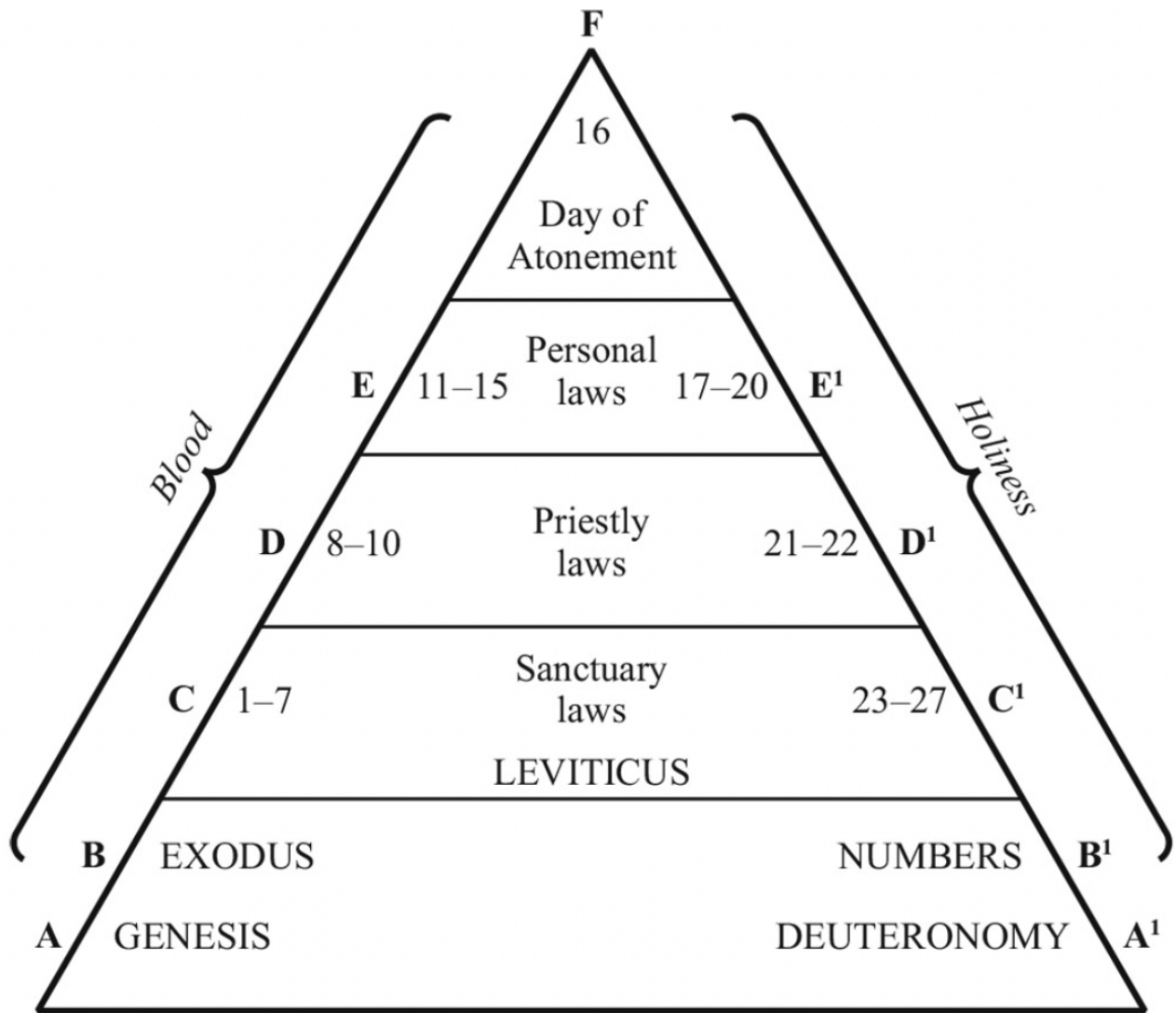
## SINAI

## Book of Leviticus

G'      Num. 1:1      1st day of 2nd month of 2nd year – ‘the tabernacle of meeting’

- he second half of Exodus deals primarily with setting up the tabernacle, while the first half of Numbers is concerned with taking it down, Leviticus itself comprising God’s speeches from the tabernacle.<sup>13</sup> He notes, along with Knierim,<sup>14</sup> that Leviticus 1:1 (‘YHWH summoned Moses, and spoke to him from the tent of meeting’) signals the highest level in the macrostructure of the Sinai pericope, and is bookended by Numbers 1:1 (‘YHWH spoke to Moses in the wilderness of Sinai, in the tent of meeting’), betraying a deliberate effort to seclude Leviticus as a distinct section.
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- Lev 1 – 7 Sacrifices
  - 8 – 10 Institution of priesthood/inauguration of cultus
  - 11 – 15 Clean/unclean in daily life
  - 16 Day of Atonement
  - 17 – 20 Holy/profane in daily life
  - 21 – 22 Legislation for the priesthood
  - 23 – 27 Festivals / sacred time
- |   |                       |                    |
|---|-----------------------|--------------------|
| } | <i>Approaching</i>    | <i>God</i>         |
|   |                       |                    |
|   | ATONEMENT             |                    |
|   |                       |                    |
|   | —                     | JUDGMENT/CLEANSING |
| } | <i>Communion with</i> | <i>God</i>         |
|   |                       |                    |
|   | HOLINESS              |                    |
- **Note also: in ch. 1-15 "and the lord spoke to moses saying" =18 times and in 17-27 the same phrase is again used 18 times. The middle- central use- is Leviticus 16:1**
  - Structure of Chapter 16
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FRAME: 'And YHWH said to Moses . . . ' (16:1)

- A. Aaron should not go into holy of holies any time he wishes (16:2)
- B. Aaron's sacrificial victims, special vestment (16:3-4)
- C. Sacrificial victims provided by people (16:5)
- D. Aaron's bull, goat for sin-offering, goat for Azazel (16:6-10)
- E. Aaron sacrifices bull (16:11-14)
- F. Goat sacrificed as sin-offering (16:15)
- X. Atonement (16:16-20a)
- F.' Goat sent to wilderness (16:20b-22)
- E.' Aaron's closing activities (16:23-25)
- D.' Goat for Azazel, Aaron's bull, goat for sin-offering (16:26-28)
- C.' People rest and humble themselves (16:29-31)
- B.' Anointed priest officiates wearing special garments (16:32-33)
- A.' Anointed priest makes atonement once a year (16:34)

FRAME: 'As YHWH commanded Moses . . . ' (16:34)

- The shape of the Pentateuch, I posit, follows (and forms) its unifying theme: YHWH's opening a way for humanity to dwell in the divine Presence. The essence of that way and the heart of the Pentateuch's theology is the Day of Atonement.
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## Exegetical Notes

- 1-10 How one approaches God in his house- through sacrifices and a mediator (priest)
  - Sermon on Nadab and Abihu
    - Midweek Sermon [[Leviticus]]
      - Intro
      - Background
        - everything has led up to Sinai and the people are now at Sinai- this is the beginning of the restoration of Eden and the undoing of the curse
        - the end of Exodus presents a problem which Leviticus 1-8 provide the solution to- this climaxes in 9:22-24 with the glory of God being revealed.
        - Now a second problem is presented- the sin of the people kept them from experiencing intimacy with Yahweh, but now even when that is provided for the priests themselves can screw it all up with their sin- so the day of atonement will ultimately be the solution, but first we are going to look at the deaths of Nadab and Abihu.
    - v.1 Nadab and Abihu, sons of Aaron

- they were present for the entire Exodus!
- they likely were privy as Aaron's sons to things that average Israelites may not have seen or known.
- they were on the mountain with the elders in Exodus 24!
- They heard the warning 8:35
- They were consecrated with Aaron
- This is day 1 of the solution to Exodus 40!!
- Applications
  - Key Idea of Passage: **God is for God (because God is love)** (and that's good news)- because of who he is, the fact that his ultimate priority is Himself means that he will accomplish his inherent desire to overflow and fill others with love joy peace etc. Yes God takes two lives but how much worse if he allowed them to lead countless others away with them?
    - Love is wanting/giving eternal ultimate satisfaction in the person of God.
    - So God as love will not let anything stop him from revealing/displaying himself so that his children can enjoy him forever.
    - He will not let Nadab and Abihu lead people to lesser pleasures than himself and derail his plan to rescue many millions of people from every tribe tongue people and nation. His love is too intense to allow lesser glories to be exalted.
    - This is hard because we hate humans who exalt themselves bc we know its ugly and they come off as needy of praise
    - But God needs nothing. So why does he do it? and even demand it?
    - Because when he exalts himself it is for **our** good, because He is what we need most.
    - And he demands we praise him because praise is the consummation of enjoyment.
    - God is the only being in the universe who can say "I do it for my own sake!" and it is the most loving possible thing he could say- **and thus** this passage and God's commitment to his holiness reveals God's intensity of commitment to love his creation.
  - **He is not a tame God-** "Safe? No but he's good" His love for us is not tepid but utterly intense.
  - **The Danger of Familiarity with God-**
    - we never forget, it should be us that is consumed, but instead it was Jesus our sacrifice. He wants your entire heart and person-

this is the core evil of sin, and it helps to remember that in this story. The issue wasn't that they just did a wrong action, but that their hearts were captured by some other love. The danger of familiarity isn't just that we become careless and "do" the wrong thing, but that we allow the familiarity to calcify our hearts and no longer love like we once did- "you have lost your first love." The core undercurrent in familiarity is a mistrust that God really is as good as he says he is. We get bored, we get tired of things, we get lazy, because we read, we pray, we sing and our hearts don't soar and we start to unpokenly believe, God isn't really quite as satisfying as I thought, God's isn't really quite as rich as I thought, so we just go through the motions. By the way this is the core idea of the third commandment- bearing God's name in vain. The idea is that we would say "I'm a follower of Jesus" and then live in a way that makes him look unsatisfying or not great and the world says- "yeah I'm good with my cars and my 401k, they make me about as happy as you"

- **Parenting as Ambassadors not Owners of Our Children**

- (The fierceness of our allegiance to Yahweh)- Lewis analogoy, that is their story- also applies to unsaved siblings. Arron presumably has done everything right with his sons, they certainly had amazing nearness to God, and we can presume that Aaron would have desired more than anything that his children would love and serve Yahweh and enjoy him- but, here's the most instructive part- when it came down to it, when forced to realize that his sons were opposing Yahweh, the good, kind, just, loving God, he wanted Yahweh first, and waned him to be upheld as King beyond all else. Think of Jesus words- anyone who loves father or mother or brother more than me is not worthy of me. Also, we can't see all his ends and means until all is said and done- for now, trust that he really is good and keep praying for your loved ones.

- **Understanding God's wrath as an expression of his love-**

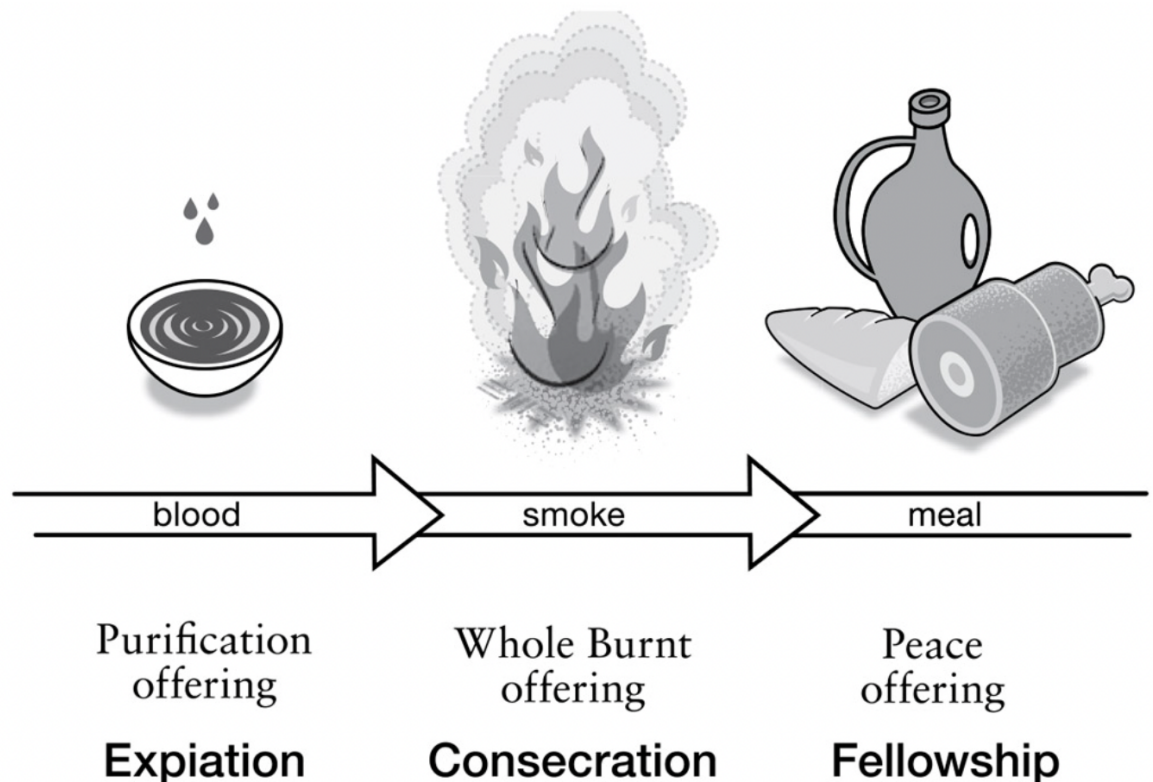
- nothing will get in his way of explosively unleashing his love on his children and restoring creation. Let's not side in our hearts with those who oppose that plan- that is ultimately the side Nadab and Abihu have chose, to side against the rescue of the universe and the eternal joy of God.

- **Loving Our Great High Priest-**

- the question hangs after this incident- so how will we get near Yahweh again, and the Day of Atonement is the provisional answer, but it isn't sufficient- we want to be face to face with Yahweh each and every one of us- and we need more than just cleansing but complete restoration of relationship.
- And so Jesus stood in our place and the fire that should have come out from Yahweh and consumed you and me, he absorbed in his body on the cross, even though he had absolutely no sin or uncleanness to atone for! This story drives to Leviticus 16 which in turn drives to the cross-- and we need someone who can bear our sins and carry them away as far as the east is from the west, we need someone who loves us in our brokenness and who can restore us and cleanse us, and renew us and give us a new heart. we need a new covenant, a greater priest, a perfect sacrifice, a righteous king who can crush God's enemies and rule with true wisdom, a man who can be all that Adam was meant to be- and that is who Jesus was.
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- Within the broader context of the structure of Leviticus, moreover, it appears quite plausible that Nadab and Abihu had attempted to penetrate the Presence of God within the holy of holies. Four lines of reasoning may be offered...
  - First, the description of their action parallels that of Aaron on the Day of Atonement, specifically in their use of censers (Lev. 10:1; 16:12–13).
  - Secondly, Leviticus 16 prefaces the Day of Atonement legislation with a rehearsal of the deaths of Nadab and Abihu, drawing a clear point of application: Aaron himself is not to presume to enter at just any time or in any manner within the veil, lest he die (in like manner to his sons).<sup>7</sup> Apparently his sons were guilty of this very presumption, and Leviticus 16 offers, for the first time, torah for the how and when and who of entering the holy of holies.
  - Thirdly, the description of Nadab and Abihu's action in Leviticus 16:1 – namely 'when they drew near [qorbān] before YHWH' – fits well with such an interpretation, especially so within the context of chapter 16's ceremony.
  - The fourth line of reasoning pertains to the narrative development of the book: Leviticus 10 creates a new tension that will be resolved by Leviticus 11 – 16, culminating in the Day of Atonement.
    - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
- Note fire comes out and consumes the offering right before and now fire comes out and consumes them

- While chapter 9 of Leviticus closes with the high point of Israel's direct vision of God's glory, chapter 10 immediately reminds us – by the sudden and sobering deaths of Nadab and Abihu – that this new access has also opened a new threat: the cultic bridge of communication between the sacred and the profane also entails the possibility of muddling the division between them.
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- 9:23- 10:1-3 - climax of this portion. We don't know what was wrong with their offering, except that it wasn't exactly what God wanted. They became the sacrifice. Either Jesus bears your sin or you do. This is about holiness and God's honor, Aaron admits that God is right. Every moment of life belongs to God!
- While the next section will examine the drama of the sacrificial system, here I merely note how Leviticus 9:22–24, the climax of chapters 1–10, functions as the resolution to the crisis described in Exodus 40.
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- Anointed to the office of high priest, Aaron will play the role of the new Adam of this new creation within the drama of the tabernacle system of worship.
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- Finally, Aaron and his sons are required to eat the sacrificial meat (Lev. 8:31–32). This complex ritual, which atones for their sin, is repeated for seven days (Lev. 8:33), indicating that the highest level of holiness cannot be easily obtained. The length of this process reflects the higher degree of holiness required in order to serve in the portable sanctuary. Without the provision of appropriate sacrifices to cleanse or purify those who are defiled, ransom them from the domain of death, and impart to them a holy status, Aaron and his sons could not approach the Holy One. Is-type:: annotation hl-page:: 63 hl-color:: yellow
- Of the various consecration rituals recorded in Exodus and Leviticus, the most detailed involves the consecration of the Aaronic priests. Since Aaron and his sons are privileged with serving inside the portable sanctuary, it is essential for them to be made holy in order that they may come close to God in safety. Instructions for their consecration are recorded in Exodus 29:1–37. The implementation of these instructions is reported in Leviticus 8:1–36. These rituals illustrate how those who desire to dwell in the city of God can be cleansed and made holy. Is-type:: annotation hl-page:: 62 hl-color:: yellow
- 8- Consecration of Priests -they offer all offerings

- 6-7 instructions for priests- God decides how he is worshipped-whole process matters
- Sacrifices are simple (5 major ones)- sacrifices are not for sin only, 3 of 5 for worship. The goal isn't just getting rid of sin, but getting to worship, holiness isn't just avoidance of evil, but a positive love for god!
  - Leviticus 1:1 – 6:7 covers laws for 'ascension' ('ōlâ), 'tribute' (minhâ), 'peace' (šĕlāmîm), 'purification' (ḥaṭṭâ't) and 'reparation' ('āšām) offerings, addressed to the laity, while the rest of chapters 6 and 7 addresses priestly duties in relation to these offerings. **The first three offerings (ascension, tribute and peace) taken together and in order present an ideal worship scenario, each voluntary and dubbed an 'iššeh, a 'gift by fire', a sweet aroma to YHWH (Lev. 1:9, 17; 2:2; etc.).<sup>22</sup> The second two offerings (purification and reparation) were expiatory in nature, required as a remedy for particular sins.** In practice, one or both of these expiatory sacrifices would precede the triad of ascension, tribute and peace offerings.
    - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.

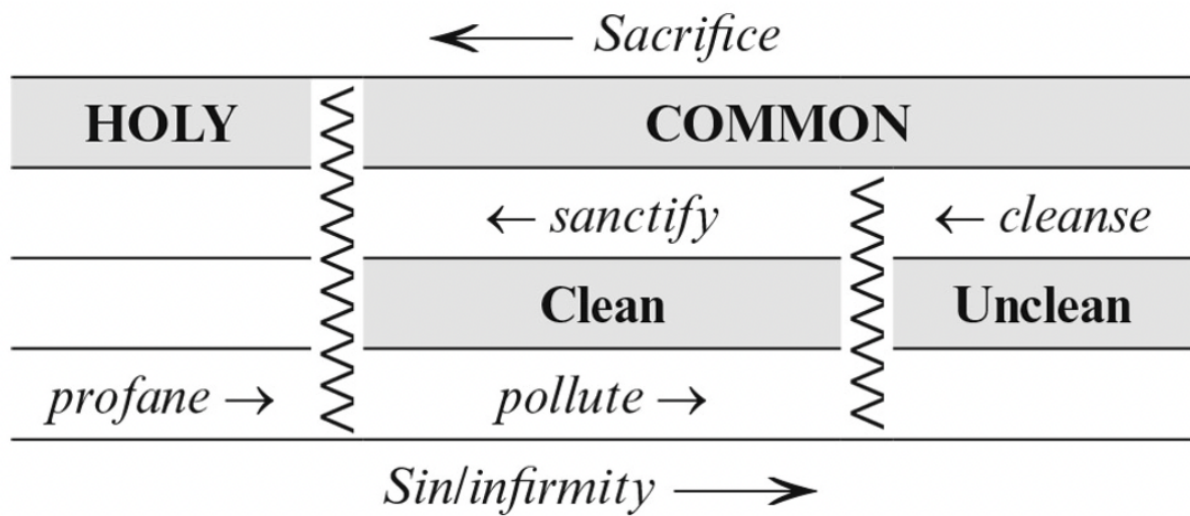


- Sin offering- animals vary, push on the animal. You should die, but it does in your place. Only unintentional sin can be atoned for. This is always done with a burnt offering to show not just forgiveness but now total restoration of full devotion and peace.
- Whole Burnt (everything burned)- total devotion to God.

- From the purification of sin and death's defilement, the liturgy then moved on to the whole burnt offering. Israel's worship was both centered and founded on the whole burnt offering, so much so that the great outer altar, the focus of the liturgy, was dubbed "the altar of the whole burnt offering" (Exodus 30:28). The first episode in Scripture where the whole burnt offering appears Page 9494 is the flood story in Genesis 6–9.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- The whole burnt offering thus signified a life of utter consecration unto God, a life of self-denying obedience to his will as expressed in the Torah. In the words of Deuteronomy, this offering represented and solicited the loving of Yahweh God with all one's heart, soul, and strength (Deuteronomy 6:5). Such a life alone, offered up to God through the flames of his altar, would ascend as a pleasing aroma to God's heavenly abode.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- Peace/Fellowship Offering- animal, fat burned, give the best to God. Some to worshipper some to priest for fellowship meal. Celebration of our relationship together.
  - The cultic approach to God also explains the final sacrifice of the liturgy, the peace offering. The highlight of the peace offering was a communion meal. Some of the sacrificial meat would be returned to the worshiper who would then enjoy a sacred feast with family and friends in the presence of God. Having entered Yahweh's house, one then enjoys his unsurpassed hospitality. In the custom of the ancient Near East, Israel is amply sated by the abundance of Yahweh's house (Psalm 36:8-9), as Yahweh prepares a table for them and anoints their head with oil (Psalm 23:5). As the animal had been consecrated for sacrifice, the meat was holy—that is, it had become Yahweh's possession—so the communion meal, given by Yahweh, was a means of consecration for Israel, Yahweh's household. Humanity's restoration to God was thus portrayed as table fellowship with God and the people of God, a festive banquet in the house of God. As the telos of the covenant, the exodus out of the house of bondage led to a banquet of fellowship in the house of Yahweh. The journey to Yahweh's heavenly presence, as we have seen, moves from the shedding of blood, through the fires of transformation, ascending as incense, and finally to a meal of fellowship and communion with God (see figure 7.1).

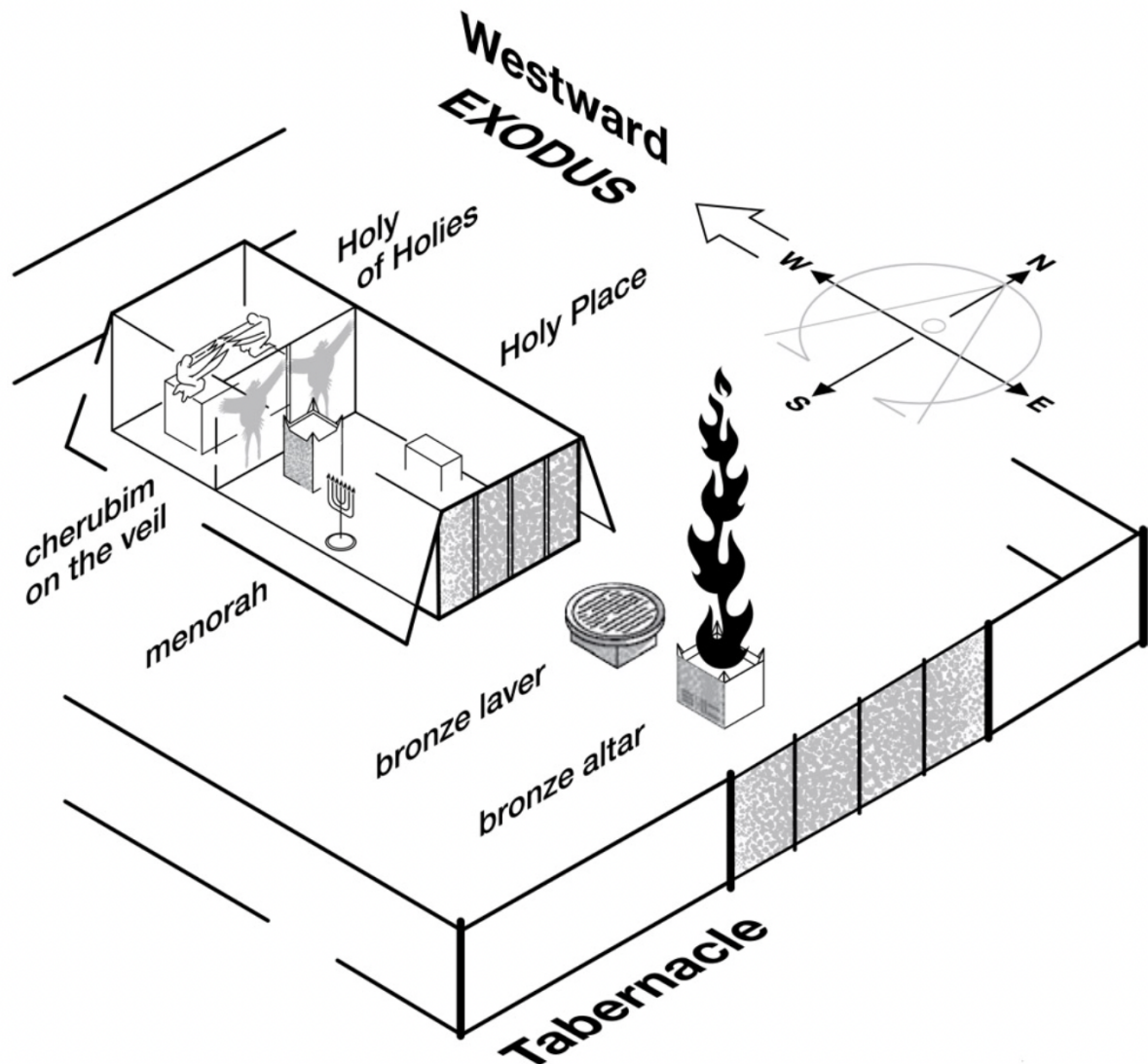
- MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- Grain Offering- thanksgiving for food. Portion burned, portion to priests.
- Guilt offering- deals with consequences of your actions.
  - The vicarious journey into God's heavenly presence through the ascending smoke of a soothing aroma explains the logic of the tribute offering, which typically accompanied the whole burnt offering, for one enters the heavenly abode with a tribute for the divine king.
    - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- 11-15- dealing with defilement
  - Despite the intervening legislation of chapters 11–15, the urgency of this situation (Nadaba and Abihu defiling tabernacle) is not lost, since the opening verse of Leviticus 16 immediately brings the reader back to the events of Leviticus 10 – the Day of Atonement ritual is revealed on the same day as the deaths of Nadab and Abihu, so that in point of fact the remedy for this grave defilement is revealed immediately. The legislation of Leviticus 11 – 15, therefore, is inserted between chapters 10 and 16, breaking up the narrative for strategic reasons – precisely to add urgency and relevance for the laws of clean and unclean. Because the Day of Atonement ritual became the annual cleansing not only of Israel, but especially of the sanctuary, Gorman rightly labels the ceremony of Leviticus 16 as a ritual of restoration (or refounding, as distinct from a ritual of founding), serving to re-establish or renew the original founded order of creation, community and cult. IE **What do we do when things go wrong? They need a reset button.**
  - the narratives provide a goal for the legislation- namely relationship with Yahweh
  - 11- ceremonial cleanliness and uncleanness. Not right vs. wrong. Not sin, but language of proximity/preference. Your preferences are based on God's will. Not only honoring him in sin vs. not sin, but honoring him even in your preferences because you love. Food (association with death or filth, goal is to communicate who God is)- choose me even in your preferences so that you can show the world about me. There are degrees of closeness but you as a NT believer have a closeness that only the high priest had once a year.
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- Thus to be clean means to be fit for the Presence of God, while to be holy means that one belongs to God. Something that is holy must remain exclusively in God's realm (sacred space), living for his will alone, or else be destroyed so as to prevent common or profane usage. Through covenantal relationship with YHWH, the normal status of Israel was clean; that of the priesthood was holy, having YHWH himself for a heritage. The (holy) priests were to facilitate the relationship between holy YHWH and (clean) Israel, a relationship that would steadily make Israel, and eventually the nations as well through Israel, holy. This point reveals – and, indeed, follows from – a more significant reality: God's purpose and activity in the world is to cleanse and sanctify, while the purpose and activity of Satan and the sinful nature is to profane and pollute. God's ways are the paths of life, while the ways of the corrupt lead to death.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015. ``
- 12:1-8- highest occasions God cares about holiness. Most personal situations. Honor him in every single instance.
- 13-15 Private life. Even in your most personal life you prefer what God wants because you want to be near him.
- **The core of the cleanliness laws is distinguishing between life and death/decay/chaos**
- To summarize, while in Leviticus 11 – 15 uncleanness is not flatly or immediately equated with particular sinful acts, it is nevertheless treated as being generally or ultimately the result of sin: uncleanness represents the pollution of sin. Contact with a carcass results in uncleanness, therefore, not because such contact is in itself a sin, but because death and mortality are the result of sin. Precisely here the correlation between holiness and life/wholeness is critical. Physical imperfection, disruptions, deformities and maladies, though not considered sinful in themselves, nevertheless still reflect sin's damage and pollution of the earth, and therefore require ritual cleansing.

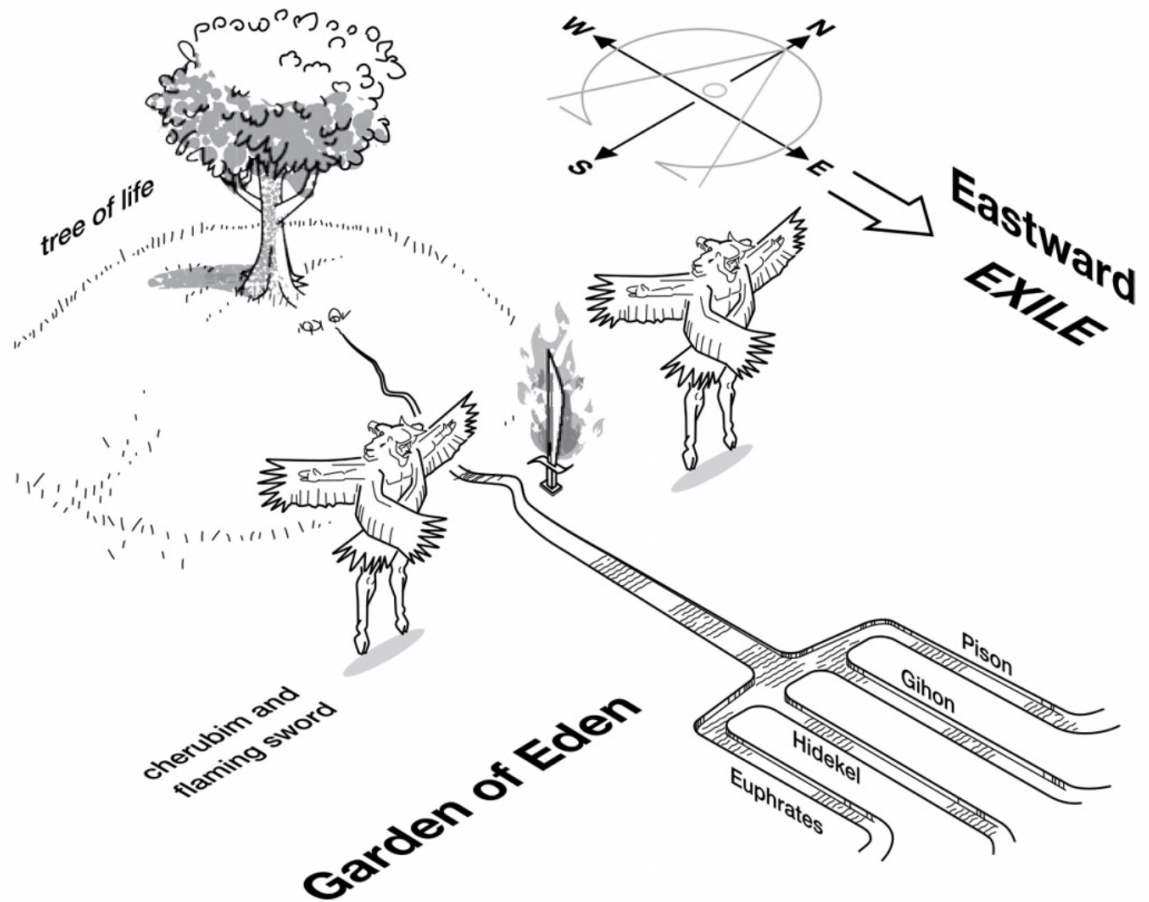
- MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
- Chapter 16- the heart of the book and the pentateuch



- The annual reentry into the Garden of Eden, the liturgy of the Day of Atonement, called on both memory and faith: it looked back to Adam's failure and expulsion from the Garden of Eden, but it also looked forward, as a prophetic ritual, to the last Adam's reopening of Eden's entrance through the blood of atonement
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- Indeed, the high priest's narrated entry within the veil of God's house is, for the reader, an entrance within the inner sanctum of the Pentateuch's theology,<sup>54</sup> the keystone of the cultic system of forgiveness of sins.<sup>55</sup> After the expulsion from the garden of Eden, this entrance into the tabernacle holy of holies presents the nearest human approach to God's Presence.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of

Leviticus. IVP Academic, 2015.

- 16- Refresh button. Restart button. This is the only way to deal with intentional sins. 2 goats, bull, ram. 1 goat to handle sin. 1 goat to be sent away, scapegoat. Bull offered for priests. Reset priestly system, and cleansing the whole tabernacle. Then people are cleansed. Then scapegoat to show the sin is totally removed. Then ram as a burnt offering so that all is now fully righteous and devoted.
- The Day of Atonement includes, then, three main rites that are interwoven as one ceremony:60 an entrance rite, of the high priest into the inner sanctum; a cleansing rite, of the tabernacle cultus; and an elimination rite, of the people's sins into the wilderness. For details see below...
  - The first rite cleanses the tabernacle from the unavoidable defilement that happens over the year.
    - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
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- 16- The Day of Atonement, comprised essentially of an elaborate purification offering, purified both God's house, the tent of meeting, and God's people so that God might continue to dwell with Israel. On this annual autumn day, the high priest entered with clouds of incense beyond the veil, bringing the blood of the purification offering into the holy of holies, sprinkling it before the atonement lid of the ark, Yahweh's earthly throne or footstool (Leviticus 16:12-14). Blood was also applied within the holy place and on the altar, and then a second goat, ritually loaded down with Israel's sins and guilt, was driven eastward away from the face of God (Leviticus 16:20-22)—a demonstration of expiation, that God had removed his people's transgressions as "far as the east is from the west" (Psalm 103:12).
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.APA
- the divinely revealed ceremony dramatized the reversal of humanity's ultimate exile, when Adam's house—all humanity—was driven out of the Garden of Eden due to sin, exiled from the face of Yahweh God.
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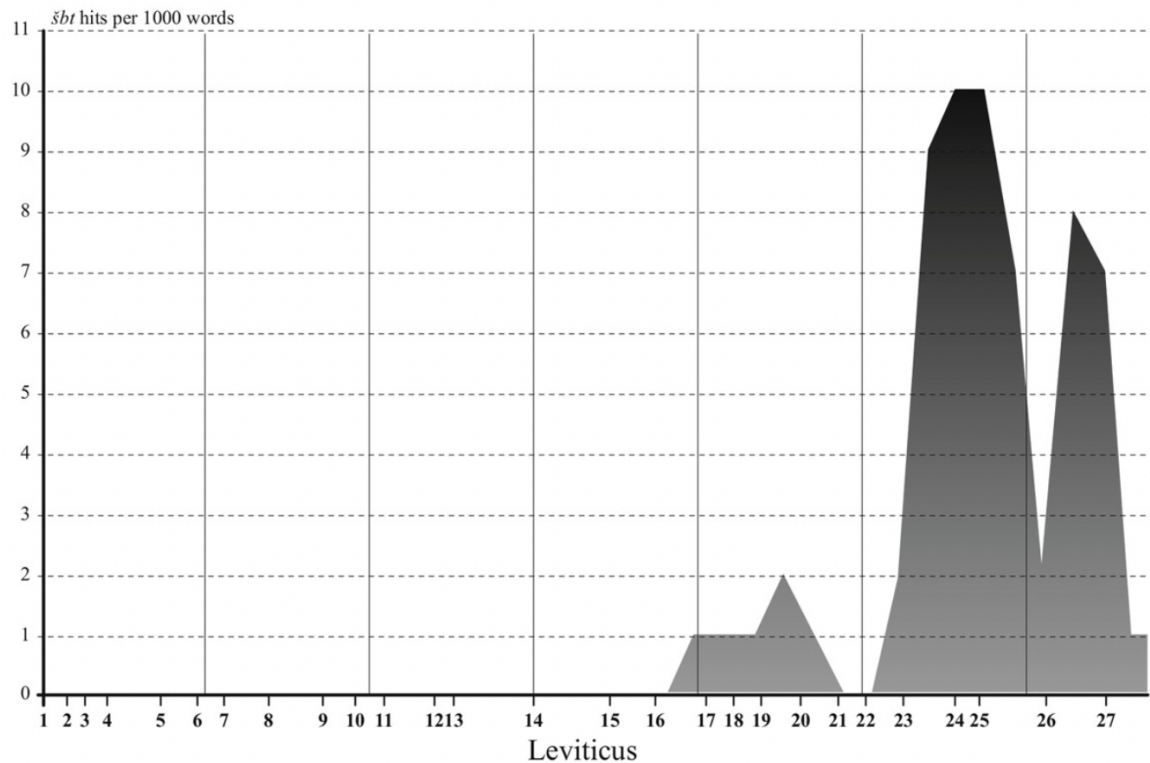


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- MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Exodus Old and New: A Biblical Theology of Redemption. IVP Academic, 2020.
- 17-27 Fellowshiping with God
  - the second half of Leviticus deals with this prospect of life with God, including the implications for the people who have YHWH dwelling in their midst, who are being cleansed and consecrated through YHWH's Presence in the tabernacle cultus
    - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
  - **The crisis caused by the deaths of Nadab and Abihu requires this section too before it is fully resolved...the Day of Atonement is a solution but not totally, you need real holiness to live near to Yahweh regularly**
  - This section now moves to the weightiest drama of the book(!) because- this is what flows as a result of the Day of Atonement- communion with Yahweh.
  - Holiness laws (17-22)
    - While there appears to be a logical ordering to the social morality legislated in chapters 18–20, beginning with marriage and moving outward to one's relationships with family members, countrymen, resident aliens, the poor and infirm, and so on,<sup>61</sup> the primary object of concern, once more, is cultic, guarding

the pure worship of YHWH God. Chapters 18 and 20 are written in parallel so as to frame chapter 19, both dealing with prohibitions against various sexual offences and idolatry. **By contrast, chapter 19 offers positive rules and is unified by the Decalogue, with all ten commandments being either alluded to or quoted.<sup>62</sup> This central chapter may be summarized by its own centre, the admonition to 'Love your neighbour as yourself' in 19:18.**

- MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
- As explained by this verse, chapters 18 and 20 serve to separate Israel from the detestable religious customs of the nations, while chapter 19 sets out the life that accords with Israel's cultic access to YHWH's presence – for the sake of belonging to him. The geographical separation of Israel from the nations via the wilderness aims at the more fundamental religious separation from them, so as to establish Israel as a nation belonging to YHWH.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
- This section is about not daily but life – but worship, setting Israel apart from pagan worship
- 17- must care about that which makes you holy
- 18 personal life must be holy- pointing back to creation, Israel proclaiming to the world that Eden is regainable.
- 19- 20 death punishment for personal morality
- 21- those who serve the law must be holy.
- Sacred Times (23-25)
  - The unfulfilled purpose for which the cosmos was created may now be realized (IN PART) through the tabernacle cultus of Israel. Inasmuch as Leviticus 23 – 25 describes festive pilgrimages to God's house, along with the redemption and rest entailed in the jubilee legislation, these chapters form a fitting celebratory resolution, signalling what the tabernacle has become for Israel: a tent of meeting-with-God.<sup>42</sup>
    - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
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- Clearly, the book of Leviticus closes with a major emphasis on sacred time, and particularly, as with the creation account, on the Sabbath day. When the Sabbath is understood as the appointed time for Israel's engagement with God, it will be seen to have the same purpose and function as the sanctuary itself – the Sabbath and the tabernacle cultus are coordinated gifts to Israel, through which God gives himself to humanity.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
- 23-24 Feasts (weeks, booths, passover), your time is holy and controlled by God
- 25 God must be honored in community
- Application of Everything (26)
  - 26- blessing and curses within the system, Israel is either progressively estranged or progressively brought nearer to Yahweh.
  - In Leviticus 26:3–12, the blessings for obedience sound a lot like life in the garden of Eden before Adam and Eve disobeyed God. There will be abundant rain for crops; the trees will bear fruit (26:4). Agriculture will be so easy and the yields so abundant that people will thresh their grain until it is time for the grape harvest, and the grape harvest will last until it is time to plant grain again (26:5). In addition to abundant food, there will be peace in the form of both safety from dangerous animals and safety from opposing armies (26:6–8). God will cause his people to “be fruitful and multiply,” just as he intended for his human creation to multiply according to Genesis 1:26 and 28 (Lev. 26:9). Just as he did in the

garden of Eden (Gen. 2:19; 3:8), God will make his dwelling with his people and will walk among them (Lev. 26:11–12).

- **26:11-12 goal! C.F. Rev 21:3**
- Whereas the book of Exodus ended with Israel's mediator being unable to enter the 'ōhel mô'ēd, the book of **Leviticus ends with a lengthy and festal portrayal of Israel's sacred assemblies at the sanctuary to commune and fellowship with God** – it ends, in other words, with a fully functioning 'ōhel mô'ēd in the life of Israel. While the book's first half establishes the regular cleansing and maintenance of God's house, the second half focuses upon how his house will function as a meeting place with Israel – and this as the goal and means of Israel's holiness.
  - MLA 9th Edition (Modern Language Assoc.) L. Michael Morales. Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus. IVP Academic, 2015.
- Appendix (27)
  - 27- keep your vows because God always keeps his, he is holy.

[[Recommended Resources]] [[Leviticus]] [[biblical theology]] Who Shall Ascend the Hill of the Lord by Michael Morales