



Bi-115, The Pentateuch Part 2

March 19, 2015

Leviticus 8-16 Outline

A. Consecration of the Priests (8-10)

1. Priesthood Established (8-9)
2. The death of Nadab & Abihu (10)

B. Clean and Unclean (11-15)

1. Animals (11)
2. Childbirth (12)
3. Fungus & skin disease (13-14)
4. Discharges (15)

C. Day of Atonement (16)

1. The death of Nadab & Abihu (16:1)
2. Instructions for the day of Atonement (16:2-34)

New Institutions & Human Failure

The Beginning of ...	The Failure	Time & Length of Narrative Elapsed
The Garden	The Fall (Gen 3)	Time unspecified, first 6 verses after creation of human couple
The Noahic Covenant	Noah's Fall (Gen 9)	Time enough to cultivate a vineyard and make wine / one verse
Post—flood Civilization	The tower of Babel (Gen 11)	Time unspecified / one chapter
The Abrahamic Covenant	Abram left land of promise for Egypt and lied about Sarah (Gen 12)	Time unspecified / ten verses
The Mosaic Covenant	The Golden Calf (Ex 32)	Within 40 days / six chapter interlude
The Aaronic Covenant	The strange fire of Nadab and Abihu (Lev 10)	Time unspecified / one verse after the consecration ceremonies.

The Progression from External to Internal in Leviticus 11-15

	Clean-unclean regulations regarding
Things outside	Animals
Things that touch	Touching dead bodies
Things from a person	Childbirth
Things on a person	Skin disease
Things that come from inside a person	Discharges, male and female.

Outline Leviticus 1, Clean & Unclean Animals

A. Regulations concerning living creatures (1-23)

1. Permitted land animals (1-3)
2. Prohibited land animals (4-8)
3. Water animals (9-12)
4. Flying animals (13-19)
5. Swarming insects (20-23)

B. Contamination from dead animals and ground animals (24-43)

1. Animal carcasses (24-28)
2. Eight unclean animals (29-31)
3. Animal carcasses (32-40)
4. Animals that move on the ground (41-43)

C. Principle regarding clean and unclean (44-47)

Animal Classifications for Yahweh worshipers

Clean	Unclean
Suitable for Sacrifice holy, that is, clean and unblemished.	Inedible unclean, that is polluting to eat.
Suitable for eating clean	Inedible and untouchable dead, that is, Polluting to touch regardless of class.

*The clean are clean
and the unclean are unclean
because God said so.*

Structure of Leviticus 15

Discharges causing uncleanness (15)

1. Male (15:1-18)

A abnormal discharges (15:1-15)

B normal discharges (15:16-18)

2. Female (15:19-20)

B normal discharges (15:19-24)

A abnormal discharges (15:25-30)

3. Purpose (15:31-33)



What is the difference between categorical and relative holiness?

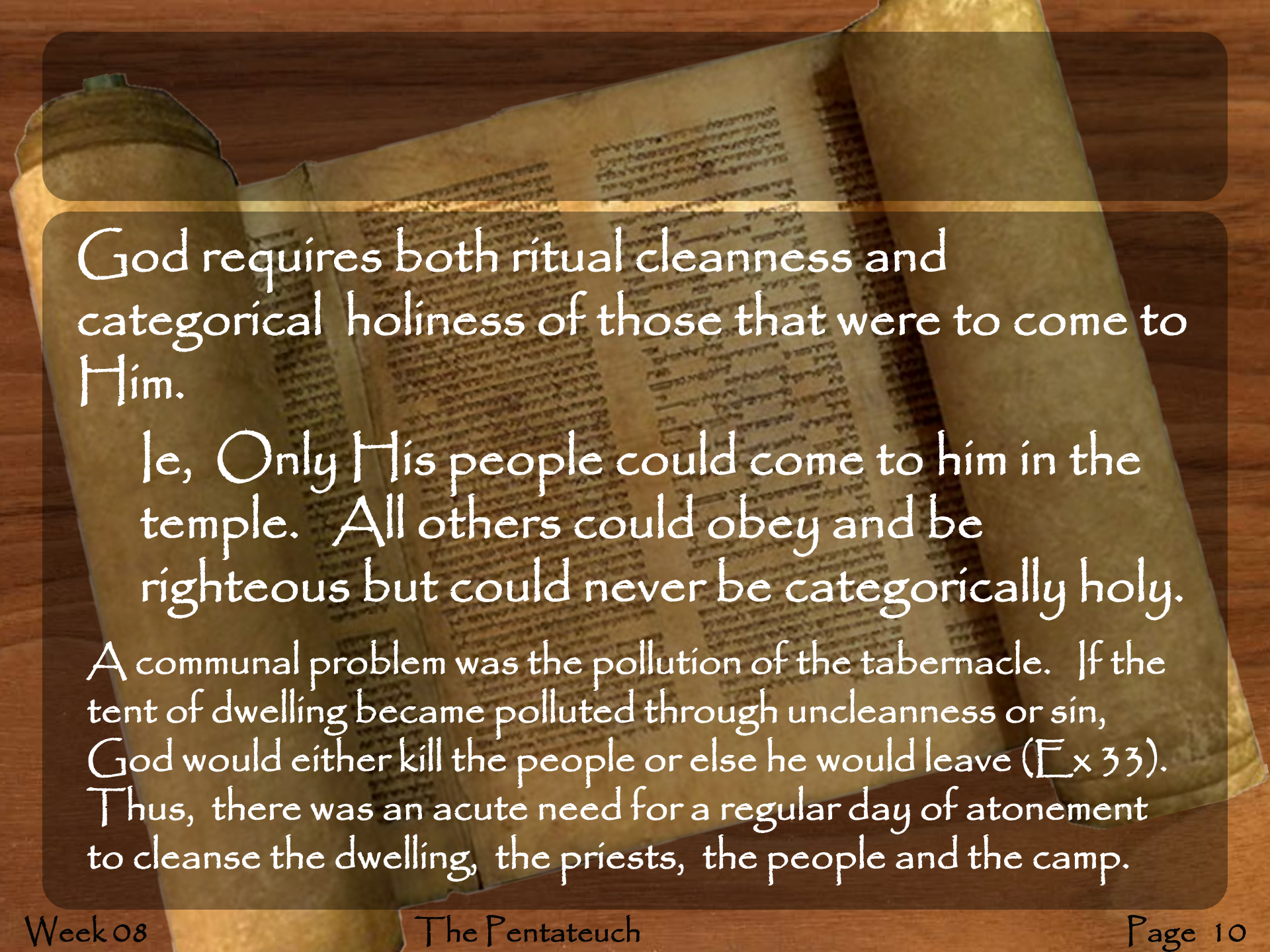
- Categorical ~ means to be set apart to God, being an Israelite, a Levite, or Priest ...
- Relative ~ means that to worship requires ritual cleanness as an essential requirement. An unclean person was banned from coming into the dwelling of god

Clean / Unclean

◇ *Holy / Common*

◇ *Righteous / Sinful*

Clean-Unclean	Holy-Common	Holy-Common	Righteous-Sinful
Referred to persons, animals, things, and places	In the categorical sense of a set-apart status, which was not lost by an unclean state, referred to persons, animals, things, places, and times	In the relative sense of the ability to approach god in worship, referred to persons	Can only refer to persons, that is those who are morally responsible.



God requires both ritual cleanness and categorical holiness of those that were to come to Him.

le, Only His people could come to him in the temple. All others could obey and be righteous but could never be categorically holy.

A communal problem was the pollution of the tabernacle. If the tent of dwelling became polluted through uncleanness or sin, God would either kill the people or else he would leave (Ex 33). Thus, there was an acute need for a regular day of atonement to cleanse the dwelling, the priests, the people and the camp.

Structure of Leviticus 16

The Day of Atonement

- A. Review of the death of Nadab and Abihu (1)
- B. Instructions for the high priest's preparation (2-10)
- C. Linear description of wiping away impurity from:
 - 1. The holy of holies (11-15)
 - 2. The holy place (16-17)
 - 3. The courtyard (18-19)
 - 4. the community by means of the scapegoat (20-22)
- D. Closing rituals (23-38)
- E. A lasting ordinance (29-34)

**PROPHETIC
HOLY FEASTS:
THE DAY OF
ATONEMENT**

A closing look . . .

- Categories of clean and unclean were ceremonial – there was/is nothing intrinsically unclean about those things designated as such.
- Because these teachings were based on symbolic designations, later Torah could reinterpret or adjust their significance.
- Consider,

Jesus' words in Mark 7:14-23

¹⁴ And he called the people to him again and said to them, "Hear me, all of you, and understand: ¹⁵ There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him."

¹⁷ And when he had entered the house and left the people, his disciples asked him about the parable. ¹⁸ And he said to them, "Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, ¹⁹ since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.)

²⁰ And he said, "What comes out of a person is what defiles him.

²¹ For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²² coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness.

²³ All these evil things come from within, and they defile a person."

Paul's words in Romans 14:5; 14:14, 20

⁵ One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind.

⁴ I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean.

²⁰ Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats.