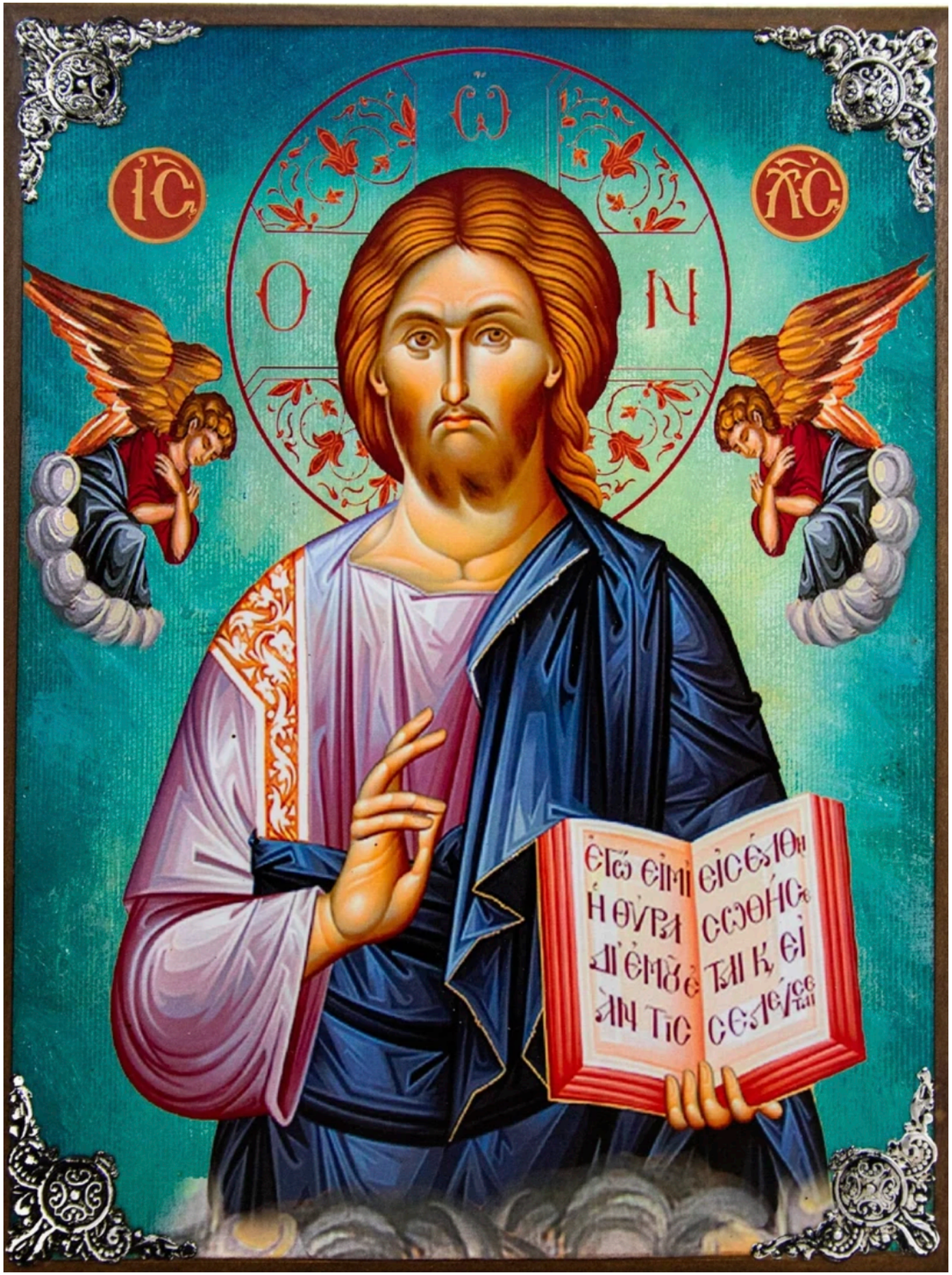
Leviticus

Lecture 11



Leviticus 9:15-21

15 Then he presented the people's offering and took the goat of the sin offering that was for the people and killed it and offered it as a sin offering, like the first one. **16** And he presented the burnt offering and offered it according to the rule. **17** And he presented the grain offering, took a handful of it, and burned it on the altar, besides the burnt offering of the morning.**18** Then he killed the ox and the ram, the sacrifice of peace offerings for the people. And Aaron's sons handed him the blood, and he threw it against the sides of the altar. **19** But the fat pieces of the ox and of the ram, the fat tail and that which covers the entrails and the kidneys and the long lobe of the liver— **20** they put the fat pieces on the breasts, and he burned the fat pieces on the altar, **21** but the breasts and the right thigh Aaron waved for a wave offering before the Lord, as Moses commanded.

Order of Offerings

1.) Purification Offering

2.) Ascension Offering

3.) Grain Offering

4.) Peace Offering



BCP Holy Communion Service	The Order of Levitical Worship
The Acclamation The Celebrant calls the gathered to worship.	**Call to Worship** Lev. 8:36-9:1
The Collect for Purity The people of God ask for, and receive, cleansing because God is faithful to answer our prayers.	**Sin Offering** Lev. 9:15
The Gloria, Hymns, Prayers of the People, etc. Rev.8:4	**Ascension Offering** Lev. 9:16
The Offerings of the People Through Christ, the people offer to God the works of their hands.	**Grain Offering** Lev. 9:17
The Communion Service Having been cleansed and brought into God's presence bearing gifts, the priesthood of all believers feasts with God.	**Peace/Fellowship Offering** Lev. 9:18
The Blessing	**Benediction** Lev. 9:22

“Lacking the fear of YHWY, Nadab and Abihu attempt to draw nearer to [God], perhaps even beyond the second veil, through a way not commanded. Their consequent death serves a twofold function: first, their deaths have polluted the tabernacle (the new creation / garden of Eden), in turn uncovering the need for a way to cleanse and restore the house of God and its cultus regularly; secondly, their failure underscores the boundaries—the limits—of humanity’s approach to YHWH through the revealed sacrificial cultus. This twofold tension functions to contextualize the second part of Leviticus (chs. 11-16) under the drama of *how near one may approach God in his house,* along with the further question of *how God’s house may be cleansed regularly from inevitable defilement*, both of which find their resolution in the Day of Atonement ceremony—and both of which also speak to the nature of the ‘tent of meeting’.”

- L. Michael Morales



Chapter 11 distinguishes between clean and unclean animals.

Chapter 12 explains how a woman may become clean after childbirth.

Chapter 13 lays out the criteria for diagnosing skin diseases as unclean.

Chapter 14 provides details for how to cleanse skin diseases and a house struck with leprosy.

Chapter 15 provides the criteria for diagnosing and cleansing one from unclean bodily discharges.

Yahweh

Life

Clean

Chaos

Death

Unclean

Holy of Holies

Wilderness

“The contrast between life and death is at the heart of the clean/unclean laws. Understanding YHWH to be the fountain of life, the spectrum between life and death may be mapped out spatially, with life and ordered cosmos at one end, and death and chaos at the other end. The nearer one approaches YHWH, the closer one gets to life in abundance. Conversely, the further one is driven from YHWH the more deeply death and chaos are experienced. Keeping in mind how the tabernacle is an architectural mountain of God and model of the threefold cosmos, the holy of holies corresponds to the clouded summit of the mountain, the heavenly abode of God. As the place of God’s Presence, the holy of holies represents the uttermost source of life. At the opposite end of the spectrum is the wilderness, which corresponds to the unruly water surrounding the mountain, underneath which lies Sheol, the realm of chaos and death." - L. Michael Morales

“Many of the unclean animals are associated with death in some fashion, whether in being carnivorous predators or scavengers, living in caves (tombs), or, like pigs, by being associated with underworld deities in pagan worship. Along these lines, creatures that demonstrate some abnormality within their class (like fish without scales) are considered further from the wholeness of an ordered cosmos in terms of life. Similarly, in relation to humans, certain physical defects preclude a descendant of Aaron from serving as high priest since he represents original or restored creation and ‘must be perfect as a man, if he is to be a priest’. Various conditions such as skin diseases make Israelites unclean because it brings them into the realm of death. When Miriam became leprous, Aaron prayed, ‘Please do not let her be as one dead, whose flesh is half consumed…’ (Num. 12:12). The leper pronounced unclean, therefore, is required to go into mourning, disheveling his hair, rending his clothes and being exiled outside the camp of Israel (Lev. 13:45-46)—in essence such a person ‘experienced a living death’. Many of the discharges of bodily fluids (such as blood or semen), along with the womb shortly after childbirth, may be correlated with loss of life, rendering one unfit to be in the Presence of fullness of life. Because the wilderness represents chaos and death, Sheol, all that severely smacks of death is driven into the wilderness and away from the Presence of God.” - L. Michael Morales