
THE DIVINE SERVICE IN THE PENTATEUCH

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THE DIVINE SERVICE IN THE PENTATEUCH

A. The Importance of Worship

1. Place of worship in Lutheran theology

- a. The Augsburg Confession stresses the importance of **right worship** for the life of faith in Article 5 and for the existence of the church in Article 7.
- b. Through the pure teaching of the Gospel and the evangelical administration of the Sacraments the Triune God is at work in **the holy liturgy** for the justification and sanctification of his people as he has promised in the Holy Scriptures.
 - (1) Through these divinely instituted means of grace, God the Father gives his Holy Spirit which creates faith in those who hear the Gospel of Christ and makes them justified saints. Justification is therefore defined **liturgically** in the AC as faithful hearing the Gospel and faithful receiving the Sacraments.
 - (2) Through these means the work of Christ is continued by the office of the ministry in the Church. The pastoral ministry is therefore defined **liturgically** in the AC as preaching the Gospel and administering the Sacraments.
 - (3) Through these holy means the holy catholic Church is created, extended and maintained on earth. The Church is therefore defined **liturgically** in the AC as the place where the Gospel is preached and the sacraments are administered as Christ has commanded. From a human point of view, membership in the Church is determined by submission to baptism, the hearing of God's word, confession of faith, and participation in the Lord's Supper.
- a. Through the means of grace in the liturgy, human beings who are justified by grace and accepted by God the Father through faith in his Son, participate **ritually** in the fellowship of Jesus the Son with his Father through the Holy Spirit and so share in the divine life of the Holy Trinity, even here on earth.
- b. The means of grace are our **holy things** (sancta) by which the Triune God shares his holiness with us and makes us holy in Christ. As indicated in the Apostles' Creed by the ambiguous phrase *communio sanctorum*, we are **the communion of saints** through our participation in **holy things**. We therefore speak about *communio in sacris*, ie. communion in sacred things.
- c. Since the faith of believers and the life of the Church depends on the means of grace, worship is our divine lifeline. We Lutherans have therefore traditionally been concerned with **orthodoxy** which means both correct

praise/worship and correct doctrine. The two are inseparable and inter-dependent, for doctrine has to do with the correct worship of the Triune God.

- d. The Augsburg Confession and the Lutheran Church therefore acknowledge that, since God himself has instituted **the divine service** by his word for the benefit of his people, it is essential to the life of the Christian and the existence of the Church.

2. Our liturgical heritage from the Old Testament

- a. According to Isaiah 2:1-4, the mission of Israel was to teach the pagan nations how to worship the living God.
- b. In Romans 9:4 St Paul lists the eight great gifts of God which are the Church's heritage from ancient Israel.
 - The **glory** and the **service** have to do with worship
 - God's **glory** (Greek *doxa*; Hebrew *kabod*) is his physically manifest and accessible presence at the temple in Jerusalem
 - The **service** (Greek *latreia*; Hebrew *'ăbôdâh*) is the divinely instituted ritual performed by the priests at the temple in Jerusalem
- c. According to Paul in Acts 24:14-15, Christians worshipped the same God as the Jews.
 - (1) Like the Jews, they rejected all idols and worshipped only one God.
 - (2) Like the Jews, they believed that God had instituted the divine service through the law of Moses and reformed through the words of the prophets.
 - (3) Like the Jews, they held that the divine service was not performed for the benefit of God, but for the benefit of his people.
 - (4) Like the Jews, they worshipped at the temple until it was destroyed.
 - (5) Like the Jews, their worship was regulated by the Old Testament as their basic Scriptures.
 - (6) They therefore did not establish a new kind of worship, but performed the old worship in a new way in the light of Christ's resurrection and their confession of him as Messiah.
- d. Jesus did not come to abolish, but to fulfil the law that instituted the divine service in Israel (Matt 5:17).
 - (1) Like his family (Luke 2:22-51), Jesus worshipped regularly at the temple on the great festivals (John 2:13; 5:1; 7:8,14; 10:22; 12:12; cf. 16:20).
 - (2) He attended the synagogue regularly on the sabbath (Luke 4:16) and began his ministry in the synagogue at Nazareth (Luke 4:16-30).

- (3) He preached and taught publicly in the synagogues (Matt 4:23; 9:35; 12:9; 13:54; Mark 1:21-23,29; Luke 4:15,16,20,28,44; 6:6; 13:10; John 6:59; 16:20).
 - (4) According to Mark 11:15-18 he cleansed the court of the Gentiles as a sign that he had come to incorporate the gentiles in the divine worship of the living God.
 - (5) The historical and theological connection of Jesus with Israel's worship is best expressed in Luke's Gospel which begins and ends with worship at the temple in Jerusalem.
- e. The early Christians in Jerusalem continued to worship at the temple at the times appointed for the morning and evening burnt offering (Luke 24:53; Acts 2:46; 3:1; 5:42).
 - f. The synagogues which were scattered throughout the Roman Empire provided the setting for much of Paul's preaching and teaching (Acts 9:20; 13:5, 14-15, 43; 14:1; 17:1,10,17; 18:4,7,19; 19:8; 24:12). From them the Christian congregations arose in these places.
 - g. Even when the temple was destroyed and the Christians were no longer allowed to worship in the synagogues, they still continued much of the liturgical heritage from Judaism.
 - (1) The shape of their worship was determined by the worship at the synagogue and the temple.
 - (2) They read and preached the Old Testament in worship.
 - (3) They sang the same psalms and used many of the same liturgical forms as the Jews.
 - (4) They differed from the Jews in their focus on Jesus as the subject and object of their worship.
 - h. Much of our communion liturgy comes from the Old Testament.
 - The psalm verse in the rite of confession
 - The words of the introits and graduals
 - The Hallelujahs and Amens
 - The readings from the Old Testament
 - The Offertory verses
 - The Sanctus and the Benedictus
 - The call to thanksgiving after communion
 - The Aaronic benediction
 - i. Christ and the apostles give so few instructions about worship, because Christian worship continues and fulfills the worship of Israel in the Old Testament. We can therefore only understand our pattern and practice of worship, if we see it in that light.

THE DIVINE SERVICE IN THE PENTATEUCH

B. Access to God's Presence

1. The institution of the divine service

- a. The connection of the divine service with the deliverance from Egypt
 - (1) Abraham was freed by God from service to pagan gods in Mesopotamia (Josh 24:2).
 - (2) Even though the patriarchs built altars for the Lord (Gen 12:7,8; 22:9; 26:25; 33:20; 35:1,7) and offered occasional sacrifices to him on them (Gen 22:13; 46:1), God did not yet institute the divine service for them.
 - (3) He delivered the Israelites from service as slaves to Pharaoh and the gods of Egypt for service of him as his royal sons (Exod 4:22-23).
 - (a) God ordered Pharaoh to release the Israelites, so that they could **go on pilgrimage** (Exod 5:1), **offer sacrifices** to him (3:18; 5:3; 10:25; cf. 5:8,17; 8:1,25-29), and so **serve** him (4:23; 7:16; 8:1,20; 9:1,13; 10:3,24; cf. 10:11,26).
 - (b) God freed them from slavery so that through the performance of the divine service at the tabernacle he could dwell with them as their God (Exod 29:46).
 - (4) Through Moses God instituted the divine service for Israel in three Stages.
 - By promising Moses that the Israelites would serve him at Mt Sinai (Exod 3:12) and giving his holy name YHWH to him there (Exod 3:15)
 - By giving the Passover and the Feast of Unleavened Bread to the Israelites in Egypt (Exod 12:1-28; 13:3-10)
 - By giving the tabernacle, the priesthood, the divine service, and the Sabbath to the Israelites at Mt. Sinai (Exod 25-31)
- b. The covenant at Sinai
 - (1) In his covenant at Mt. Sinai God established the Israelites as a holy priestly nation (Exod 19:4-6).
 - (2) He bound himself to them as **their God** (Exod 20:2) who would be the God for them (Exod 29:45).
 - (3) As his side of the covenant God promised to **dwell** with them (Exod 29:38-46).

- (a) He instituted the tabernacle, the priesthood and the divine service so that he could meet with them daily (Exod 29:43).
 - (b) He spoke the words that instituted the tabernacle and the divine service to Moses from the glory cloud on top of Mt. Sinai (Exod 24:15-25:9).
 - (c) He instituted the tabernacle for the divine service in **seven** speeches that recalled the seven days of creation (Exod 25-31).
 - (d) Just as the craftsmen fulfilled God's mandate by **making** the priestly vestments in seven stages (Exod 39:1-31), so Moses fulfilled it by **raising** the tabernacle (Exod 40:16-32) and **consecrating** the priests in seven stages (Lev 8:5-36).
 - (e) The core of God's revelation to Moses on Mt. Sinai was the institution of the daily sacrifice in Exodus 29:39-46.
- (4) As their side of the covenant God required his holy people to keep the Decalogue that he spoke directly to them at Mt. Sinai (Exod 20:1-17).
- (5) Through his law God instituted the tabernacle, the priesthood, the divine service and the holy congregation of Israel.
- (6) God appointed Moses as the lawgiver, the mediator of the law that established the divine service (Exod 19:7-8; 20:18-21; 34:29-35).
- (a) Moses was Israel's cult-founder.
 - (b) He anointed the furnishings of the tabernacle and set it up (Exod 40:1-33).
 - (c) He consecrated the priests (Lev 8) and inaugurated the divine service together with Aaron (Lev 9).
- (7) Four terms are commonly used for this ritual legislation.
- **Mitzvah:** a commandment, an authoritative mandate that authorized the ritual duties of the Israelites and so established the liturgical tradition of Israel (Lev 4:2,13,22,27; 5:17; 22:31; 26:3; 27:34).
 - **Huqqah:** a perpetual ritual statute that ordained an important ritual enactment or taboo and distinguished it from forbidden pagan practices (Exod 12:14,17,43; 13:10; 27:21; 28:43; 29:9; Lev 3:17; 7:36; 10:9; 16:29,31,34; 17:7; 18:4,26,30; 19:19,37; 20:8,22,23; 23:14,21,31,41; 24:3; 25:18; 26:3,15,43; Num 9:12,14; 10:8; 15:15; 18:23; 19:2,21).
 - **Mishpatim:** ritual ordinances that determined, case by case, how the sacrificial ritual was to be enacted (Lev 5:10; 9:16) as well as the conditions for right involvement in it (Lev 18:4,5,26; 19:37; 20:22; 25:18).

- **Torah:** ritual instruction (Exod 12:49; Lev 6:9,14,25; 7:1,7,11,37; 11:46; 12:7; 13:59; 14:2,32,54,57; 15:32; Num 6:13,21; 15:16,29; 19:2,14) that taught the priests and the people of Israel how to engage in the divine service without desecrating God's holiness (Lev 10:10-11).

(8) The following parts of the divine service were instituted for Israel in perpetuity.

- The daily burnt offering
 - Lamps: Ex 27:21; Lev 24:3
 - Burnt offering: Ex 29:42; Num 15:14, 15
 - Incense: Ex 30:8
 - Holy bread for priests: Lev 6:22
 - Blowing trumpets over the offerings: Num 10:8
- The priesthood
 - The wearing of vestments: Ex 28:43
 - Priestly service: Ex 29:9
 - Anointing of priests with most holy oil: Ex 30:15
 - Prohibition of drinking wine and beer: Lev 10:9
 - Exclusion of blemished priests from the presentation of offerings: Lev 21:17
 - Exclusion of unclean priest from service: Lev 22:3
 - Bearing of iniquity by the levites: Num 18:23
- The ritual calendar
 - Passover: Ex 12:14, 17, 42
 - Day of Atonement: Ex 30:10; Lev 16: 34
- The people
 - Prohibition of eating fat or blood from animals: Lev 3:17
 - Eating of meat from peace offerings: Lev 7:36
 - Presentation of peace offerings at the tabernacle rather than elsewhere: Lev 17:7
 - Prohibition of eating bread from new grain before the presentation of first fruits at Pentecost: Lev 23:14
 - Prohibition of work on Pentecost (Lev 16:29, 34: 23:21) and the Day of Atonement (Lev 23:31)
 - Fasting on the Day of Atonement: Lev 16: 29
 - Celebration of Tabernacles for seven days: Lev 23:41
 - Purification of unclean people with water for cleansing: Num 19:10, 21

c. The ritual function of the institution of the divine service by God.

- (1) God's authorisation of the sacrificial ritual empowered it so that through its right performance he could appear to his people in a daily theophany (Lev 9:6).

- (2) By his word he consecrated it so that through it he could share in his holiness with the priests and the people (Lev 20:7-8).
 - (3) If they enacted the divine service as he had ordained, they received life from him (Lev 18:4-5; Deut 8:3) and all his blessings through it (Lev 26:1-13).
 - (4) The performance of unauthorized ritual (Deut 12:4,28-32) desecrated his holiness and so resulted in the death rather than in life and blessing (Lev 10:1-3; 22:31-33).
- d. The liturgical function of canonised law of Moses.
- (1) The divinely instituted ritual was only gradually fulfilled by the Israelites.
 - (a) Some of it could only be enacted once they had entered the Promised Land (eg. Lev 19:22-25; 23:9-22,39-43; Num 15:1-31).
 - (b) Once they entered the land they established the main altar at Shechem according to the law of Moses (Josh 8:30-31).
 - (2) Solomon built the temple in Jerusalem so that the divinely instituted service could be enacted there (1 Kgs 2:2-4; 6:11-13; 8:58,61; 9:4-9; 2 Chr 2:4; 8:12-13).
 - (a) The ritual that Jereboam established in Bethel and Dan was unacceptable because it violated the law of Moses (1 Kgs 12:26-33; cf. 2 Chron 13:4-12).
 - (b) Both Hezekiah and Josiah attempted to reform Israel's worship by implementing the law of Moses (2 Kgs 18:3-6; 23:1-25).
 - (3) After the return from the exile the Israelites made sure that the divine service was enacted according to the law of Moses (Ezra 3:1-5; 6:16-18).
 - (a) The law of God was promulgated by Ezra to govern the performance the divine service at the second temple (Ezra 8).
 - (b) The whole congregation undertook to enact it according to the law of God (Neh 10:28-39).
 - (c) The Pentateuch was thereby canonised to perform this liturgical function.

2. The presence of God in the divine service

- a. Basic bibliography
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- John W. Kleinig. "What's the Use of Naming God?", *LTJ* 26 (1992) 27-34.
 - John W. Kleinig. *Leviticus*. Concordia: St Louis, 2003, 208-22.
 - R. W. L. Moberly. *At the Mountain of God*. Sheffield: JSOT Press, 1983.
 - Gerhard von Rad. *Old Testament Theology*, I. Edinburgh: SCM, 1962, 179-187, 234-41.
- b. God's **presence** (*panim*) with his people distinguished them from all other nations (Exod 33:16).
- (1) The Lord was in the midst (*beqereb*) of his people in the tabernacle (Exod 34:9; Num 11:20; 14:14; Deut 6:15; 7:21; 23:14; cf. Exod 17:7).
 - (2) No other nation had a god so near (*qârôb*) to them as the Lord with his people (Deut 4:7; cf. Exod 33:16).
 - (3) As the pagan prophet Balaam came to realise, they were protected and blessed by his presence with them (Num 24:21).
 - (4) As the Lord had granted his presence to them, he could also withdraw it from them and hide his face from them (Deut 31:17; cf. Num 14:42; Deut 1:42).
 - (5) They had access to his presence in the divine service.
- c. The Lord dwelt with his people in the tabernacle and the temple (Exod 25:8; 29:45-46; 1 Kgs 6:13; 8:12-13).
- (1) The sanctuary was the place where heaven overlapped with earth (Ps 11:4; 20:2,6), so that the prayers made there reached him in heaven (1 Kgs 8:30,34,36,39,43,45,49).
 - (2) Like their pagan neighbours, the Israelites had a tabernacle with a Holy of Holies where God dwelt with his people and interacted with his priests (Exod 25:22).
 - (3) Unlike the pagan temples, their Holy of Holies did not house a statue as the means by which the Lord showed his face to his people (cf. 2 Chr 33:7).
 - (a) The tabernacle contained an empty throne which consisted of the cherubim, the mercy seat and the ark.
 - (b) There the Lord was enthroned on the cherubim (2 Sam 6:2), dwelling in deep darkness (1 Kgs 8:12-13) and appearing to the high priest on the Day of Atonement (Lev 16:2).
 - (c) Wherever the ark went, the Lord was present (cf. Num 14:41-44).

- d. The Lord manifested himself through his **glory** (*kâbôd*).
- (1) He revealed his presence in a **pillar of cloud** (Exod 13:21,22; 14:19,24; 16:10) or 'a cloud' (Exod 16:10; 19:9,16; 24:15-18).
 - (a) He **descended** in a cloud (Exod 34:5; Num 11:25; 12:5).
 - (b) He **appeared** in a cloud (Lev 16:2).
 - (c) The cloud both concealed and revealed his glory (Exod 16:10; 24:16-18; 40:34-35; Num 16:42; cf. 1 Kgs 8:10-11).
 - (2) The Lord was present with his people in the glory-cloud.
 - (a) It led the Israelites from Egypt and protected them at the Sea of Reeds (Exod 13:21-22; 14:19-24).
 - (b) It appeared to them and provided meat for them in the desert (Exod 16:10).
 - (c) It settled on Mt Sinai (Exod 19:9,16; 24:15-18).
 - (d) It filled the tabernacle at its consecration (Exod 40:34,35; cf. Num 16:42; Deut 31:15).
 - (e) It led them on their march through the desert to the Promised Land (Exod 40:36-38; Num 9:15-23; 10:11-12,34; 14:14; cf. Deut 1:30,33; 9:3; 31:3,8).
 - (3) The glory of the Lord was revealed to the people visibly in three kinds of theophanies at the tabernacle:
 - (a) By fire which burnt up the burnt offerings at the inaugural sacrifice as Moses and Aaron blessed the people (Lev 9:4,6,23-4; cf. 2 Chr 7:1-3);
 - (b) By the appearance of the cloud at the entrance of the tabernacle (Num 11:25; 12:5; 16:19,42; 20:6; cf. Exod 33:7-10);
 - (c) By the face of Moses as he spoke God's word to them (Exod 34:29-35).
 - (4) When Moses asked the Lord to show him his glory in Exod 33:17-23, the Lord distinguished the glory of his **face** (*pânîm*) from the glory of his **back** (*‘ahârîm*).
 - (a) No human could see God's face and live (Exod 33:20).
 - (b) God showed him his back as he passed, proclaiming his holy name and parading his goodness before them (Exod 33:31-33; 34:5-7; cf. 33:19).

- (c) God connected the manifestation of his glory with the manifestation of his mercy (Exod 33:19; 34:6-7^a) and his judgment on sin (Exod 34:7^b).
- (5) In response to the fourfold intercession of Moses in Ex 32-34, God promised to be present with his sinful people in mercy and forgiveness (Ex 34:9ff).
- e. God made himself accessible and available to his people with his mercy and goodness by giving them his holy **name** : *YHWH* (Exod 3:13-15; 6:2-8; 20:2; 34:5-7).
 - (1) He revealed himself by name at certain places, so that his people could invoke him there and receive his blessing (Exod 20:24).
 - (2) He **placed** his name in the tabernacle and temple rather than an idol of him (Deut 12:5,11,21; cf. 1 Kgs 8:15-21,29; 9:3).
 - (3) Through the proclamation of his name in the priestly benediction, he came to his people to bless them (Lev 9:23; Num. 6:22-27).
 - (4) Through the use of his name in petition and intercession, his people had access to him and his grace (2 Chr 7:12-16; cf. 1 Kgs 8:22-61; 2 Chr 6:12-42).
- f. While God's **glory** had to do with his accessibility and approachability in worship, his **name** had to do with his audibility and availability for petition and prayer.
 - (1) The priestly tradition conceived of his presence largely in terms of his glory.
 - (2) The Deuteronomic tradition related his presence to his name.
 - (3) These two emphases are combined in Exodus 33:18-23 where God's glory is revealed by the proclamation of his gracious name.
- g. Even though the Lord rejected an idol as a representation of his presence, he nevertheless spoke quite personally and anthropomorphically of his presence at the tabernacle and temple.
 - (1) Those who worshipped at the tabernacle **appeared** (*nir'âh*) before his **face** (*pânîm*: Exod 23:17; 34:24).
 - (2) They entered his presence (Ps 95:2) and made prostration **before him** at the altar (Deut 26:10).
 - (3) They ate and rejoiced and did everything in his **presence** there (Deut 12:7,12).
 - (4) He was emotionally involved with them there in passionate love and in wrath (Deut 6:15).

3. The first commandment

- a. The function of the first commandment.
 - (1) The first commandment did not deny the existence of other gods, nor did it advocate monotheism as a creed.
 - (a) Other gods were considered as the Lord's rivals and enemies (Exod 12:12).
 - (b) He was from the first regarded as superior to them (Exod 18:11) and as incomparable to them in holiness, power and goodness (Exod 15:11).
 - (c) He was closely associated with other supernatural beings, called **messengers** or **angels** (*malâkîm*) who were his agents and members of his heavenly court (Gen 16:7-12; 18:2; 19:1,15; 21:17; 22:11,15; 32:1-2; Exod 23:20-23 etc). The angels were also called **gods** (*'elohim*), ie supernatural beings (Ps 82:1; 97:7; 138:2, **sons of God** (Gen 6:2,4; Job 1:6; 2:1; 38:7; Ps 29:1; 89:6) and **holy ones** (Job 5:1; 15:15; Dan 8:13; Zech 14:5).
 - (2) In the first commandment the Lord demanded that his people have no other gods 'al pânây, the sense of which is disputed.
 - (a) 'Before me', ie. he was to occupy the first and only place in their worship.
 - (b) 'Besides me', ie. he was not one of many members in a divine partheon of gods but the only God for them.
 - (c) 'In addition to me, ie. he was not just one god among many other gods.
 - (d) 'In defiance of me', ie. he was not to be spurned by them in favour of other gods.
 - (e) 'On account of my presence', ie. his presence as given in his name excludes all other gods from consideration by them.
 - (3) The Lord therefore requires the exclusive worship of his people.
 - (a) Since he is unique and not one of many gods, he requires their total allegiance (Deut 6:4-5).
 - (b) The requirement of exclusive worship sets them apart in their polytheistic environment and so determines their uniqueness.
 - (4) Worship of pagan gods was early on regarded as dealing with demonic powers (Deut 32:17; Ps 106:37).

- (5) Only late in their history did the Israelites deny the existence of any other gods apart from the Lord (Isa 45:6, 14, 21).
- b. The prohibition and destruction of pagan worship.
- (1) The Israelites were forbidden to **worship** foreign gods.
 - (a) They were forbidden to **walk after** them in festal processions (Deut 6:14, 8:19; 13:2; 28:14).
 - (b) They were forbidden to **offer sacrifices** to them (Exod 22:20; cf. 34:15) and **serve** them with their sacrifices (Exod 23:24; Deut 7:4; 8:19; 11:16; 13:6, 13; 17:3; 28:14, 36, 64; 29:26; 30:17).
 - (c) They were forbidden to **prostrate themselves** before them (Exod 20:5; 23:24; 34:14; Deut 5:9; 8:19; 11:6, 28; 17:3; 29:26; 30:17).
 - (d) They were forbidden to **mention** these gods by name (Exod 23:13).
 - (2) The Israelites were commanded to overthrow them (Exod 23:24) and destroy their holy places (Num 33:52; Deut 12:2-3).
 - (a) They were to cut down and burn their idols (Num 33:52; Deut 7:5, 25; 12:3; cf. Isa 2:30; 30:22; Mic 5:13-14).
 - (b) They were to tear down their altars (Exod 34:13; Deut 7:5; 12:3).
 - (c) They were to destroy their stone pillars (Exod 23:24; 34:13; Deut 7:5; 12:3) and stone reliefs (Num 33:52).
 - (d) They were to cut down and destroy the trees and poles sacred to the goddess Asherah (Exod 34:13; Deut 7:5; 12:3).
 - (3) The prohibition of pagan worship was extended by Deuteronomy to worship at any unauthorised place and by 1-2 Kings to worship at all other sites except Jerusalem.
- c. The exclusive worship of the Lord.
- (1) The Israelites were commanded to build altars and offer sacrifices only where the Lord had revealed himself by name to them (Exod 20:24; cf. Exod 23:19; 34:18-20, 26).
 - (2) The nation was to serve him through the performance by the priests of the daily sacrificial ritual (Exod 23:25; Deut 6:13; 10:12,20; 11:13; 13:4).
 - (3) The lay people were to appear before the Lord three times a year at the pilgrim festivals (Exod 23:14-17; 34:21-24).

- (4) They were to use only his name in making pledges and oaths (Deut 6:13; 10:20).
 - (5) The book of Deuteronomy regards the first as the basic commandment and interprets its contents positively by speaking of
 - Fearing/revering God (Deut 4:10; 5:29; 6:13, 24; 8:6; 10:12,20; 13:4; 14:23; 28:58; 31:13).
 - Loving him (Deut 6:5; 10:12; 11:1,13,22; 13:3; 19:9; 30:6, 16).
 - Cleaving to him (Deut 10:20; 11:22; 13:4; 30:20).
 - Listening to his voice (Deut 4:30; 13:4,18; 27:10; 28:1,2,15, 45,62; 30:2, 8, 10, 20).
 - Walking in his ways (Deut 5:33; 8:6; 10:12; 11:22; 19:9; 26:17; 28:9; 30:16).
- d. The reason for the exclusive service of the Lord.
- (1) Since the Lord had redeemed the Israelites from slavery, he was their God (Exod 20:2-3; Deut 5:6-7).
 - (2) Since they were holy to the Lord, they could not worship other gods without desecrating their holiness and so incurring God's wrath (Deut 7:4- 6; cf. 6:13-15).
 - (3) Other gods were usurpers and newcomers (Deut 32:17) whom the Israelites and their ancestors had never known (Deut 13:2, 6; 28:64; cf. Jer 9:16; 16:3; 19:4).
 - (4) Worship of other gods **led** the Israelites **into enslavement** by them (see the use of the Hophal of *'abad* in the MT of Exod 20:5; 23:24; Deut 5:9).
 - (5) As a jealous God he was passionately committed to them and demanded their exclusive allegiance in return (Exod 20:5-6; 34:14; Deut 5:9-10; 6:14-15; cf. Deut 4:24; 32:16; Josh 24:19; 1 Kgs 14:22).
 - (6) Since the Israelites were totally dependent on him for their existence and prosperity (Deut 28:1-14), apostasy from him through worship of other gods led to his wrath and their destruction (Deut 7:4; 8:19; 11:16-17,28; 29:26-27; 31:18).
 - (7) The survival of Israel as a holy nation therefore depended on their observance of the first commandment.

4. The prohibition of idolatry

- a. The commandment on idolatry in the Decalogue.
 - (1) While the commandment on idolatry seems to be a new second commandment in Exod 20:4-6 and Deut 5:8-19, the reference to

“them” in Exod 20:5 and Deut 5:9 connects the prohibition of prostration and divine service with the first commandment.

- (2) It is therefore right to regard it as part of the first commandment and as its corollary.
- (3) It defines two kinds of idolatry: the making of idols for use in divine service and the performance of prostration, and the prescribed sacrificial ritual to any god other than the Lord.
- (4) By implication, the use of an idol for the Lord connected the Israelites to another god and was therefore an infringement of the first commandment.

b. The nature of idols in Israel and the Ancient Orient.

- (1) In the Decalogue an idol is defined as a **statue** (*pesel*) carved from wood or stone, which represented some supernatural power in heaven, or earth, or the underworld. It could be covered by beaten silver or gold (Jer 10:4) and was set up in the inner sanctuary of its temple.
- (2) Elsewhere in the Pentateuch this commandment was taken to include any **metal statue** (*massêkâh*) made from cast bronze or silver or gold (Deut 9:12,16; 27:15; Num 34:52; cf. Exod 32:4,8), as well as carved relief work on a flat stone surface with depictions of a deity (Lev 26:1; Num 33:52).
- (3) Because of the association of sacred pillars with Baal (1 Kgs 3:2; 10:26-27; cf. 1 Kgs 14:23; 2 Ki 17:10) and the identification of sacred trees with Asherah (1 Kgs 15:13; 2 Kgs 21:7; 23:4,6-7), the commandment was extended to include **sacred pillars** (Exod 23:24; 34:13; 26:1; Deut 7:5; 12:3; 16:22), such as Jacob had set up in Bethel (Gen 28:18,22; 35:14), and **sacred trees** (Exod 34:13; Deut 7:5; 12:3; 16:21), such as were found in the patriarchal sanctuaries (Gen 12:6-7; 13:18; 21:33).
- (4) Through their idols the gods made themselves available to human beings and gave people access to their power. The god was believed to be present in the idol, for after it had been consecrated by the ritual opening of its eyes, ears, nose and mouth, the spirit of the deity was held to have entered and taken residence in it (Hab 2:18-19; cf. Ps 135:17; Jer 10:14; 51:17 with their reference to *ruah*: *spirit/breath*).
- (5) While the Israelites were usually taught to regard idols as inert objects (Ps 115:4-7), they also acknowledged that demons and evil spirits operated in and through them (Deut 32:17; Ps 106:36-38; Hos 4:12-13; Zech 13:2; cf. 1 Cor 10:18-22; Rev 9:20).

c. The nature of idolatry.

- (1) Pagans used to do three things to their idols (Deut 8:19):
 - To prostrate themselves before them (Dan 3:1-15).

- To offer sacrifices as food for them (2 Kgs 10:18-24).
 - To follow them in processions on their festivals (Deut 6:14; 13:2).
- (2) In the Decalogue the Israelites were forbidden to engage in three kinds of idolatry:
- The manufacture and erection of idols in the Lord's presence (Exod 20:23; 34:17; Lev 19:4; 26:1; Deut 27:15; cf. Isa 40:18-20; 44:9-20; Jer 10:14-15; 50:17-18; Hos 8:4; 13:2)
 - Ritual prostration before an idol (Lev 26:1)
 - The performance of the prescribed divine service to an idol
- (3) Since idols were identified with other gods, the prohibition of idolatry included the manufacture of other gods (Exod 20:23), prostration before other gods (Exod 34:13-14), and the performance of the prescribed divine service to other gods (Exod 22:20; 23:24).
- (4) It was extended to include the performance of any unauthorised or forbidden ritual to the Lord which was also performed to idols (Exod 23:24; Deut 12:3-4,30-31).
- (5) Thus, while the basic sin of Jeroboam was the establishment of golden calves as idols of the Lord in Bethel and Dan (1 Kgs 12:28-30), this sin of Jeroboam which resulted in the downfall of the northern kingdom, also included four other forbidden activities in 1 Kgs 12:31-33 (cf. 2 Kgs 17:7-17; 21:1-16):
- The establishment of temples in unauthorised high places
 - The appointment of unauthorised people as priests in the illicit high places as well as at Bethel (cf. 1 Kgs 13:33; 2 Chr 13:9)
 - The celebration of the Feast of Tabernacles at an unauthorised time
 - The burning of sacrifices on the altar at Bethel by the king who had not been authorised to be a priest
- d. The reason for the prohibition of idols.
- (1) God gave no reasons are given for his prohibition of idols apart from his provision of other **means of access** to his gracious presence.
- (2) The **altar** at a legitimate sanctuary was the place where God promised to meet with his people who used his name to invoke his presence there (Exod 20:23-24).
- (3) God's **presence** (*pânîm*) and **glory** (*kâbôd*) were not revealed by viewing his face directly or in an idol, but by the invocation of his **name** (Exod 33:12-34:7). Idolatry therefore desecrated God's holy name (Ezek 20:39). God therefore speaks about the placement and residence of his name, rather than his image, in his chosen sanctuary in Deut 12:5,11,21; 14:23,24; 16:2,6,11; 26:2.

- (4) At Sinai he did not reveal himself by showing his form, but by his **voice** which spoke from heaven in the blazing fire of the glory cloud (Exod 20:21-22; Deut 4:11-12,15-20).
- (5) As a **jealous** God he repudiated idols as the appropriate means for mediating his **wrath** and **grace** personally to his people (Exod 20:5-6; Deut 5:7; cf. Deut 4:23-24).
- (6) God did not identify himself with any part of his creation which could therefore serve as his image to represent him visibly (Exod 20:4; Deut 5:8; 4:15-18), but made humankind in his image to mediate his activity (Gen 1:26-27; 9:6). Idolatry therefore degraded a person's humanity (Ps 115:8; 135:15-18) and obscured God's glory (Ps 106:19-20; Isa 42:8; 43:7; 48:11).
- (7) Idolatry led people into fortune-telling, divination, sorcery and spiritism (2 Kgs 17:16-17; 21:6; 23:24). Through idolatry people came under the influence of evil spirits and demons (Deut 32:17; Ps 106:36-38; Hos 4:12-13; Zech 13:2).

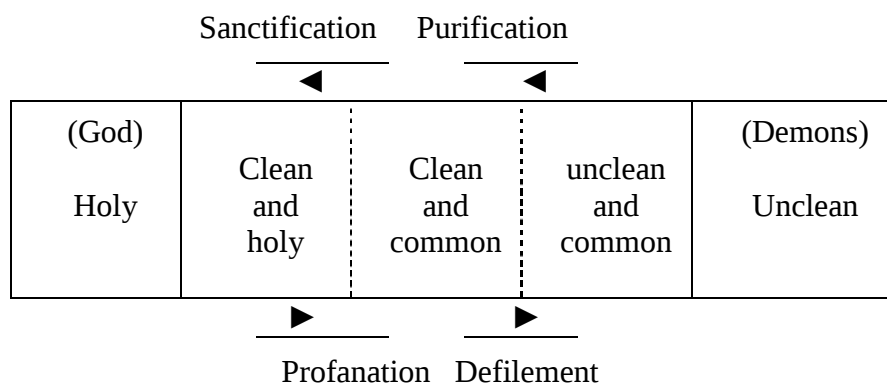
THE DIVINE SERVICE IN THE PENTATEUCH

C. The Theology of Holiness in the Pentateuch

1. God's holiness

- a. Basic bibliography.
 - T. D. Alexander. *From Paradise to the Promised Land*. Carlisle: Paternoster, 1995, 63-142.
 - John W. Kleinig. "Luther on the Christians Participation in God's Holiness," *LITJ* 10 (1985) 21-29.
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 - Jacob Milgrom. *Leviticus 1-17*. New York: Doubleday, 1991, 42-51, 443-456.
 - Gerhard von Rad. *Old Testament Theology*, I. Edinburgh: SCM, 1962, 204-7, 272-79.
 - Gordon J. Wenham. *The Book of Leviticus*, London, Hodder and Stoughton, 1979, 15-29.
 - David P. Wright. "Holiness," *The Anchor Bible Dictionary* 3, 1992, 237-249.
- b. The nature of God's holiness
 - (1) God alone is intrinsically holy and is praised as the source of all holiness (1 Sam 2:2; Ps 99:3,5,9; Isa 6:3).
 - (a) He himself declares that he is **holy** (Lev 11:44,45; 19:2; 20:7,26; 21:8).
 - (b) He **sanctifies** the holy things (Lev 21:23; 22:16), his priests (Lev 21:15; 22:9), and his people (Exod 31:13; Lev 20:8; 21:8; 22:32).
 - (c) People **sanctify themselves** by performing or undergoing the rites by which God makes and keeps them holy (Lev 20:7-8).
 - (d) The holiness of people and things is derived from him and his presence by **contact** with the most holy things in worship (Exod 29:37; 30:29; Lev 6:18,27).
 - (e) Practically speaking, holiness comes from involvement in divine worship.
 - (2) The nature of God's holiness is not defined abstractly or analogically. Instead it is revealed functionally and symbolically by the performance of the sacrificial ritual at the tabernacle.

- (3) Holiness is defined most explicitly by contrast with three other terms in Lev 10:10 (cf. Ezek 44:23).
- **The holy** (*haqqodesh*) is what is divine, compatible with God, and permeated by him (eg. the meat of a sacrificed animal).
 - **The common** (*hachol*) is what is permitted for human use, because it belongs to the order of creation and is in itself ethically and spiritually neutral (eg. bread).
 - **The unclean** (*hattame'*) is forbidden, because it is disorderly, unnatural and perverted in the order of creation (eg. homosexuality).
 - **The clean** (*hattahor*) is the proper, natural, ordered condition of something common (eg. sexual intercourse in marriage).
- (4) God's holiness is as incompatible with impurity as light with darkness.
- God's holiness is a life giving and creative power, while impurity is a life denying and destructive power.
 - If something unclean is brought into God's presence, his holiness destroys it, like fire with an inflammable substance.
 - Before something can be sanctified it must first be **separated** from the source of its impurity and then purified (Lev 20:26).
 - Like holiness, impurity is contagious and contaminates by contact (Lev 11:24,27,31,36,39).
 - The power of impurity is derived parasitically from desecrating what is holy and defiling what is clean.
 - Just as only God is intrinsically holy, so only the demonic is totally unclean, for the demons are unclean spirits.
 - Nothing created is intrinsically unclean or holy but can be either defiled or sanctified.
- (5) The operation of holiness and impurity creates three composite categories and dynamic states of being in the world:
- The holy/clean (kingdom of the right hand).
 - the clean/profane (kingdom of the left hand).
 - The unclean/profane (realm of Satan).



- (6) Four basic changes can occur within this framework.

- Profanation (*hillel*): the transference of something holy into a profane state, eg redemption of firstborn son (Exod 13:1,11,16).
- Defilement (*timme*): the transference of something clean into an unclean state (eg. touching a corpse).
- Purification (*tihar*): the transference of something unclean into a clean state (eg. washing after menstruation).
- Sanctification (*qiddesh*): the transference of something clean into a holy state (eg. Nazirite vow in Num 6:1-20).

2. Israel's Participation in God's Holiness

- a. The presence of God's glory sanctified the tabernacle, the sacrifices and the priests (Exod 29:43f).
- b. People and things became holy in a number of ways
 - By divine decree (Exod 19:6; Lev 20:8)
 - By the use of the holy name (Lev 20:8; 21:8,15,23; 22:9,31; cf. Exod 20:7)
 - By anointment with the holy anointing oil (Exod 30:22-32; 39:36; 40:9-15; Lev 8:10-13)
 - By the blood of the sacrifices (Exod 29:19-21; Lev 8:15,30; 16:19; cf. Exod 24:8)
 - By eating the most holy meat and the most holy bread (Exod 29:33-34; Lev 6:14-18).
- c. **The most holy things** (*qodesh qodashim*), which sanctified, were distinguished from **the holy things** (*qodashim*), which did not sanctify (Lev 21:22).
 - (1) All **the most holy things** had to do with the sacrificial ritual
 - The holy of holies (Exod 26:33,34; Lev 21:22)
 - The tabernacle (Exod 30:26)
 - Its furniture: the ark (Exod 30:26), the incense altar (Exod 30:10,27; the table for showbread (Exod 30:27), the lampstand (Exod 30:27), the altar for burnt offering (Exod 9:37; 30:28; 40:10), and the laver (Exod 30:28)
 - The offerings reserved for the Lord and the priests: the incense (Exod 30:36), the showbread (Lev 24:9), the bread for the cereal offerings (Lev 2:3,10; 6:17; 10:12; Num 18:9), the meat from the guilt offerings (Lev 6:17; 7:1,6; Num 18:19), the meat from the sin offerings (Lev 6:17,25,29; 10:17; 14:13; Num 18:19), and the meat from the votive offerings (Lev 27:28).
 - (2) The priests were responsible for maintaining the holiness of the most holy things and ensuring that they were not desecrated (Num 18:1,5,7; cf. 1 Chron 23:13).
 - They bore the guilt for their desecration (Exod 28:38; Num 18:1; see the story of Nadab and Abihu in Lev 10:1-11).

- The desecration of the most holy things resulted in God's **wrath** over Israel (Num. 18:5; cf. Lev 10:6; Num 1:53; 16:46) and **death** for the perpetrators (Num 18:3,7).
 - The reason for treating the most holy things properly is given by God in Lev 10:3:
When I am treated as holy by those who approach me, I appear in glory before all the people.
- (3) All **first born male humans and domestic animals** (Exod 13:2; 22:29^b; 34:26^a) were consecrated to the Lord for use in sacrificial worship (Deut 12:17-18; 14:22-27).
- First born sons had to be redeemed by sacrifice and replaced by Levites who served as substitutes for them at the tabernacle (Exod 13:11-15; Num 3:11-13,40-51; 8:16-19).
 - First born sheep, goats and cattle had to be sacrificed and eaten as peace offerings in a sacrificial banquet (Exod 13:11-15; Num 18:15-19; Deut 15:19-20).
- (4) A portion of the grain harvest, either as first fruits or as first processed food, had to be given as a grain offering to the priests, while the rest was eaten as holy food in a sacrificial banquet (Exod 23:16,19; 34:26; Lev 2:12-14; 23:17,20; Num 18:12-13; Deut 12:17-18; 26:1-11).
- d. Since Israel was the Lord's first born son (Exod 4:22-23), it was to be consecrated to the Lord to serve as his priests on behalf of the nations (Exod 19:6).
- (1) The whole congregation was holy (Exod 22:31; Deut 7:6; 14:2,21; cf. Num 16:3).
- (2) Since they served a holy God, they were called to be holy like him (Lev 11:44,45; 19:2; 20:7,26; Num 15:40; Deut 26:19).
- (3) By observing his commandments as given in Leviticus 19-27, they preserved their holiness and were established as God's holy people (Deut 28:9; cf. Num 15:37-41).

3. The nature of ritual impurity

- a. Impurity was incompatible with the Lord's holiness and inconsistent with right worship.
- b. Both things and people could be unclean.
- Clean and unclean animals are listed in Lev 11 and Deut 14:3-21.
 - Sexual impurities are listed in Lev 18:6-23.
- c. People and things were unclean if
- they were physically out of order (sickness, deformity, mildew in houses)
 - they were morally disordered (murder, bestiality)
 - they were spiritually compromised by use in service of the occult (menstrual blood, semen, corpses, pork)

- d. People could be contaminated with various degrees of ritual impurity.
 - (1) The mildest forms make a person unclean for a short period of time.
 - Sexual emission: until evening (Lev 15:16-18)
 - Menstruation: seven days (Lev 15:19-24)
 - (2) The worst forms, listed in Lev 20, were so severe that they incurred excommunication or the death penalty.
 - Sacrifice of children to Molech (Lev 20:1-5; cf. 19:31; 20:27)
 - Consulting mediums and spiritists (Lev 20:6; cf. 19:31; 20:27)
 - Cursing parents (Lev 20:9)
 - Sexual abuses such as adultery, incest, homosexuality, bestiality, and menstrual intercourse (Lev 20:10-21; cf. 18:1-30)
 - (3) Three forms of impurity contaminated the land and led to removal from it.
 - Sexual impurity (Lev 18:1-20,22-30)
 - Child sacrifice (Lev 18:21,24-30): later extended to idolatry with its abuse of blood via Lev 17 (cf. Ps 106:34-39; Ezek 20:7,18,30; 22:1-4; 23:7,30)
 - Murder (Num 35:33-34)
- e. People were purified variously depending on the degree of impurity.
 - Minor impurities by washing (eg. sexual emissions in Lev 15:16-18)
 - Corpse contamination 'by the water of cleansing' (Num 19:11-22)
 - Common impurity by a sin offering (eg. from blood in childbirth in Lev 12:6-7 and from leprosy in 14:19-20)
 - Most serious contamination of objects by fire (Num 31:21-24) and of people by execution (Lev 20).
- f. The category of impurity works differently in the Old Testament than in other systems elsewhere in the world.
 - (1) Impurity and purity are used as liturgical rather than as social categories.
 - (2) Purity is located in God and defined by association with him rather than in certain classes of people
 - (3) All Israelites are therefore more or less clean, or unclean, and so stand in need of purification by God.
 - (4) The rules for purity have to do with admission to his presence at the sanctuary and inclusion in the congregation of Israel, while the rules for impurity have to do with exclusion from his presence and the congregation of Israel.

- g. Through the distinction between holy and profane, clean and unclean, the whole of life was related and subordinated to worship.
 - (1) The demand for purity arose from the presence of the Lord through the tabernacle (Lev 15:31; 16:16; Num 19:13) in the camp (Num 5:1-3) and the land (Num 35:34).
 - (2) Reverence for God's sabbath and sanctuary led to the blessing of his people from his presence with them (Lev 26:1-14).

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D. The Holy Enactments of the Divine Service

1. The function of the ritual in the divine service

a. Bibliography

- F. H. Gorman. *The Ideology of Ritual*. Sheffield: Sheffield Academic Press, 1990.
- John W. Kleinig. "Witting or Unwitting Ritualists'," *LITJ* 22 (1988) 13-22.
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b. Rituals constitute and **maintain** communities

- (1) Rituals embody and reveal the uncontested beliefs and values of a community.
- (2) Rituals are performative enactments which accomplish something communally.
 - (a) They establish communities.
 - Some rituals, such as the proclamation of the gospel, found new communities.
 - Some, such as circumcision, initiate people into existing communities.
 - Some, such as the sacrificial ritual, integrate people with each other in a community.
 - Some, such as ordination and coronation, confer the leadership of a community on a person.
 - (b) They build up communities.
 - Those who are responsible for a community lead it by the performance of its rituals.
 - Those who reform communities do so by changing its rituals.
 - A community cannot survive if its rituals are no longer performed or if they have been destroyed.

c. Rituals **communicate** a whole way of life

- (1) Rituals are not just optional teaching aids but the only way of involving a community in a common way of life.
- (2) They communicate a traditional or divinely sanctioned way of life to the members of a community.

- (a) They involve individuals in the common life of their community.
 - (b) They involve the community in the individual life cycle of a person from birth to death.
- (3) Ritual communicates a way of life physically to the whole person.
 - (a) They link people together physically with each other.
 - (b) Religious rituals link people together physically with God.
- d. God was at work in the rituals which he established for the Israelites.
 - (1) He modified pagan rituals and instituted a new ritual system through the law of Moses.
 - (2) He did not institute them to communicate theological ideas to them but to accomplish his work with them.
 - (3) God did something different to different people in each ritual enactment and aspect of ritual.
 - (4) Through this divinely instituted system of ritual and Israelites had access to God's presence and power and grace.
 - (5) The activity of God is therefore the key to the understanding of the ritual performed at the temple.
- e. Just as God created and maintained Israel as his holy people through ritual activity, so the Triune God creates and maintains the church through the ritual administration of the means of grace.
 - (1) Christ has instituted baptism, preaching, absolution and holy communion to continue his ministry in the church.
 - (2) Through these, the Triune God serves us and enlists us in his service.

2. Terms for ritual and its performance in the Old Testament

- a. There is no **one** general term for ritual and its performance in the Old Testament.
- b. A number of verbs are commonly used for the performance of a ritual. Hence the Israelites are commanded to **perform**: '*asah* (Exod 12:47,50 etc) or to **observe**: *shamar* (Exod 12:24,25, etc) or to **do**: '*abad* (Exod 13:5) a particular ritual.
- c. Most **commonly**, the people are said to **serve** ('*abad*) the Lord by performing the ritual prescribed by him (Exod 3:12; 4:23; 7:16: 8:1,20; 9:1,13; 10:3,7,26; 14:12, etc).

- d. The term **service**: *‘ābodah* came to be used **for** a particular ritual (Exod 12:25,26; 13:5) as well as for the whole sacrificial ritual, first performed at the tabernacle (Exod 30:16; Num 8:11; 16:9; Josh 22:27) and then at the temple (1 Chr 23:32; 25:1,6; 2 Chr 12: 8; 29:35; 35:2,10; 16; Neh 10:32).
- e. Since the term **guard duty/observance** (*mishmereth*) can be used for the correct performance of a prescribed ritual (Exod 12:6; Num 8:26), it is also used with its verb for the ritual **performance of guard duty** (*shamar mishmereth*) to protect God’s holiness from desecration and defilement (Lev 8:35; 18:30; 22:9; Num 18:4,5; Neh 12:45; 1 Chr 23:32; 2 Chr 13:11).
- f. When the priests or Levites officiate by performing a **prescribed** ritual, they **minister**: *shareth* (Exod 28:35,43; 29:30; 30:20; 35:19; 39:1,26,41; Num 3:31; 1 Kgs 8:11; Neh 10:36,39; Ezek 42:14; 44:17). By performing the prescribed ritual, a priest ministers to/for the Lord (Deut 10:8; 21:5; 1 Sam 2:11; 3:1; 1 Chr 15:2; 3:13; 2 Chr 13:10; 29:11; Jer 33:21f; Ezek 40:46; 43:19; 44:15,16; 44:4), like a courtier at the palace of a king.

3. The sacrificial ritual of the divine service

- a. Bibliography
 - Gary A. Anderson. “Sacrifice and Sacrificial Offerings,” *The Anchor Bible Dictionary* 5, 1992, 870-86.
 - T. D. Alexander. *From Paradise to the Promised Land*. Carlisle: Paternoster, 1995, 63-142.
 - Terrence Fretheim. *Exodus*. Louisville: John Knox, 1991, 263-78.
 - Horace D. Hummel. *The Word Becoming Flesh*. St Louis: Concordia, 1979, 79-86.
- b. The daily sacrificial ritual provided the framework for Israelite worship.
 - (1) It was not basically a verbal activity, like our liturgy, but a physical event with the slaughter of animals and the eating of a meal.
 - (2) No person could **appear before the Lord** empty handed, but always came with offerings (Exod 23:15).
 - (3) The sacrificial ritual was a two-way bridge between the Lord and his people.
- c. The lay Israelites came to the temple three times a year on the pilgrim festivals (Exod 23:14) to engage in five ritual activities:
 - To offer their peace offerings to the Lord as part of the public sacrificial ritual.
 - To pay homage to the Lord by bodily prostration before his altar.
 - To petition the Lord for blessing and deliverance.
 - To receive the Aaronic benediction from the priests.
 - To eat the meat from their peace offerings and the bread from their grain offerings as God’s guests in a sacrificial banquet at the temple.

- d. The public sacrifices offered daily by the priests on behalf of the nation need to be distinguished from the private sacrifices offered by the heads of families for their families.
 - (1) The schedule for public sacrifices is given in Leviticus 23 and Numbers 28-29.
 - (a) They were not brought by the lay people.
 - (b) They were paid for either by the king during the monarchy (2 Chron 12:8-15) and by the congregation in the post-exilic period (Neh 10:32-33).
 - (c) The basic public sacrifice was the daily burnt offering with its grain offering of flour, olive oil and wine.
 - (d) The occasional public sin and peace offerings were incorporated into the ritual for the presentation of the public burnt offering.
 - (2) The private sacrifices were presented by the heads of the families at the three pilgrim festivals.
 - (a) They consisted of the first fruits of their produce from the land and the firstlings of their flocks and herds.
 - (b) While some prescribed portions of these were given to the Lord for burning on the altar and to the priests as their food, the rest was eaten by them with their guests.
 - (c) The main private sacrifice was the peace offering.
 - (d) The private sacrifices were offered at midday between the public morning and evening sacrifices and so incorporated into the sacrificial ritual.
- e. The Pentateuch does not have any **general** concept of sacrifice apart from the the general term *qorban*: offering from the verb: *qarab* = approach.
 - (1) Each offering and each part of its presentation serve different ritual and theological functions within the total sacrificial ritual.
 - (2) Each offering needs to be understood from its function in the total sacrificial ritual.
 - (3) The function of the sacrifice reveals its theological significance.
 - (4) We should therefore be wary of attempting to develop a theory of sacrifice from general concepts such as the idea of a gift or communion or expiation which bypass the concrete details of the ritual.

- (5) Each part of the offerings that was given exclusively to God was called *'ishsheh l'JHWH*: **a gift belonging to the Lord**.
 - (6) The people ate the foodstuff from their offerings as holy food from the table of the heavenly King.
- f. The importance of the sacrificial ritual lay in the Lord's activity in and through them.
- (1) The Lord instituted the sacrificial ritual as his means for meeting with his people and blessing them.
 - (a) The law of God ordained and empowered the sacrifices so that they were spiritually effectual and beneficial.
 - (b) Faithful performance of them according to God's word was required for them to have their proper effect on the people.
 - (2) The sacrificial ritual did not operate automatically for the Israelites.
 - (a) People needed to be in a state of ritual purity in order to receive God's blessing through the sacrificial ritual (Lev 7:19-21).
 - (b) The priest needed to announce the Lord's acceptance of their sacrifices (Lev 1:4; 7:18; 19:7; 22:25,27).
 - (c) The people petitioned the Lord for what they desired from him (cf. 1 Kgs 8:23-53).
 - (3) Through the word of the Lord the observance of the sacred ritual became a divine enactment, a saving event for the people of Israel.

4. The order and sequence of the divine service

- a. Basic bibliography
 - John W. Kleinig. *The Lord's Song. The Basis, Function and Significance of Choral Music in Chronicles*. Sheffield: JSOT Press, 1993, 104-31.
 - B. A. Levine. "The Descriptive Texts of the Pentateuch", *JAOS* 85 (1965) 307-318.
 - Jacob Milgrom. *Leviticus 1-17*. New York: Doubleday, 1991, 488-89.
 - A. F. Rainey. "The Order of Sacrifices in Old Testament Ritual Texts", *Bib* 51 (1970) 485-98.
- b. The public sacrifices, commanded in the Pentateuch and offered by the priests twice daily for the whole nation, must be distinguished from the personal sacrifices, offered by the heads of families on festivals as additions to the public sacrifices.

- c. The basic order of sacrifices can be deduced from Leviticus 9:1-24 and 2 Chronicles 29:20-35.
- d. The order of the sacrificial ritual was determined by the daily public burnt offering with its grain offering. Other sacrifices were included and added to the ritual for the daily burnt offering.
- e. On festive occasions the presentation of the public burnt offering was preceded by the sin (purification) offering. It was followed by the presentation of the lay peace offerings.
- f. The lay people who were present presented their sacrifices in the following order:
 - (1) Their votive or free will burnt offerings, with or without a song of thanksgiving.
 - (2) Their votive or free will peace offerings, with or without a song of thanksgiving, followed by the sacrificial meal with their guests.
- g. The daily public burnt offering is called a *tamid*, 'a regular enactment' (Exod 29:38), the *olath tamid*, 'a burnt offering of regular enactment' (Exod 29:42).
- h. The sacrificial ritual for **the daily public service** proceeded in four stages:
 - (1) The first stage centred on the splashing of blood on the altar for burnt offering.
 - Ritual slaughter of the lamb for the public burnt offering followed by the slaughter of the other animals for sacrifice.
 - Splashing of their blood against the altar.
 - (2) The second stage involved the entry of the priest on duty into the Holy Place
 - Trimming of lamps in the morning and lighting them in the evening.
 - Burning of incense on the incense altar.
 - Changing of show bread on the Sabbath.
 - (3) The third stage centred on the sending up the burnt offering and other offerings in smoke on the altar.
 - Placement of the lamb for the public burnt offering and the public grain offering on the coals of the altar.
 - Pouring out of wine libation on the altar.
 - Performance of the Aaronic benediction by the priest on duty in front of the altar.
 - Placement of the private burnt offerings and the sacrificial portions of the grain, sin, guilt and peace offerings upon the lamb for burnt offering.

- (4) The fourth stage centred on the consumption of holy bread and meat in a sacrificial banquet as guests of the Lord at his temple-palace.
 - Eating by the priests of the most holy bread from the grain offerings and most holy meat from the sin and guilt offerings.
 - Eating by the Israelites of the holy bread from their grain offerings and the holy meat from their peaceofferings together with their guests.
- i. These four stages centred on the four main acts of God in the sacrificial ritual.
- (1) In the first stage with its preparatory rite of atonement, God **cleansed** his people and **forgave** them, so that they are acceptable to him and fit to meet with him (2 Chr 29:24).
 - (2) In the second stage, in which the priest entered the Holy Place and burnt the incense before the Lord, God **accepted** his intercession for the people and demonstrated his approval of them.
 - (3) In the third stage, with its central rite of burnt offering, God **met** with his people to receive their petitions, like a King who held an audience at his palace for his people, and **blessed** them (Exod 29:38-46; Lev 9:4,6,23; cf. 2 Chr 7:1-3).
 - (4) In the fourth stage, God acted as the divine host at his house and **offered hospitality** with holy bread and meat for the priests and the people in a sacred banquet, like a King who held a banquet for his courtiers (Lev 9:23; 2 Chr 30:21-27).

5. The daily service

a. Sources

- (1) Biblical sources
 - Daily burning of incense: Exod 28:29-38; 30:1-9,17-21; Lev 24:1-4
 - Daily public burnt offering: Exod 29:38-46; Lev 6:8-13; Num 28:3-8
 - Daily public grain offering: Lev 6:14-18
 - Daily grain offering of the high priest: Lev 6:19-23.
- (2) Secondary literature
 - Menahem Haran. *Temples and Temple Service in Ancient Israel*. Winona Lake: Eisenbrauns, 1986, 205-45.
 - John W. Kleinig. "The Blood for Sprinkling. Atoning Blood in Leviticus and Hebrews." *LITJ* 33 (1999): 124-35.
 - John W. Kleinig. "The Lord's Supper as a Sacrificial Banquet," *Logia* 12/1 (2003): 11-16.
 - John W. Kleinig. *Leviticus*. Concordia: St Louis, 2003, 208-22, 354-72.

b. The institution of the daily ritual in Exod 29:38-46.

- (1) Link of 29:38-46 with 29:36-37
 - Consecration of the altar as the climax of the ordination of the priests.
 - Altar as the divinely instituted most holy instrument for the sanctification of the offerings.
- (2) Grammatical Arrangement of 29:38-46
 - (a) The initial *waw* links this unit with 29:37: “whatever/whoever touches it will become holy.”
 - (b) The main part of this piece of ritual legislation is a single sentence that runs from 38-46a: “This is what you shall do upon the altar as a regular burnt offering at the entrance to the Tent of Meeting before the Lord where I will so that you may know”
 - (c) The legislation about the material for the burnt offering is inserted parenthetically as disjunctive clauses in three sentences in 39-41.
- (3) Structure of 29:38-46
 - (a) The material and times for the daily burnt offering: 29:38-41a.
 - Two yearling lambs each day as regular offering (38).
 - One lamb in the morning and one in the evening (39).
 - Grain offering of $\frac{1}{4}$ ephah (5.5 liters) of wheat flour mixed with $\frac{1}{4}$ hin (1 liter) of olive oil and libation of $\frac{1}{4}$ hin of wine per lamb (40-41a) with some incense .
 - (b) Nature of this burnt offering: pleasing aroma for the Lord: 29:41b.
 - (c) Location of daily burnt offering: entrance to Tent of Meeting: 29:42a.
 - (d) Theological purpose for the presentation of the burnt offering there: 29:42b-46a.
 - (e) God’s self-introduction and self-commitment to them: 29:46b.
- (4) Analysis
 - (a) Times for the public burnt offering: why morning and evening?
 - Times for meals: link of sacred meal with home meals.
 - Turning points of the day.
 - God’s provision of holy bread for his priests on service.
 - God’s provision and blessing for Israel’s work and sleep.
 - (b) Why were these materials offered to God?

- Basic produce of the land: livestock, grain, olive oil and wine.
- Basic foodstuff: meat, flour and olive oil for bread, wine (beer in Num 28:7).
- Sanctification of food from the offerings: meat, flour with incense, and wine.

(c) Why were they offered at the entrance to the Tent of Meeting?

- God's public meeting with the Israelites as a congregation at **the altar** during the divine service rather than in a private audience with the high priest or national leader in the Holy of Holies.
- God's public theophany in the divine service rather than at a holy place (cf. Lev 9:6,23-24).
- God's provision of a meal for them rather than their provision of a meal for him, his bread for them (Lev 6:16-18; Num 28:2).

(d) What was the purpose of the daily burnt offering?

See the use of the formula for divine approval in 29:41: "for an aroma of that puts at rest, a gift for the Lord" (cf. 29:18,25; Lev 6:15; Num 28:2,6,8).

- The smoke from the burnt offering and the incense of the grain offering created a sweet aroma around the altar.
- By means of the aroma God showed that he accepted the offering and the people who presented it.
- The Israelites could therefore be sure that they would receive favorable treatment from God as they approached him with their prayers.

(e) What did God do for them in the divine service?

- He **met** with Moses and Aaron to **speak** to Moses. See the use of **meet** and the place of meeting in 25:22; 29:42,43; 30:6,36; Num 17:4.
- He met with the Israelites so that they could share in his **holiness** by their access to **his glory**. See the manifestation of God's **glory** as his incarnational presence in 16:7,10; 24:16-17; 40:34-35; Lev 9:6,23 (cf. Exod 13:21-22; 14:19-20,24; 19:16-19; 24:15-18; 40:34-38).
- He **sanctified** the Tent of Meeting and the altar as well as the priests with his glory, so that they could **serve as priests** before him.
- He had freed them from slavery in Egypt so that he could **reside** in their midst so that he could **act as their God**. See the use of **dwelt** by itself in 24:16; 25:8; 29:45,46; 40:35; Num 5:3; 35:34) and with its noun **dwelling place** in 25:9; 40:34-35.

- He dwelt with them so that he could **be their God**.
See the fulfillment of God's promise to Abraham in Gen 17:7-8 and Moses in Exod 6:7 to act as God for the Israelites by the institution of the divine service in Exod 29:45 (cf. Lev 11:45; 22:32-33; 25:38; 26:12,45 for the liturgical application of this promise).

- (f) What would be the result of the God's interaction with the Israelites in the daily divine service?

Note the combination of the formula of **recognition** of the Lord (Exod 10:2;16:12; cf. 7:5,17; 8:22; 14:4,18) and his commitment to the Israelites (6:7) with the formula for **divine liberation** from Egypt (16:6; 20:2; Lev 19:36; 22:23; 25:38; 26:13).

- Recognition of the Lord as their God: God's people.
- Recognition of the Lord as their liberator from slavery: free people.
- Recognition of the Lord's dwelling among them as the goal of their deliverance from Egypt: holy people.

- (g) What is the function of God's concluding declaration about himself in Exod 29:46b?

- Combination of two formulae: God's **self-introduction** by name as the gift of access to himself and his blessings (6:2,6,29; 12:12) with God's **commitment** of himself to them as their God (20:2).
- By the use of this formula the Lord declares that in the divine service he gives the Israelites access to himself by name and commits himself to them as their God.

c. The use of blood in the sacrificial ritual

(1) The use of blood in ancient animist societies

- (a) Like the Israelites, the Canaanites believed that the life force or life power or soul: *nephesh* of an animal or person lay in its blood: *dam* (Gen 9:4; Lev.17:11,14; Deut 12:23).
- (b) Like most people whose religion developed from ancient forms of animism, the Canaanites used the blood from their sacrificed animals for the following purposes.
- They drank the blood to receive the soul or spirit or life-power from the animal.
 - Their magicians, sorcerers and diviners used the blood of animals to make charms, cast spells and to foretell the future (cf. Lev 19:26).
 - They offered the blood from animals, and perhaps even their children, as food for the ghosts of their ancestors to secure good luck and as food for the evil spirits to appease them (Ps. 106:34-39; Lev.17:7).

- They offered the blood of their first-born male animals to the earth deities to ensure good crops and animal fertility (Ps 16:4; cf Lev 17:5).

(2) The use of blood by the Israelites

- (a) As the source of life the Lord did not need blood to sustain his vitality (Ps 50:12-13; cf. Isa 1:11).
- (b) He allowed humans to slaughter animals for food but strictly forbade the consumption of their blood (Gen 9:3-4; Lev 3:17; 7:26-27; 17:10-14; 19:26; Deut 12:16, 23-25).
 - They had to drain all the blood from the animals, when they killed them either for sacrifice or just for food.
 - The blood had to be given back to God by pouring it out on the altar (Deut 12:27) or on the ground (Deut 12:24; cf. Lev 17:13).
 - The consumption of blood was equivalent to murder and was therefore regarded as a capital offense which brought with it the threat of excommunication (Lev 17:3-4, 8-10,14).
- (c) God gave the blood of the sacrificial animals to his people as the means by which they made atonement for their souls by being poured out on the altar (Lev 17:11).
 - The blood of the sacrificed animals cleansed them and the most holy things from impurity.
 - It was also used to make and keep people or things holy:
 - The priests at their ordination (Exod 29:19-21; Lev 8:22,24,30)
 - Israel at Mt. Sinai (Exod 24:8; cf. 19:6)
 - Lepers after they have been healed (Lev 14:14-18)?
 - The most holy things in the tabernacle and temple (Lev 8:15-16; 16:14-16, 18-19).

d. The function of the rite for atonement

- (1) The verb *kiphpher* is a technical ritual term for the performance of the rite of atonement with the blood of a sacrificed animal.
 - It is a denominative verbal form from *kopher*, **a ransom**.
 - It may also come from a common Semitic root that means both to 'cover' and to 'wipe away.'
- (2) Normally some of the blood from an animal was **splashed** (*zaraq*) by the priest from a bowl against the four sides of the altar, before the rest of it was poured out at its base. This was elaborated in the rite of atonement with the blood from lay sin offering (which was placed on the horns of the altar) and with the blood from the sin offering of the high priest and the congregation (which was sprinkled seven times on

the curtain in the Holy Place and placed on the four horns of the incense altar).

- (3) God instituted the rite of atonement in the Old Testament, so that he, as a holy God, could meet in worship with his sinful people for their benefit, without them desecrating his holiness and so incurring his wrath (Exod 30:16; Num 8:19; 18: 5,7).
- (4) The Priests and the Levites were not only responsible for the performance of the rites of atonement as God had prescribed, but they also **bore the guilt** (*nasa' avon*) for any desecration and defilement from its performance.
 - (a) As substitutes for the Levites the Priests bore the guilt for desecration by eating the sin offerings of the people (Exod 28:38; Lev 10 :17; Num 18 :1).
 - (b) As substitutes for the people the Levites bore the guilt for defilement by eating the tithes from the people (Num 18:23).
- (5) Both the temple tax which was used to finance public worship (Exod 30:11-16) and the Levites who performed the work for the divine service on behalf of the people (Lev. 8:14-19; Num 8:19) were regarded as secondary instruments of atonement.
- (6) Through the rites of atonement at the temple God performed the following acts of redemption.
 - (a) Cleansing: the transference something unclean from a state of impurity into a state of purity.
 - A house from mildew (Lev 14:53).
 - A woman from impurity of childbirth (Lev 12:7-8).
 - A leper from leprosy (Lev 14:20).
 - Israel from all its sins on Day of Atonement (Lev 16:30).
 - The Levites from impurity at ordination (Num 8:21).
 - (b) Cleansing and sanctification: the transference something unclean from a state of impurity into a state purity and then of holiness.
 - The altar on Day of Atonement (Lev 16:18-19).
 - (c) Sanctification: the transference of something clean into a state of holiness
 - The altar of burnt offering (Exod 29:36-37; Lev 8:15).
 - The priests at ordination (Exod 29:33).
 - The Nazarites after cleansing from contact with corpse (Num 6:11).
 - (d) Forgiveness: release from the threat of God's wrath and his pardon for their sin.
 - The congregation for inadvertent sin (Lev 4:20).

- A leader for inadvertent sin (Lev 4:26).
- A lay person for inadvertent sin (Lev 4:31,35; Num 15:28).
- The congregation for inadvertent sin of member (Num 15:25,26).
- An Israelite for inadvertent desecration (Lev 5:13,16,18; 6:7).
- An Israelite for adultery with a slave betrothed to another man (Lev 19:22).

- (e) Acceptance: admission into God's presence and a favourable relationship with him.
- Israelites by their burnt offerings (Lev 1:4).

e. The Regular Ritual in the Holy Place

- (1) Before he entered the Holy Place and before he stepped up onto the altar for burnt offering, the high priest or his representative washed his hands and his feet (Exod 40:30-32)
- (2) He came into God's presence as a mediator between God and his people. This was symbolised by his regalia.
 - (a) The **ephod** and **breast-plate** with the holy lots: the ephod with two stones each engraved with the names of six tribes and the breast-plate with two columns of four rows with three jewels engraved with the names of the twelve tribes in each column.
 - The high priest carried **the names of the twelve tribes** into God's presence so as to remind God of them (Exod 28:12,29).
 - The high priest carried **the judgment** of Israel in God's presence by bringing their need to God and getting a right decision from him as revealed in the manipulation of the holy lots (Exod 28:30).
 - (b) The royal **robe** with bells to announce his coming and going which protected him from death (Exod 28:31-35).
 - (c) The royal **diadem** engraved with the words: Holiness to the Lord which crowned him with God's holiness (Exod 28:36-38; 39:30-31).
 - He took responsibility before God for any deficiencies in the sacrifices of the people and bore their guilt (Exod 28:32).
 - God accepted the people with the sacrifices because of the mediation of the high priest (Exod 28:32).
- (3) The high priest carried out two daily rites in the Holy Place.

- (a) He trimmed the lamps in the morning and lit them in the evening (Exod 27:20, 21; 30:7; Lev 24:2-4; Num 7:89-8:4; cf. 2 Chron 2:4; 12:11; 29:7).
 - The lampstand resembled the tree of life.
 - Its lamps proclaimed the Lord's life-giving presence that protected his people from the powers of darkness.
 - (b) He offered incense to the Lord on the altar before the Holy of Holies (Exod 30:7-8, 34-38; cf. 2 Chron 2:4; 12:11; 29:7).
 - By means of the incense the high priest interceded for the people to secure God's favour for them.
 - By means of the sweet fragrance from the incense God announced his acceptance and approval of them.
 - (4) Once a week, on the Sabbath, he changed the twelve flat loaves of the most holy show bread with their libation of wine and incense and burnt the incense that had been offered as a token portion with it (Lev 24:5-9; cf. 2 Chron 2:4; 12:11).
 - The twelve loaves symbolised God's covenant and commitment to the twelve tribes of Israel.
 - The priests on duty who ate this most holy bread as his payment for their service of him shared in God's holiness through it.
- f. The service at the altar.
- (1) This was the heart of the daily service.
 - (a) The holy fire that had been lit by God himself (Lev 9:24) was rekindled at the beginning of each new day (Lev 6:8-13).
 - (b) The priest on duty climbed onto the altar to laid out the pieces of the lamb for the daily burnt offering on it and took a handful of the flour from the grain offering and burnt it with its frankincense on the altar.
 - (c) The priest then came down from the altar and poured out the drink offering as a libation at its base.
 - (d) Then as he stood before the altar he blessed the congregation with Aaronic benediction (Lev 9:23; Num 6:22-27; Deut 10:8; 1 Chron 23:13).
 - (2) As the offerings **were sent up in smoke** (*hiqtir*), their sweet smell announced God's acceptance of the offering (Exod 29:41; Num 29:2,6), just as God appeared to his people in the smoke from the fire in a regular ritual theophany (Lev 9:4,6,24).
 - (3) If a part of an offering had been burnt on the altar, the rest of the offering was sanctified by the altar (Exod 29:37).

- (4) All the other offerings were laid out on the public burnt offering and so included in it (Lev 3:5; 6:12; 9:17).
 - (5) Through the presentation of the daily burnt offering God met with his people at the altar (Exod 29:42-43).
- g. The nature of the daily ritual
- (1) It was a vicarious ritual performed by the priests for the benefit of the whole people.
 - (2) God removed their impurity and gave them safe access to his gracious presence in it.
 - (3) It enabled the people to share in God's holiness and so receive his blessing.
 - (4) It benefitted the whole people, even though they did not all attend.
 - (5) It provided the framework for the offerings that were presented to God at all other occasions and festivals.

6. The burnt offering

- a. Basic sources
- (1) Primary: Exod 29:38-46; Lev 1:1-17; 6:8-13; 9:1-24; Num 28:1-29:39.
 - (2) Secondary
 - John W. Kleing. *Leviticus*. Concordia: St Louis, 2003, 44-68, 141-57.
 - Jacob Milgrom. *Leviticus 1-17*. New York: Doubleday, 133-77.
 - Gordon J. Wenham. *The Book of Leviticus*. Grand Rapids: Eerdmans, 1979, 48-66.
- b. The names
- **Ha'olah**: the sending up by smoke
 - **Hakalil**: the whole offering.
- c. The two kinds of burnt offering
- (1) The burnt offering was the central **congregational sacrifice** offered in daily and festive worship before the cereal offerings and the peace offerings.
 - (2) It was also offered a **personal sacrifice** by a priest or lay person on certain prescribed occasions, or any time he wished as a votive or free-will offering (Num 15:1-10).
- d. The animals for sacrifice

- (1) Unblemished male domesticated animals from the herd or flock: a bull or male calf, a ram or male lamb, a he-goat or male kid.
- (2) A pigeon or dove for a poor person.
- (3) Prescribed animals for burnt offerings on designated occasions

	Text	Beneficiary	Occasion	Animal
a	Exod 29:38-42/ Num 28:3-4	Congregation	Daily Worship	2 lambs
	Num 28:9-10	Congregation	Sabbath	4 lambs
	Num 28:11	Congregation	New Moon	2 bulls, 1 ram, 9 lambs
	Num 28:19	Congregation	7 Days of Un- leavened Bread	2 bulls, 1 ram, 9 lambs
	Num 28:27	Congregation	Weeks	2 bulls, 1 ram, 9 lambs
	Num 21:2	Congregation	Day of Trumpets & New Moon	3 bulls, 2 rams, 16 lambs
	Num 29:8	Congregation	Atonement	1 bull, 1 ram, 9 lambs
	Num 29:13	Congregation	1 Tabernacles	13 bulls, 2 rams 16 lambs
	Num 29:17	Congregation	2 Tabernacles	12 bulls, 2 rams, 16 lambs
	Num 29:20	Congregation	3 Tabernacles	11 bulls, 2 rams, 16 lambs
	Num 29:23	Congregation	4 Tabernacles	10 bulls, 2 rams, 16 lambs
	Num 29:26	Congregation	5 Tabernacles	9 bulls, 2 rams, 16 lambs
	Num 29:29	Congregation	6 Tabernacles	8 bulls, 2 rams, 16 lambs
	Num 29:32	Congregation	7 Tabernacles	7 bulls, 2 rams, 16 lambs
	Num 29:36	Congregation	8 Tabernacles	1 bull, 1 ram, 9 lambs
b	Num 15:24 Lev 9:2-3	Congregation Priests & people	Public Fast Inauguration of Worship	1 bull 1 ram, 1 lamb
	Ex 29:15-18/ Lev 8:18-21	Priests	Consecration	1 ram
	Lev 23:10-12	Israelite	Waving of Sheaf after Passover	1 lamb
c	Lev 12:6-7 Lev 12:8	Mother Poor mother	Childbirth Childbirth	1 lamb 1 pigeon or dove
	Lev 14:10,19 Lev 14:22,31	Leper Poor leper	Healing Healing	1 lamb 1 pigeon or dove
	Lev 15:14-15	Male	Venereal discharge	1 pigeon or dove
	Lev 15:29-30	Female	Irregular Menstrual bleeding	1 pigeon or dove

e. The ritual for the burnt offering

- (1) The **presentation** of the victim (*hiqrib*)
See Lev 1:3.
 - (a) The victim was presented to the priest at the entrance of the sanctuary.
 - (b) If it was an individual offering, the priest examined and accepted it.

- (2) The **laying on of the hand** on the head of the animal (*samak yad*)
See Lev 1:4.
- (a) If it was a public burnt offering, the priest laid his hands on its head.
 - (b) If it was a private burnt offering, the lay person laid his hands on its head, so that it was accepted as a substitute for him.
- (3) The ritual **slaughter** (*shachat*)
See Lev 1:5,11; 9:12.
- (a) If it was a public burnt offering, the chief priest slaughtered the animal by cutting its jugular artery, while another priest caught its blood in bowls (Lev 9:12).
 - (b) If it was a private burnt offering, the lay man slaughtered the animal on the north side of the altar and brought the blood to the priest (Lev 1:5;11).
- (4) The **splashing** of blood (*zaraq*)
See Lev 1:5,11; 9:12.
- (a) The priest brought the blood to the altar of burnt offering.
 - (b) He splashed it upon the four sides of the altar.
- (5) The preparation of the carcass
See Lev 1:6,12; 6:12; 9:12-14.
- (a) Either the priest or the lay man skinned the animal and cut it up as prescribed.
 - (b) The intestines and legs were washed.
- (6) The **sending up in smoke** (*hiqtir*)
See Lev 1:7-9,12-13; 9:13-14.
- (a) The priest mounted the altar by way of its steps.
 - (b) As he received the pieces from other priests, he laid them out in order for burning on the wood with the head and fatty parts separate from the carcass, intestines and legs. None of it was eaten by any human being.
 - (c) The fatty parts of the sin and peace offerings as well as the cereal offerings were placed and burnt upon the burnt offering (Lev 3:5; 4:26; 9:17).
 - (d) While the burnt offerings were burnt on the altar, the priests blew the trumpets (Num 10:10), the Levitical choir sang psalms

of thanks and praise to God (1 Chron 23:30-31), and the congregation lay prostrate before the altar (2 Chron 29:27-30).

f. The function of the burnt offering

- (1) Through the presentation of the burnt offering at the sanctuary God came to **meet** with his people there (Exod 20:24; 29:38-46) and **appeared** to them in fire that consumed the offerings (Lev 9:4,6,23).
- (2) By it the Israelites **approached** God and so established contact with him
- (3) As **gift for the Lord** (*'ishsheh leYHWH*) its smoke was **an aroma for the Lord** that puts at rest (*reach nichoach leYHWH*) who thereby assured them of his grace (Exod 29:18,41; Lev 1:9,13,17; 8:21; 23:18).
- (4) By accepting this sacrifice God **accepted** (*ratzah*) those who presented it (Lev 1:4; Ezek 43:27). Hence when God rejected their sacrifices he rejected them and handed them over to the destructive consequences of their evildoing (Jer 14:10,12; Hosea 8:13; Amos 5:22).
- (5) During the monarchy the King offered burnt offerings for the wellbeing of his kingdom (2 Sam 24:25; 1 Kgs 9:25; 2 Kgs 16:15; cf. Ezek 46:4-15). In the post-exilic period the Persian king paid for the presentation of sacrifices and prayers for him and his sons (Ezra 6:9-10).
- (6) Individuals offered burnt offering to God as votive and thank offerings for help received from him (Num 15:2-9; Ps 66:13-15).

g. The burnt offering in the New Testament

- (1) Zechariah was involved in the offering of the daily burnt offering, when he received the promise of a son from the angel (Luke 1:8-23).
- (2) According to Luke 2:22-40 Mary offered the prescribed burnt offering after the birth of Jesus.
- (3) After the ascension of Jesus the apostles went daily to the temple for the morning and evening burnt offering to pray (Luke 24:53; Acts 2:46; 3:1).
- (4) Jesus is the Lamb of God who has offered himself as an unblemished sacrifice and a sweet aroma to God the Father for all people (John 1:29; Eph 5:2; Heb 7:27; 9:14,28; 10:1-4,10,14; 1 John 2:2).
- (5) Through him we can offer acceptable service to God the Father and approach him in the heavenly sanctuary with the full assurance of faith to receive mercy and grace from him (Heb 4:16; 10:19-22; 12:28).

- (6) Through Jesus we offer our Spirit-produced sacrifices to God the Father (1 Pet 2:5) - ourselves (Rom 15:16), our bodies as 'living sacrifices', rather than the dead bodies of animals that were presented as the burnt offerings in the OT (Rom 12:1-2), our gifts for the work of God, and our songs of praise (Heb 13:15-16).

7. The grain offering

a. Basic texts

- (1) Primary: Lev 2:1-16; 6:14-23 (Heb 7-16); 10:17; Num 15:1-16; 18:9-10; 28-29.
- (2) Secondary
- John W. Kleinig. *Leviticus*. Concordia: St Louis, 2003, 69-82, 154-57.
 - Jacob Milgrom. *Leviticus 1-17*. New York: Doubleday, 1991, 177-202, 389-401.
 - Gordon J. Wenham. *The Book of Leviticus*. Grand Rapids: Eerdmans, 1979, 66-74, 120-122.

b. The four kinds of grain offerings

- (1) Public grain offering that accompanied the public burnt offerings (Exod 29:40-41; Lev 6:14-18; 9:17; 23:5-14; Num 28-29).
- (2) Daily grain offering of the high priest that was presented as the last offering in the evening (Lev 6:19-23).
- (3) Individual grain offering that accompanied voluntary (Num 15:1-16) and prescribed individual burnt offerings (Lev 14:10,20,21,31; 23:13; Num 6:15,17).
- (4) Individual grain offering from the first fruits or the tithe from of the harvest (Lev 2:1-16; cf. Deut 26:1-11).

c. The materials for the grain offering

- (1) Fine wheat flour (Exod 29:40; Lev 1:1; 6:15,20; Num 29:5) or rough barley grits from fresh roasted grain (Lev 2:14).
- (2) Frankincense (Lev 2:1-2,15-16; 6:15).
- (3) Olive oil (Exod 29: 40; Lev 2:1-2,5-8,15-16; 6:15,21;Num 29:5).
- (4) Salt (Lev 2:13).
- (5) Wine for a libation with grain offerings that accompany all burnt offerings (Exod 29:40-41; Num 15:5,7; 29:7).
- (6) No leaven or honey (Lev 2:11).

- d. Preparation of the grain offering
 - (1) Uncooked grain
 - (a) Flour with oil poured over it (Lev 2:1; cf. 7:10).
 - (b) Roasted and crushed grain from first fruits with oil poured over it (Lev 2:14,16; cf. Num 28:26).
 - (2) Cooked grain (cf. 1 Chr 23:29).
 - (a) Oven baked as loaves made from unleavened flour mixed with oil or as flat bread coated with oil (Lev 2:4; cf. 7:12; Num 6:15).
 - (b) Baked on a flat plate as slabs made from unleavened flour mixed with oil which were broken up and had oil poured over them (Lev 2:5-6; cf. 5:21-21).
 - (c) Fried in a pan as round loaves made from flour mixed with oil (Lev 2:7).
- e. The ritual for the offering
 - (1) The presentation (*hiqrib*: 2:1,4,8,14).
 - The offering was brought to the priest with its frankincense (Lev 2:2,8).
 - The priest brought it to the altar (Lev 2:8; 6:14).
 - (2) The removal of **the token portion** and its incineration.
 - (a) Unless the grain offering was the priest's grain offering which was burned completely (Lev 6:20-23), the priest removed a handful of flour mixed with oil (Lev 2:2; 6:15; 9:17), or part of the broken bread covered with oil (Lev 2:9), together with all the frankincense (Lev 2:2,9; 6:15).
 - (b) This was called **the token** (*'azkarah*), **the memorial portion** that was burnt on the altar (Lev 2:2,9,16).
 - (c) The priest **sent it up in smoke** (*hiqtir*) (Lev 2:2,9,16; 6:15) as a **sweet aroma to the Lord** (Lev 2:2,9; 6:15).
 - (3) The consumption of the leftover grain offering
 - (a) Once the memorial portion of the grain offering had been burnt, the baked bread belonged to the officiating priest (Lev 7:9; cf. 2:3,10; 5:13; 6:16-18; Num 18:10), while the flour belonged all the priests as their stipend (Lev 7:10).
 - (b) Since it was **most holy** (2:3,10; 6:17), they ate it as the Lord's guests in a holy banquet within **the sanctuary** (Lev 6:16; 10:12-13; Num 18:9-10).

- f. The function of the grain offering
- (1) The Hebrew name for the cereal offering, **minchah**, indicates that it was a kind of tribute or tax offered by God's people in payment to him for the use of his land and its blessings (cf. Deut 26:1-15).
 - (2) The presentation of the grain offering linked the meals that the Israelites ate at home with the holy meals at the sanctuary.
 - (3) The burning of the token portion as **an aroma for the Lord that sets at rest/a pleasing aroma to the Lord** gained God's favor and gracious acceptance of his people (Exod 29:41; Lev. 2:2,9; 6:15,21; Num 15:10,14).
 - (4) It secured God's blessing upon those who offered it (Ezek 44:28-30).
 - (5) God provided the leftover grain offering as his ration of most holy food by which he sanctified them and shared his holiness with them (Lev 6:17-18).
- g. The grain offering in prophecy and the New Testament.
- (1) The prophets announced God's rejection of grain offerings from his unclean, unrighteous people (Isa 1:13; 43:23; Jer. 14:12; Amos 5:22).
 - (2) When Malachi attacked the post-exilic people for offering polluted grain offering which God refused to accept (1:10-13; 2:12-13), he spoke of a universal **minchah** that would be offered to God in all places of worship (1:11; cf. 1 Cor 1:2; 1 Tim 2:8). He also prophesied that God himself would come to purify his people so that they would once again offer a pure **minchah** to him (3:1-4).
 - (3) While Ps 96:8 calls on all nations to offer a **minchah** to the Lord, Zephaniah 3:10 prophesies that God will make this happen through his judgment of the world.
 - (4) According to Isaiah 66:20, people from all nations who would finally bring God's people as a **minchah** to him in his heavenly temple. Paul taught that by the preaching of the gospel these Old Testament prophecies about the offerings of the Gentiles were being fulfilled (Rom 15:16).
 - (5) In the Lord's Supper Jesus gives himself as the bread of life to his fellow priests and sanctifies them with his most holy body (John 6:35; 1 Cor 10:16-17; Heb 10:10).
 - (6) Jesus compares his disciples in Mark 10:49-50 to grain offerings salted for sacrifice, while Paul in Phil 2:17 compares his life to a drink offering poured out with grain offering of the Philippians' faith.

- (7) Just as the OT priests lived off the offerings of the people, so too do the ministers of the gospel (1 Cor 9:4,13-14).

8. The peace offering

a. Basic texts

- (1) Primary: Lev 3:1-17; 7:11-36; 17:1-9; 19:5-8; 22:21-30; Num 15:1-16.
- (2) Secondary
- John W. Kleinig. *Leviticus*. Concordia: St Louis, 2003, 83-96, 168-174.
 - Gordon J. Wenham. *The Book of Leviticus*. Grand Rapids: Eerdmans, 1979, 73-84, 123-127.
 - Jacob Milgrom. *Leviticus 1-17*. New York: Doubleday, 1991, 202-225, 412-436.

b. Its names

- (1) **Zebach**: sacrifice, ie. sacrifice of an animal either to pagan gods or the Lord part of which was eaten.
- (2) **Shelamim**: peace offerings.
- (3) **Zebach shelamim**: sacrifice of peace offerings. See the translation of this in Greek by *sôtērion*.

c. The two kinds of peace offerings.

- (1) No public peace offerings were prescribed as part of the daily divine service, but they could be offered to provide holy meat in a sacrificial banquet for the leaders of the congregation or the congregation on special occasions (Exod 24:5,9-11; Lev 9:18-21; 23:19; 2 Sam 6:17-19; 24:25; 1 Kgs 8:62-66).
- (2) The peace offerings were the main lay sacrifices that the Israelites presented on the pilgrim festivals to provide meat for their sacrificial banquets (Lev 23:38; Num 30:39).

d. There were three kinds of peace offerings that performed different functions (Lev 7:11-16).

- (1) **Todah**, ie. a thank offering which was offered after receiving deliverance from God and was accompanied by a psalm of individual thanksgiving.
See Lev 7:11-16; 23:29; cf. Jer 33:11; Ps 27:6; 50:23; 56:2; 95:2; 100:1,4; 107:22; 116:17.
- (2) **Neder**, ie the votive offering which was promised to God if he helped them.

See Lev 7:16; 22:18,21,23; 23:30; Num 29:39 cf. Ps 22:25; 50:14; 56:12; 61:8; 65:1; 66:13; 116:14,18.

- (3) **Nedibah**, ie the freewill offering which was a spontaneous gift of gratitude to God.
See Lev 7:16; 22:18,21,23; 23:38; Num. 29:39; cf. Ps 54:6; 119:108.

- e. The ordination offering for the consecration of a priest was the archypal peace offering that set the pattern for the regular peace offerings (Exod 29:19-28; Lev 8:22-29).
- f. The material for a peace offering
- (1) The peace offerings were usually taken from the male firstlings of the herd of flock (Exod 13:1-2,11-15; Deut 12:17-18; 14:23-26; 15:19-20), but any other sheep, goat or cow could also be used.
 - (2) Apart from the freewill offering, for which an animal could have damaged legs (Lev 22:23), they had to be without blemish (Lev 22:18-25; Deut 15:21-23).
 - (3) Together with the thank offering, the lay person had to bring three different cakes of unleavened bread as well as some cakes of leavened bread (Lev 7:12-14; cf. 2:12; Amos 4:5)
 - (4) Numbers 15:2-10 sets the prescribed amounts of grain, olive oil, and wine for all peace offerings.
- g. The ritual
- (1) The presentation of the animal (Lev 3:1-2,6-8,12)
 - (a) The animal for the peace offering was presented to the priest within the courts of the sanctuary.
 - (b) He examined it to make sure that it was without blemish and accepted it.
 - (c) The person who presented it laid his hand on it to represent him.
 - (2) The slaughter (Lev 3:2,8,13).
 - (a) The person who brought the animal slaughtered it in the courtyard by cutting its jugular artery.
 - (b) Its blood was caught in bowls and brought to the priest.
 - (c) The priest splashed the blood against the sides of the altar.
 - (3) The sending up in smoke (Lev 3:3-5,9-11,14-17; 7:28-33)
 - (a) The animal was skinned and cut up.

- (b) The person who offered the sacrifice brought its fatty parts with the kidneys and liver lobe as well as the right thigh and breast of the animal to the priest.
 - (c) After presenting the breast with the fatty parts on it as an elevation offering to the Lord and the right thigh to the Lord before the altar, the priest burnt the fatty parts on the altar (Lev 3:3-5,9-11,14-16; 7:30-31; 9:19-21).
 - (d) If the peace offering was a thank offering, a psalm of thanksgiving was sung, either during the burning of the fatty parts (Ps 16:13,14,17-19), or else at the presentation of the sacrifice (Jer 33:10-11).
- (4) The consumption of the meat and bread in a holy banquet
- (a) The officiating priest received the right thigh that had been contributed (Lev 7:32-33) and one from each of the three kinds of loaves (Lev 7:14) and ate them at home together with the members of his family that were in a state of ritual purity (Num 18:11; Lev 22:1-16).
 - (b) The breast of the animal was shared among the others priests and eaten by them with their families (Lev 7:34-36; 10:14-15; Num 18:11,19-20).
 - (c) The person who offered the sacrifice ate the holy meat from the animal, together with the bread that had been offered, as part of a sacrificial banquet in the Lord's presence, together with his family and other invited guests (Deut 12:7,12,18).
 - (d) All people who ate the holy meat from the peace offerings had to be in a state of ritual purity (Lev 7:19-21).
 - (e) If the peace offering was presented as a thank offering, it had to be eaten that day (Lev 7:15; 19:6), but if it was a votive or free-will offering, the leftovers could be eaten at home on the next day (Lev 7:16; 19:5). The leftover meat could not be eaten on the third day, but had to be burnt to prevent desecration (Lev 7:18; 19:7-8).

h. The function of the peace offering

- (1) The peace offering provided holy meat for the sacrificial banquet that was eaten by God's people in his presence (Lev 19:5-8).
- (2) By **accepting** (*ratzah*) it, God assured them of his **gracious acceptance** (*ratzon*) of them (Lev 19:5,7; 22:29; cf. 22:18-29; Ezek 43:27).

- (3) As its name indicates, God provided for the wellbeing (*shalom*) of his people through this sacrifice (cf. the translation *thusia sôteriou* or *sôterion* in the LXX).
 - (a) They received his blessing (Exod 20:24; Lev 9:18-23; cf. Josh 8:30-33; 2 Sam 6:18-19; 1 Kgs 8:54-65).
 - (b) They experienced his goodness (Ps 23:5-6; 65:4).
 - (c) They experienced his lovingkindness/generosity (*chesed*) (Ps 23:5-6; 36:7-10).
 - (d) They received joy from him (Ps 4:5-7).
- (4) By eating a portion of God's blessings which he had given for their festive enjoyment (Deut 12:7,18; 16:15), they rejoiced with him in his presence (Deut 12:12,18; 16:11).
- (5) Through the eating of the sacrificial meal with the family, as well as with disadvantaged people, social differences were transcended and the solidarity of the cultic community was reaffirmed, when all Israelites alike rejoiced together as free citizens in God's blessings (Deut 12:12,18-19; 14:26-27; 16:11-12,14-15).

i. The Peace Offerings in the Prophets and the New Testament

- (1) In the prophecy of Isaiah 55:1-9, God invites his people to his Messianic banquet at the new temple in which he extends his covenant with David to all his people and appoints them to invite the nations to join them in it.
- (2) Isaiah 25:6-9 prophesied an eschatological banquet on Mt Zion in which God celebrates his victory over death with a banquet for all nations (cf. Ps 22:22-31).
- (3) In the parable of the King's marriage banquet for his son (Matt 22:1-14) or the man's great banquet for his guests (Luke 14:15-24), Jesus described his preaching as a call to the Israelites and the Gentiles to participate in his royal banquet (cf. Matt 8:11; Luke 13:29; 22:28-30).
- (4) The Lord's Supper is the sacrificial feast of Christ's peace offering for us.
 - (a) In it we eat his sacrificial flesh (1 Cor.11:17-34).
 - (b) By it we have communion with God and each other (Cor 10:16-17).
 - (c) Through him we offer a sacrifice of praise to God (Heb 13:9-15).

- (d) Because of it we are to share what we have with those who share the meal with us (Heb 13:16).
- (5) Christians who ate at the Lord's table could not also take part in pagan sacrificial meals (Acts 15:29; 21:25; 1 Cor 8:1-13; 10:1-11; Rev 2:14,20).

9. The sin offering

a. Basic texts

- (1) Lev 4:1-35; 6:24-30; 10:12-20; Num 15:22-28.
- (2) Secondary literature:
- John W. Kleing. "The Blood for Sprinkling. Atoning Blood in Leviticus and Hebrews," *LITJ* 33 (1999) 124-35.
 - John W. Kleinig. *Leviticus*. Concordia: St Louis, 2003, 97-124, 165-68.
 - N. Kiuchi. *The Purification Offering in the Priestly Literature. Its Meaning and Function*. Sheffield: Sheffield Press, 1987.
 - Jacob Milgrom. *Leviticus 1-17*. New York: Doubleday, 1991, 226-318.
 - Gordon J. Wenham. *The Book of Leviticus*. Grand Rapids: Eerdmans, 1979, 84-103

b. The occasions and animals for the sin offering

	Text	Beneficiary	Occasion	Animal
a	Num 28:22	Congregation	1 of Unleavened Bread	Male goat
	Num 28:30	Congregation	Feast of Weeks	Male goat
	Num 29.5	Congregation	Day of Trumpets	Male goat
	Lev 16:3,6,11	Priests	Day of Atonement	Bull
	Lev 16:5,9,15	Congregation	Day of Atonement	Two male goats
	Num 29:16,19	Congregation	1-8 of Tabernacles	Male goat
	Num 28:15	Congregation	New Moon	Male goat
b	Lev 4:2-12	Priest	General impurity	Bull
	Lev 4:13-21	Congregation	General impurity	Bull
	Lev 4:22-26	Ruler	General impurity	Male goat

	Text	Beneficiary	Occasion	Animal
	Lev 4:27-36	Lay person	General impurity	Female goat or lamb
c	Exod 29:10-14, 36-37	Priest and altar	Consecration	Bull
	Lev 8:14-17	Priest and altar	Consecration	Bull
	Lev 9:2,7,8	Priests	Inauguration of service	Bull
	Num 8:8,12	Levite	Installation	Bull
	Lev 9:3,15	Congregation	Inauguration of service	Male goat
	Num 6:14,16	Nazirite	Desanctification	Ewe lamb
	Num 15:24	Congregation	Entry into land	Male goat
	Num 15:27	Lay person	Entry into land	Female goat
d	Lev 5:1-6	Lay person	Contact with corpse or perjury	Female lamb or goat
	Lev 5:7-10	Poor laity	Contact with corpse or perjury	Pigeon or dove
	Lev 5:11-13	Very poor laity	Contact with corpse or perjury	1/10 ephah of flour
	Lev 12:6	Mother	Childbirth	Pigeon or dove
	Lev 14:10,19	Leper	Healing	Ewe lamb
	Lev 14:22,31	Poor leper	Healing	Pigeon or dove
	Lev 15:14-15	Man	Venereal discharge	" "
	Lev 15:29-30	Woman	Irregular menstruation	" "
	Num 6:10-11	Nazirite	Contact with corpse	" "

c. The main features of the sin-offering

(1) The laying on of the right hand on the head of the animal

- (a) Those who brought the sin offering laid a hand on the heads of the victims (Exod 29:10; Lev 4:4,15,24,29,33; 8:14; Num 8:12; 2 Chr 29:33).

- (b) By this they showed that the animal belonged to them and acted as their substitute.

(2) The ritual use of the blood by the priests

(a) The disposal of the blood

Text	Beneficiary	Sprinkling with blood	Smearing with blood	Pouring of blood
a Lev 16:14-15	Priest and congregation on the Day of Atonement	Mercy seat and floor		
Exod 30:10; Lev 16:16 ^a	Priest and congregation on the Day of Atonement	Incense altar and floor	Horns of altar	
Lev 16:18-19	Priest and congregation on the Day of Atonement	Altar for burnt offering	Horns of altar	Base of altar
b Lev 4:6-7	High priest	Veil	Horns of incense altar	Base of altar
Lev 4:16-18	Congregation	Veil	Horns of incense altar	Base of altar
c Exod 29:12; Lev 8:15	Altar for burnt offering at its consecration		Horns of altar	Base of altar
Lev 4:25	Ruler		Horns of altar	Base of altar
Lev 4:30,34	Lay person		Horns of altar	Base of altar
Lev 9:9	Priest at inauguration of the divine service		Horns of altar	Base of altar

(b) The function of the blood

- The rite for the disposal of the blood from the sin offering was a more elaborate form of the rite of atonement with the blood from the burnt offerings and the peace offerings.
- While the blood from the burnt offerings and peace-offerings was **splashed** (*zaraq*) against the sides of the altar, the blood from the sin offering was **sprinkled** (*hizzah*) on the mercy seat, veil, incense altar and main altar and **smearred** (*nathan*) on the horns of both altars or just the altar for burnt offering.
- The sprinkling before the veil purified the Holy of Holies from the impurity of the priests and the congregation.

- On the Day of Atonement the sprinkling of the mercy seat with the floor before it, the incense altar with the floor before it, and main altar purified the Holy of Holies, the Holy Place and the Inner Court from impurity.
- The smearing of the horns of the incense altar and main altar served to purify and to protect them from possible defilement.
- Like the splashing of the blood from the other sacrifices, the pouring of the leftover blood from the sin-offerings at the base of the altar atoned for the people so that they were freed from their impurity and forgiven (cf. Lev 4:20, 26,31,35; cf. 17:11).

(3) The disposal of the meat from the sin offerings

- (a) When the sin-offering was offered by the priests for the priesthood or the congregation as a whole, its meat was not eaten by the priests but was burnt outside the sanctuary (Exod 29:14; Lev 4:12,21; 6:30).
- (b) When the priests offered the sin offering for a lay person, they ate its meat (Lev 6:26; cf. Hos 4:8) because they bore the guilt of that person for his impurity (Lev 10:17).
- (c) Since the flesh of the sin offering was most holy (Lev 6:29), it sanctified those who ate it and so had to be eaten in the sanctuary (Lev 6:27).

d. The ritual theological function of the sin offering

- (1) The term *hatta't* was used in Hebrew for sin, the impurity from it, and the offering for purification from it.
- (2) The sin offering was not a part of the regular daily sacrificial ritual, but was offered at those times when lay people were present, such as the beginning of each month and the three pilgrimage festivals.
- (3) It was the main sacrifice for the Day of Atonement on which the temple, the priesthood, and the people were cleansed annually from their impurity.
- (4) As a preparatory sacrifice it came before the burnt offering and so ensured that the people were acceptable to God as ritually clean and so fit for their encounter with him.
- (5) It dealt with the impurity and guilt from an **inadvertent violation** (*shegagah*) of a divine prohibition (Num 15:27-31; cf. Lev 4:2,13,22,27).
- (6) When the offender realized his fault, he offered a ewe goat or lamb, or even a pigeon, a dove or some flour, as a sin offering to **receive**

forgiveness (*nislach*) from the Lord (Lev 4:20,26,31,35; 5:10,13). He was thereby **atoned** and **ransomed from his impurity** (Lev 4:26; 5:10).

- (7) Through the atonement with the blood of the sin offering, God forgave the people who had presented the sin offering and purified the sanctuary from their impurity. They could therefore enter the sanctuary, approach God with their offerings, and be certain of a gracious reception from him.
- (8) The sin offering protected the most holy things from defilement by the people present at the sanctuary as well as the people from the wrath of God at the desecration of his holiness by their impurity.
- (9) It was basically a sacrifice for the purification of the people and the altar.

e. The sin offering in the New Testament

- (1) Since the Greek word **hamartia** is used in the LXX both for 'sin' and for 'a sin offering', Paul probably refers to Jesus as our sin offering in Romans 8:3 and 2 Corinthians 5:21.
- (2) When John the Baptist calls Jesus 'the lamb of God who bears the sin of the world', he compares Jesus to both the victim and the priest in the sin offering (John 1:29,35; cf. 1 John 3:5).
- (3) As our High Priest whom the Father has sent for our atonement, Jesus **makes atonement** for us through the blood of his own sin offering (Heb 2:17; 1 John 2:2; 4:10).
- (4) Hebrews 9:6 and 10:18 teach how Jesus, our heavenly High Priest, makes atonement for us in the heavenly sanctuary through his own blood to purify our **conscience** and the **heavenly holy things**.
- (5) God the Father has made Jesus our **mercy seat** (*hilastêrion*), the new **throne of grace**, where he himself makes atonement 'with his blood' (*en tô autou haimati*) before his heavenly Father (Rom 3:25; Heb 4:16; 9:23-24).
- (6) By his blood, which we drink in the Sacrament of the Altar, he **sprinkles** our hearts to cleanse them from all impurity (Heb 10:22; 12:24; 1 Pet 1:2).
- (7) The New Testament describes the effect of Christ's blood on us in the following ways
 - (a) It **conquers** Satan by removing the accusation and condemnation of sin (Rev 12:10-11).

- (b) It **purchases** (Acts 20:28; Rev 5:9) and **redeems** us (Rom 3:24; Eph 1:7; 1 Pet 1:19; cf. Heb. 9:12) so that we can serve as God's royal priests (Rev 5:9-10).
- (c) It **washes** us (Rev 1:5; 7:14) and **purifies** us in our conscience so that we can serve the living God in the heavenly sanctuary (Heb 9:14; 1 John 1:7).
- (d) It **makes peace** between God and us (Col 1:20; cf. Eph 2:13) and **justifies** us (Rom 5:9) so that, like the high priest on the Day of Atonement, we can **approach** the heavenly Father 'with Christ's blood' (Eph 2:13; Heb 10:19).
- (e) It **sanctifies** us (Heb 10:29; 13:12) and **equips** us with God's good gifts so that we can do his will (Heb 13:20-21).

10. The guilt offering

a. Basic texts

- (1) Lev 5:14 - 6:7; 7:1-7; Num 5:5-10.
- (2) Secondary literature
 - John W. Kleinig. *Leviticus*. Concordia: St Louis, 2003, 125-138, 166-68.
 - Jacob Milgrom. *Leviticus 1-17*. New York: Doubleday, 1991, 319-78.
 - Gordon J. Wenham. *The Book of Leviticus*. Grand Rapids: Eerdmans, 1979, 103-112

b. Its name

- (1) Since the Hebrew name for this sacrifice, *asham*, may be derived from the verb that is used for feeling guilty for an offence, it has, traditionally, been translated as **guilt offering**. This does not distinguish its function clearly enough from the sin offering that also deals with guilt.
- (2) Milgrom and most modern scholars prefer to refer to it as a **reparation offering**, since '*asham* is used in connection with this offering as a **reparation/compensation** for guilt before God from an act of desecration.

c. The occasions for the presentation of a guilt offering

Text	Beneficiary	Occasion	Animal
Lev 5:14-16	Israelite	Inadvertent desecration	Ram
Lev 5:17-19	Israelite	Suspected desecration	Ram
Lev 6:1-7	Israelite	Violation of oath	Ram

Text	Beneficiary	Occasion	Animal
Lev. 14:12-18	Leper	Cleansing from leprosy	Male lamb
Lev 19:20-22	Male	Sex with betrothed slave	Ram
Num 6:9-12	Nazirite	Contact with corpse	Male lamb

d. The ritual
See Lev 7:1-7.

- (1) This offering was slaughtered by the person who brought it.
- (2) It was an individual offering presented before any other sacrifice as it dealt with direct offense against the Lord.
- (3) As with a peace offering, its blood was splashed around the altar, while its fatty parts, kidneys and liver-lobe were burnt on the altar by the priest.
- (4) The most holy meat from it was eaten by the priests on duty in a holy place.
- (5) In the case of desecration by the inadvertent use of an offering belonging to God or by the use of an oath to deny misappropriation of property from a fellow Israelite, the offender had to pay full compensation for it, either to God or the person, with an added fifth in interest for the item that had been taken (Lev 5:15; 6:5). In the latter case he had to make a confession of his crime as well (Num 5:5-8).

e. The ritual theological purpose of the guilt offering

- (1) The '*asham* dealt with the violation God's holiness as expressed by the term *maal*, direct or indirect desecration (Lev 5:14; 6:1; Num 5:6).
- (2) The person involved in this trespass would, unless forgiven, incur God's wrath and the penalty of death for the act of sacrilege.
- (3) The legislation covers two basic kinds of desecration
 - (a) Desecration of something holy, ie. **God's property**:
 - By inadvertent trespass against something holy, such as an offering (Lev 5:14-16; cf. Num 6:9-12).
 - By suspected violation of some divine prohibition (Lev 5:17-19; cf. Lev 14:12-18; 19:20-22)
 - (b) Desecration of God's holy name, i.e. **God himself**: denial under oath of theft or misappropriation of property which makes God an accomplice to the crime (Lev 6:1-7).

The following translation of 6:2-5 gives the best sense:

If a person sins and commits an act of sacrilege against the Lord, in that he dissembles to his fellow citizen about a deposit or an investment or something stolen, or else, having extorted something from his fellow citizen, or, having found something lost, he dissembles about it; and in that he then swears falsely about anything that a human being may do and sin thereby – when he has sinned and then admits his guilt, he shall return what he has stolen, or what he has extorted, or the deposit which was entrusted to him, or the lost thing that he has found, or anything else about which he has sworn falsely; he shall repay it in its entirety and add one-fifth to it. He shall pay it to its owner when he admits his guilt.

- (4) The sacrifice was an act of **compensation** to God. Additional monetary compensation was paid to him in the case of inadvertent desecration of something holy (Lev 5:15).
- (5) As a result of the sacrifice the offender was forgiven and so did not need to be afraid of approaching God at his sanctuary (Lev 5:16,18; 6:7; 19:22).
- (6) Only by means of the '*asham*' as outlined in Numbers 5:5-10 was it possible to receive forgiveness for deliberate sin, provided that the guilt-stricken offender confessed his sin and made appropriate restitution. As with Leviticus 5:5 and 16:21 confession allowed a deliberate sin against God, for which there was no forgiveness (Num 15:30-31), to be treated as an inadvertent sin which could be expiated by sacrifice.
- (7) According to Isaiah, God's servant would not only offer his life as a guilt offering for many (53:10) but would also, like the priest who offered the guilt offering, bear their sins (53:11-12).
- (8) The teaching of Jesus in Matthew 5:23-24; 6:12 and Luke 19:8-9 about the forgiveness of our debtors allude to this sacrifice.

THE DIVINE SERVICE IN THE PENTATEUCH

E. The Holy Place

1. The location of the altar for burnt offering

- a. Since the divine service was performed at the altar for burnt offering, its site was the most significant ritual place for the Israelites
- b. They could not set up altars at any location that they pleased, but only at the place where the Lord had appeared and introduced himself by name to them (Exod 20:22-24).
- c. Just as God had instituted one service for the Israelites, so he commanded them to serve him at one **place** that he himself would **chose** for them in the land of Israel (Deut 12:5-14,17-18,26-27; 15:19-20; 16:1-17; 26:1-11).
 - God would put his **name** for it to dwell there.
 - There the Israelites were to **go to seek** him, to **bring** their offerings to him, to **eat** their holy food, **drink** their holy wine, and **rejoice in his presence**.
- d. While Shechem was the first place that God chose for his altar (Gen 12:7; Deut 27:4-7; Josh 8:30-31), Jerusalem was the final place that he chose for the performance of the divine service in the land of Israel (2 Sam 7:13; 24:18-25; 1 Kgs 5:3-5; 8:15-21,29).

2. Mount Sinai as the archetypal holy place

- a. Basic bibliography
 - Ronald Clements. *God and Temple*, Oxford: Blackwell, 1965, 28-39, 109-122.
 - Nahum M. Sarna. *Exploring Exodus*, New York, 1987, 190-215.
- b. The theological significance of Mt Sinai
 - (1) Mt Sinai (alias Horeb) is called **the mountain of God** (Exod 3:1; 4:27; 18:5; 24:13; cf. the motif of the mountain in Matt 5:1; 14:23; 15:29; 17:1; 28:16).
 - (2) God appeared there to institute the divine service for Israel.
 - (a) God veiled his fiery presence in thick darkness (Exod 19:18; 20:21) and appeared in a thick cloud (Exod 19:9; cf. 19:16; 24:15,16,18).

- (b) He **descended** (*yarad*) upon Mt Sinai (Exod 19:11, 18, 20; cf. 34:5), so that he could **come** (*ba'*) and speak to his people and establish Moses as his spokesman (Exod 19:9).
 - (c) Moses ascended the mountain five times.
 - On the arrival at Mt Sinai: Exod 19:3
 - After God's descent on it in response to his summons: Exod 19:20
 - At God's command with Aaron, Naab, Abihu and the 70 elders after the consecration of Israel: 24:1, 9
 - At God's command into the glory cloud on top of the mountain to receive the legislation for the tabernacle, the priesthood and the divine service: 24:12, 13, 15.
 - At God's command after the incident with the golden calf to receive God's proclamation of his holy name and to intercede for God's pardon for Israel: 34:2, 4
 - (d) There the Lord showed Moses a model of the tabernacle and gave him the instructions for the institution of Israel's worship (Exod 25-31).
- (3) As the place where God appeared to institute the worship of Israel, Mt Sinai is the **archetypal sanctuary** with three zones like the tabernacle and temple.
- (a) The top of the mountain, which corresponds to Holy of Holies, is the place where God's glory **settles** (Exod 24:16; cf. 19:20) and where Moses is **summoned** to meet with God (Exod 19:3, 20, 24; 24:2, 12).
 - (b) The cloud-covered body of the mountain, corresponding to the Holy Place, is out of bounds to all except the priests (Exod 19:12-13, 21-24); it is the site for the sacrificial banquet in God's presence (Exod 24:9-11).
 - (c) The foot of the mountain, which corresponds to the courtyard, is the site of the altar (Exod 24:4) and the place for Israel to assemble in God's presence (Exod 19:17).
- (4) Once the tabernacle was consecrated it replaced Mt Sinai as the place where he **spoke** to Moses (Lev 1:1; Num 1:1).
- c. God revealed himself with his name and his glory to the Israelites at Mt Sinai.
- (1) He summoned them by the sound of a horn (Exod 19:16, 19; 20:18) and manifested his presence with thunder and lightning and fire and smoke (Exod 19:16, 18; 20:18).
 - (2) He came to the Israelites hidden in a cloud (Exod 19:9), addressed them from blazing fire (Exod 19:18; cf. Deut 4:11-12, 15, 33, 36), and

introduced himself by **name** directly to them (Exod 20:2; cf. Exod 33:19; 34:5-7).

- (3) After the consecration of Israel, the elders of Israel ate a sacred meal in his presence and **saw** him on the mountain (Exod 24:9-11).
 - (4) After its consecration **God's glory** first filled the tabernacle (Exod 40:34) and then appeared to all the people at the inauguration of the sacrificial ritual there (Lev 9).
 - (5) The emphasis in all this is on the revelation of God through the teaching of Moses and the worship which that teaching instituted.
- d. The purpose of the theophany was therefore to found Israel's altar and establish the tabernacle as the place where God would henceforth meet with his people.
 - e. The theophany at Mt Sinai set the precedent for the consecration of the temple in Jerusalem by the appearance of God's glory (1 Kgs 8:10-11; 2 Chr 5:11-14) and its manifestation to the people in the sacrificial ritual there (2 Chr 7:1-3).

3. The tabernacle and its furniture

- a. God gave the instructions for the construction of the tabernacle and its furniture to Moses on Mt Sinai (Exod 25-27).
 - (1) It was to be an earthly copy of a heavenly **model** (Exod 25:9; cf. 25:40; 26:30; 27:8; Num 8:4).
 - (2) It was to be God's **residence** (*mishkan*) for him to **reside** (*shakan*) with his people (Exod 25:8-9; 29:45-46).
 - (3) It was God's **sanctuary** (*miqdash*), since God's presence sanctified it (Exod 25:8) and created three zones of sanctity as defined by its architecture and furniture:
 - **The Holy of Holies** as God's throne room with a throne made up of the **mercy seat**, **the cherubim** as the throne-bearers, and **the ark** as its footstool.
 - **The Holy Place** as God's audience room with **the golden altar for incense**, **the lampstand**, and **the table for the showbread**.
 - The courtyard with the altar for burnt offering as the place for public assembly and meeting.
- b. The tabernacle was called **the Tent of Meeting** (*'ohel moed*).
 - (1) In it the Lord **met** (*no'ad*) with Moses and the priests on duty and spoke to them (Exod 25:22; 30:6; 36; Num 7:89).
 - (2) At the altar for burnt offering in front of it the Lord **met** with Israel during the daily performance of the burnt offering (Exod 29:42-43).

- (3) The assembly of people who **met** with the Lord at each appointed time for meeting (*mo'ed*) was called **the meeting**(*ha'edah*), the congregation of Israel.
- c. The tabernacle provided the archetype for the later temple in Jerusalem which was modelled on it.
- (1) It dissociated the Lord's presence and activity from any single place (cf. 2 Sam 7:6-7).
 - (2) It connected his presence and activity with the performance of the sacrificial ritual by which the Lord met with his people, resided with them, and acted as their God (Exod 29:42-46).
 - (3) The focal point of the tabernacle was therefore the altar for burnt offering at the centre of the courtyard.
- d. The arrangement of the tabernacle and its precincts
- (1) Sources
 - (a) Biblical sources: Exod 26:1-37; 35:4-29; 36:8-38; 38:9-20; 40:1-33.
 - (b) Secondary literature
 - Menahem Haran. *Temples and Temple Service in Ancient Israel*. Winona Lake, 1985, 149-204, 230-59.
 - Richard Elliott Friedman. "Tabernacle," *The Anchor Bible Dictionary* 6, 1992, 292-300.
 - (2) The tabernacle and its precincts were divided into three parts.
 - (a) The Holy of Holies with the mercy seat and the ark.
 - (b) The Holy Place with the incense altar, table and lamp stand.
 - (c) The courtyard with the altar for burnt offering and the laver.
 - (3) The design of the tabernacle.
 - (a) The three walls of the dwelling place were made of wooden planks.
 - (b) The entrances of the Holy of Holies and the Holy Place were covered with screens (veils).
 - (c) The wooden walls and ceiling were covered with coloured, wool-linen fabric curtain with cherubim woven into them.
 - (d) The wooden dwelling place was covered with two layers of tent.

- (4) The design of the tabernacle symbolised the access of the Israelites to the Lord's presence and his holiness.
 - (a) It faced east with its entrances.
 - (b) All its central furnishings lay on the central east-west axis.
 - (c) Its focal points were the mercy seat with the ark and the altar for burnt offering.
 - (d) Itars guarded the entrances into the sacred domain.
 - (e) he degree of holiness depended on proximity or access to the mercy seat in the Holy of Holies.
 - (f) he altar of burnt offering was the meeting point for the Lord with his people.
 - (g) The cherubim marked the boundaries between the heavenly and earthly domains (Exod 25:18-22; 26:1,31; 36:8,35).
- (5) The use of material in the tabernacle highlighted the holiness of God and the gradations of holiness from proximity to his presence.
 - (a) The symbolism of colour in descending order.
 - Gold
 - Blue
 - Purple
 - Crimson
 - (b) The symbolism of metals in descending order.
 - Pure gold
 - Gold alloys
 - Silver
 - Copper/bronze
 - (c) The symbolism of fabric in descending order.
 - Fabric of coloured wool mixed with linen with interwoven cherubim woven.
 - Fabric of coloured wool mixed with linen.
 - Fabric made of one kind of material.

e. The most holy furniture of the tabernacle

- (1) The ark with the mercy seat
 - (a) Biblical sources: Exod 25:10-22; 37:1-9; 39:35; 40:20.
 - (b) Structure
 - Chest of acaia wood: 2.5 cubits/1.1 meters long, 1.5 cubits/0.7 meters wide and high.

- Overlay inside and outside with pure gold.
 - Four gold rings with gold-covered poles for transportation.
 - Mercy seat of pure gold with two gold cherubim facing each other with upraised wings.
- (c) Ritual theological function
- Ark as the container for the two tables of the Decalogue (Exod 25:16)
 - Mercy seat/atonement cover as God's throne where he met with Moses and the high priest to speak to them through the curtain (Exod 25:22; cf. Num 17:4).
 - Mercy seat as the place for the comprehensive rite of atonement of the Day of Atonement (Lev 16:12-16).
- (d) New Testament
- Jesus as our mercy seat, the place where God the Father meets with us to speak his word of justification to us (Rom 3:25).
 - Our freedom of access to the throne of grace, the presence of God the Father in the heavenly sanctuary, to receive mercy and grace from him (Heb 4:16; cf. Rev 11:19).
- (2) The altar for incense
- (a) Biblical sources: Exod 30:1-10; 37:25-28; 39:38; 40:26-27.
- (b) Structure
- Box made of acacia wood: 2 cubits /1 meter high, 1 cubit/0.5 meter long and wide.
 - Horns on its four corners.
 - Overlay with pure gold.
 - Four gold rings with gold-covered poles for transportation.
- (c) Location: west end of the Holy Place before the curtain in front of the ark.
- (d) Ritual theological function
- Place for the offering of the most holy incense to the Lord by the high priest each morning and evening as an act of intercession (Exod 30:7-8; cf. Exod 28:29-30).
 - Place for the secondary rite of atonement on the Day of Atonement (Exod 30:10).
 - Place for God's daily meeting with the high priest (Exod 30:6,36).
 - Place for storage of the most anointing oil and the most holy incense (Exod 31:36; 37:29; 39:37).

(e) New Testament

- Jesus as our high priest, our heavenly intercessor (Rom 8:34; Heb 7:25).
- The prayers of God's holy people as the incense on the heavenly altar before God's throne (Rev 8:3-4).
- The proclamation of the gospel by Christ and his apostles as a sweet life-giving aroma (1 Cor 2:14-16).

(3) The table for the showbread

(a) Sources: Exod 25:23-30; 37:10-16; 39:36; 40:24-25; Lev 24:5-9.

(b) Structure

- Table of acacia wood: 2 cubits/1 meter long, 1 cubit/0.5 meter wide, and 1.5 cubits/0.75 meters high.
- Overlay with pure gold.
- Four gold rings with four gold-covered poles for transportation.
- Dishes for incense and jugs for wine.

(c) Location: north side of the Holy Place opposite the lampstand.

(d) Ritual theological function.

- Holder for two rows of six flat loaves that were replaced each Sabbath day (Lev 24:5-6).
- Presentation of loaves and wine with incense that was burned on the Sabbath as the token portion of the loaves for God (Lev 24:7).
- Twelve loaves for God's covenant with the twelve tribes of Israel (Lev 24:8).
- Consumption by the priests of the bread as their most holy food from God (Lev 24:9).
- Drinking of wine by the priests (?).

(e) New Testament

- Christ's body as his most holy bread for his holy priesthood (John 6:48-58; cf. Heb 13:9-10).
- Our sanctification through Christ's body (Heb 10:10)

(4) The lampstand

(a) Biblical sources: Exod 25:31-40; 37:17-24; 39:37; 40:24; cf. 27:20-21; Lev 24:1-4; Num 7:89-8:4.

(b) Structure

- Stand with a base, central shaft, and three paired branches on each side of the shaft made of pure gold.
- Cups shaped like almond flowers with buds and blossoms.
- Seven lamps of pure gold for the seven branches of the lampstand.

- Trimmers and trays of pure gold.
- (c) Location: south side of the Holy Place opposite the table for the showbread.
- (d) Ritual theological function.
- Copy of a heavenly model (Exod 29:40).
 - Symbolism: lamp as life-giving tree which is associated with the dialogue between God and Moses/high priest in Numbers 7:89.
 - Provision of light during the hours of darkness that was kindled by the high priest each evening (Exod 25:37; 27:20-21; Lev 24:1-4).
- (e) New Testament
- Jesus as the life-giving light of the world (John 1:4-9; 8:12).
 - Christians as lampholders for the word of life (Phil 2:15).
 - The seven churches of Asia Minor as seven lampholders with the risen Lord as their stand (Rev 1:12-16,20; 2:1,5; cf. Zech 4:1-14; Rev 11:4).
- (5) The laver/wash basin
- (a) Biblical sources: Exod 30:17-21; 40:30-32.
- (b) Location: between the Tent of Meeting and the altar for burnt offering (Exod 30:18).
- (c) Structure: bronze basin on a bronze stand.
- (d) Ritual theological function
- Washing of the hands and feet of the priests for purification before entering the Holy Place and before approaching the altar for burnt offering (Exod 30:19-21; 40:31-32).
 - Prevention of death from desecration (Exod 30:20-21).
- (e) New Testament
- Baptism as our bath of purification (1 Cor 6:11; Eph 5:26; Tit 3:5).
 - Purification of our bodies with the water of baptism for entry into the heavenly sanctuary (Heb 10:22)
- (6) The altar for burnt offering
- (a) Biblical sources: Exod 27:1-8; 38:1-7; 39:37; 40:29.
- (b) Location: the center of the eastern courtyard called the entrance of the Tent of Meeting.

(c) Structure

- Hollow square box with 4 horns and 4 poles made of acacia wood: 3 cubits/1.3 meters high; 5 cubits/2.3 meters wide and long.
- Overlay of altar and poles with bronze.
- Bronze rings for transportation.
- Bronze grating for placement in the altar.
- Provision of bronze shovels and pots for the ashes, sprinkling bowls for blood, meat forks, and fire pans.
- Filling of altar with rocks (Exod 20:25).

(d) Ritual theological function

- Copy of heavenly model (Exod 27:8).
- Means for sanctifying the offerings that were brought in touch with it (Exod 29:37; cf. Matt 23:19)
- Place for the disposal of blood in the daily rite of atonement (Lev 17:11)
- Place for sending up of offerings in smoke as a sweet aroma to God (Exod 29:41).
- Place for God's meeting with his people and bestowal of his holiness (Exod 29:42-44).
- Place for daily theophany (Lev 9:6,23-24).

(e) New Testament

- Lord's Supper as his table for us (1 Cor 10:21).
- Table for Holy Communion as our heavenly altar (Heb 13:10).

f. The divine foundation of the tabernacle

(1) The Lord instituted the tabernacle by the lawgiving on Mt Sinai (Exod 25-31).

- The tabernacle was connected with Mt Sinai and replaced it as God's place to meet with his people.
- The tabernacle became a kind of mobile Mount Sinai, so that God's presence was not associated with only one physical location.
- Moses was therefore the founder of Israel's sanctuary, for he carried out God's law exactly as he had been commanded (Exod 35-40).
- The importance of the tabernacle is emphasised by the institution of it on Mt Sinai.

(2) On the mountain the Lord showed Moses the **pattern** (*tabnith*) for it and its furnishings (Exod 25:9,40; 26:30; 27:8; Num 8:4).

- The tabernacle was a copy of the heavenly archetype, for God's true dwelling place was in heaven.
- In the tabernacle heaven overlapped with earth so that the heavenly king could meet with his earthly subjects.
- As a copy of the heavenly archetype the tabernacle was a fit place for the presence of God's glory with his people on earth.

- All later temples were to be copies of the heavenly archetype rather than the tabernacle in the desert.
- (3) The Lord gave his **spirit** to the architect and his **wisdom** to the craftspeople, so that they could carry out his commands according to his will (Exod 28:3; 31:3,6; 35:30-31,34 - 36:2).
 - (4) The Lord **consecrated** the tabernacle in two ways:
 - by its anointing with the holy oil (Exod 30:22-29; 40:9-11);
 - by the appearance of his glory which filled the most holy place (Exod 29:43; 40:34-35).
- g. The history of the tabernacle after the conquest
- (1) It was located at Shiloh after the conquest of the land (Josh 18:1; 19:51; 22:19,29).
 - (2) Eli and his sons served there as priests (1 Sam 2:22).
 - (3) It was sacked by the Philistines who took the ark away as booty (Jer 7:14-15; 26:9; Ps 78:60; cf. 1 Sam 4).
 - (4) The Tent of Meeting is said to have survived at Gibeon (2 Chr 1:3-6). From there Solomon brought it into the temple at Jerusalem (1 Kgs 8:4; 2 Chr 5:5).
 - (5) According to modern critical scholars the traditions of the tabernacle do not derive from the priests at Shiloh, but were invented by exilic theologians from the temple in Jerusalem as a model for a rebuilt temple. That is unlikely as the two differ in arrangement as well as in scale.
- h. The ritual theological function of the tabernacle
- (1) The tabernacle was the **dwelling place** (*mishkan*) of the Lord where he **dwelt** (*shakan*) with his people (Exod 25:8; 29:45-46; cf. Lev 26:11; Ezek 37:27-28)
 - (2) It contains the **Tent of Meeting** ('ohel mo'ed) where the Lord **met** (*no'ad*) with his people.
 - (a) He met with Moses and the priests in the Holy Place (Exod 25:22; 30:6,36; Num 17:4).
 - (b) He met with the Israelites at the altar for burnt offering (Exod 29:42-43).
 - (c) He met with them at the prescribed **meeting times** (*mo'edim*) at the tabernacle (Lev 23:2,44).
 - (d) The assembled congregation was called the '*edah*, **the meeting**.

- (e) The terms for the meeting which were given in the decalogue were called the *'eduth* often construed as the testimony from *he'ith* (Exod 16:34; 25:16,21,22; 26:33,34, etc).
- (3) The tabernacle is the place where the Lord **spoke** with his people.
 - (a) He spoke with Moses from the mercy seat of the ark in the Holy of Holies (Exod 25:22; Num 7:89).
 - (b) He spoke with Moses in the Tent of Meeting (Lev 1:1; Num 1:1).
 - (c) He spoke with Moses and the people from the altar at the entrance to the Tent of Meeting (Exod 29:42; Num 11:16-17,25; 12:4-8; 14:10-12; 16:19-20,42-45; 20:6-8; cf. Exod 20:22-24).
- (4) The tabernacle is the place for daily theophany, the revelation of the Lord's **glory** to the people through the fire of the burnt offering in the sacrificial ritual (Lev 9:4,6,23-24; 10:3; cf. Num 11:25; 12:5,10; 14:10; 16:19,42; 20:6).
 - (a) His glory sanctified the tabernacle, the priests and the people (Exod 29:43).
 - (b) It brought blessing to the people (Lev 9:23; cf. Exod 20:24; Num 6:22-27).
- i. The Tabernacle in the New Testament
 - (1) Christ is our high priest in the true tabernacle (Heb 8-9. See especially 8:2,5; 9:11-12,24).
 - (2) His humanity is the tabernacle for the glory of the living God (John 1:14).
 - (3) In Jesus the fullness of the deity dwells bodily (Col 2:9).
 - (4) Through Jesus we have access to the heavenly sanctuary (Heb 10:19-22).
 - (5) The purpose of God's work is for him to dwell forever with his people in heavenly Jerusalem (Rev 21:3-4).

THE DIVINE SERVICE IN THE PENTATEUCH

F. Holy Times

1. The liturgical calendar

a. Bibliography.

- Mitch and Zhara Glazer. *The Fall Feasts of Israel*. Chicago: Moody Bible Institute, 1987.
- Menahem Haran. *Temples and Temple Service in Ancient Israel*. Winona Lake: Eisenbrauns, 1986, 289-348
- John W. Kleinig. *Leviticus*. Concordia: St Louis, 2003, 485-511.
- Jacob Milgrom. *Leviticus 23-27*. New York: Doubleday, 2000, 1947-2080.
- Nahum M. Sarna. "The Passover and the Exodus," *Exploring Exodus*. New York: Schocken, 1986, 81-102

b. Biblical sources.

- List of pilgrim festivals for the laity: Exod 23:14-17; 34:18-24; Deut 16:1-17.
- Annual calendar for the appointed times: Lev 23:1-44.
- Annual calendar for the set offerings at the appointed times: Num 28-29.

c. The terms for the holy days.

(1) The **Sabbath** (*shabbath*)

(a) Weekly holy days as days of rest from work.

(b) Seven extraordinary annual holy days.

- 1 of Unleavened Bread (Lev 23:7).
- 7 of Unleavened Bread (Lev 23:8).
- Weeks/Pentecost (Lev 23:21).
- Day of Trumpets/New Year's Day (Lev 23:23).
- Day of Atonement (Lev 23:32).
- 1 of Tabernacles (Lev 23:39).
- 8 of Tabernacles (Lev 23:39).

(2) The three **pilgrim festivals** (*chagim*): obligatory for males (Exod 23:14,17; 34:23-24; Deut 16:16-17).

(a) Feast of Unleavened Bread on the month of Nisan (Exod 23:15; 34:18; Deut 16:16).

- Passover Day, ie Nisan 15 (Exod 12:14; 23:18; Lev 23:6; Num.23:5).

- Seventh Day of Unleavened Bread, ie Nisan 21 (Ex 13:6).
- (b) Feast of Weeks seven weeks after presentation of first fruits in the month of Silvan (Exod 16:22; Deut 16:10,16).
 - (c) Feast of Tabernacles for eight days in month of Tishri 15-21 (Exod 23:16,22; Lev 23:34,39,41; Num 29:12; Deut 16:13,14,16; 31:10).
- (3) The **appointed times** (*mo'edim*): the days that God appointed to **meet** with his people in the divine service (Lev 23; Num 28-29).
 - (4) A **holy convocation/occasion** (*miqra' qodesh*): times proclaimed by God as holy days (Exod 12:16; Lev 23:2,3,7,8,21,24,27,35,36,37; Num 28:18,25,26; 29:1,7,12).
 - Weekly Sabbath with total rest (Lev 23:3)(?).
 - First day of Unleavened Bread with rest from occupational work (Lev 23:7; Num 28:18).
 - Seventh day of Unleavened Bread with rest from occupational work, called (Lev 23:8; Num 28:25).
 - Feast of Weeks: rest from occupational work (Lev 23:21; Num 28:26).
 - Day of Trumpets/New Year's Day: rest from occupational work (Lev 23:24; Num 29:1).
 - Day of Atonement with total rest (Lev 23:27,32; Num 29:7).
 - First day of Tabernacles with rest from occupational work (Lev 23:35; Num 29:12).
 - Eighth day of Tabernacles with rest from occupational work (Lev 23:36).
 - (5) A **concluding assembly** (*'asereth*)
 - Seventh day of Unleavened Bread (Deut 16:18).
 - Eighth day of Tabernacles (Lev 23:36; Num 29:35).

2. The Sabbath

- a. Biblical sources: Gen 2:1-3; Exod 16:20:8-11; 23:12; 31:12-17; 34:21; 35:1-3; Lev 19:3,30; 23:3; 24:5-9; 26:2; Num 28:9-10; Deut 5:12-15; Is 56:1-8; 58:13-14; Jer 17:24-27.
- b. Time
 - (1) Every seventh day regardless of the solar and lunar cycle.
 - (2) Transition from one week to another.
- c. Public observance in the divine service
 - (1) The regular daily sacrifices were doubled (Num 28:9-10).

- (2) The show-bread was changed and eaten by the priests on duty (Lev 24:5-9).
- d. Lay observance
- (1) The prescribed observance for it was the cessation of work (Exod 20:10; Deut 5:14).
 - (2) This included both agricultural labour (‘*abodah*’) and any other secondary work (*melakah*).
- e. The ritual theological function of the Sabbath
- (1) Whereas the Babylonians believed that the gods had created the human race as their temple slaves, so that the gods could rest like leisured aristocrats, the Lord created human beings, so that they could rest with him (Exod 20:11; 31:17).
 - (a) By resting the Israelites fulfilled the purpose of their creation (Gen 2:2-3).
 - (b) On this day they could live like kings free from the burden of work and free to enjoy the fruits of God's work.
 - (c) Their children, slaves, animals and alien employees were relieved of the obligation to work, so that they too could be **refreshed** (Exod 20:10; 23:12; Deut 5:14), just as God was **refreshed** (Exod 31:17).
 - (d) God had delivered them from slavery in Egypt, so that they could be free to observe one day of leisure each week and so celebrate their status as free people under God (Deut 5:15).
 - (e) Unlike pagan people whose worked for their gods in their service of them, the Israelites served their God by resting from all work and letting him do his work with them.
 - (2) The sabbath was God's gift to the Israelites (Exod 16:29).
 - (a) It served to remind them that they did not create the condition for their survival by their work but that their Creator God provided for them through their work (Exod 16:22-30).
 - (b) The Lord **blessed** (Gen 2:3; Exod 20:11) and **sanctified** the sabbath (Gen 2:3) as **sign** (Exod 31:13,16-17), so that through their rest with him they could be blessed (Lev 26:2-13; Isa 56:1-8) and sanctified (Exod 31:13).
 - (3) The seventh day was a Sabbath **to the Lord** (Exod 16:25; 20:10; 35:2; Lev 23:3,38; 25:2,4; Deut 5:14).

- (a) Since it was his day, his rest established its significance and gave significance to human rest on it.
 - (b) Since it was holy to him (Exod 16:23; 31:15), it had to be kept holy (Exod 20:8; Deut 5:12).
 - (c) Anybody who **desecrated** it by doing work on it had to be excommunicated and put to death (Exod 30:14-15; 35:2-3; Num 15:32-36).
 - (d) Since God was desecrated by the desecration of the sabbath (Ezek 22:26; cf. 22:8; 23:38), violation of it rested in the wrath of God on his people (Neh 13:17-18; Ezek 20:13,16,21,24).
- (4) The time of rest on the sabbath anticipated God's place of rest for his people.
- (a) God's **resting** (Exod 20:11) on the seventh day culminated in the establishment of the temple as his **place of rest** in the Promised Land (Ps 95:11; 132:8,14; 1 Chr 6:3; 28:2; 2 Chr 6:41; cf. Isa 11:10; 66:1).
 - (b) Israel's resting on the seventh day (Exod 23:12; Deut 5:14) culminated their entry into **the place of rest** that God provided for them in the Promised Land (Deut 12:9; 1 Kgs 8:56).
 - (c) There he gave them **rest** from all their enemies (Exod 33:14; Deut 3:20; 12:10; 25:19; Josh 1:13,15; 21:44; 22:4; 23:1; 2 Sam 7:1,11; 1 Chr 22:9,18; 23:25; 2 Chr 14:6; 15:15; 20:30).
 - (d) The Israelites entered that place of rest by listening to his voice in their worship at the temple (Ps 95:7-11; cf. Ps 116:7).
- (5) Since the seventh day was not closed off by reference to its evening and morning like the other six days (Gen 2:2-3), it was a foretaste of eternity, a sanctuary in time.

f. New Testament

- (1) Jesus has fulfilled the sabbath for us.
- (a) The sabbath and all holy times foreshadow Christ (Col 2:16-17).
 - (b) He is the Lord of the Sabbath whose work provides rest for us (Matt 12:1-14; Mark 2:23-3:6; Luke 13:10-17; 14:1-24; John 5:1-30).
 - (c) He provides us with both the time and place of rest (Matt 11:29).
 - (d) Just as he fulfilled God's work of creation by his three years of ministry, so he fulfilled both kinds of Sabbaths by his rest in the

tomb on the festive Sabbath that fell on a regular Sabbath (Matt 28:1; Mark 15:42; 16:1; John 19:21-42).

- (2) Through faith in Jesus Christ we enter with him into the eternal sabbath rest of God (Heb 4:1-13).
 - (a) Those who hear and believe the gospel enter that rest (Heb 4:2-3).
 - (b) Christ brings us into the seventh eternal day of the cosmic week (Heb 4:3).
 - (c) Since he has accomplished everything for us, we rest with him from our labours already now (Heb 4:9).
 - (d) That rest is a foretaste of the final rest with God in heaven (Rev 14:13).

3. The New Moon

- a. Biblical sources: Num 10:10; 28:11-15; cf. 1 Sam 20:5.18,24,27,34; 2 Kgs 4:23; 1 Chr 23:31; 2 Chr 2:3; 8:13; 31:3; Ezra 3:5; Neh 10:34; Ps 81:4; Isa 13; 66:23; Ezek 45:17; 46:1,6; Hos 2:13; Amos 8:5.
- b. The Time
 - (1) The first day of the lunar month ie. new moon.
 - (2) The critical point of transition from one month to another.
- c. Public Observance
 - (1) Presentation of the same additional sacrifices with the daily sacrifice as for the Unleavened Bread and Weeks ie burnt offerings of seven extra lambs, 2 bulls and one ram as well as a sin offering.
 - (2) The blowing of the trumpets over the sacrifices (Num 10:10).
- d. Theological function of the observance
 - (1) A rite of passage for Israel from one month to another.
 - (2) Monthly purification and consecration of the people.
 - (3) The blowing of trumpets as an act of intercession for God's help and proclamation of his salvation for each new month (Num 10:10; cf. 10:9).

4. New Year's Day: the Day of Acclamation

- a. Biblical sources: Lev 23:24-25; Num 29:1-6.

- b. Time
 - (1) The New Moon Day of the seventh month which was the beginning of the agricultural year.
 - (2) The beginning of the great festive month in Autumn with the Day of Atonement on the 10 and Feast of Tabernacles on 15-21.
- c. Public Observance
 - (1) The holy convocation of an extraordinary sabbath with total rest from work by the blowing of a ram's horn (Lev 23:24; Num 29:1).
 - (2) Presentation of double the additional burnt offerings for a New Moon Day with the normal daily sacrifice: 16 lambs, 3 bulls and 2 rams.
 - (3) The blowing of trumpets over the burnt offering as a call for God to remember his people (Lev 23:24; Num. 29:1 cf. Num 10:10; Ps 81:4).
- d. Purpose of the day
 - (1) A rite of passage for Israel from one agricultural year to another.
 - (2) The public announcement and consecration of the great festive month on the first day which inaugurated a time of preparation for its observances.
 - (3) Acclamation of the Lord as the universal King and a call for God to remember his people over the next year (See the use of *těru'ah* in Lev 23:24 and Num 29:1).

5. The Day of Atonement

- a. Biblical sources: Exod 30:10; Lev 16:1-34; 23:26-32; 25:9; Num 29:7-11 cf Is 58:1-12. See too John W Kleinig, *Leviticus*. Concordia: St Louis, 2003, 325-50.
- b. The time
 - (1) It was a fast day held on the tenth day of the seventh month.
 - (2) By purifying both the sanctuary and the people it prepared them for the Feast of Tabernacles.
- c. Its lay observance
 - (1) A day of total rest from work (Lev.16:29,31; 23:32; Num.29:7).
 - (2) It was the only compulsory fast day on which the people **humbled themselves** (Lev 16:29,31; 23:27, 29,31; Num 29:7) by fasting and

wearing sackcloth as a sign of mourning for sin and supplication for grace.

- (3) Anybody who did not observe the fast was excommunicated from the congregation (Lev 23:29-30).

d. Public observance by the high priest

- (1) The preparation of the high priest for the rite of atonement (Lev 16:3-10).

- (a) The high priest brought the bull for his sin offering and the ram for his burnt offering into the sanctuary.
- (b) After washing his body he dressed in special linen vestments.
- (c) From a representative of the congregation he received two male goats as their sin offering and one ram as their burnt offering.
- (d) After tagging the two goats to separate the goat for slaughter from the scapegoat he presented them both before God.

- (2) The comprehensive rite of atonement (Lev 16:11-25).

- (a) The rite of atonement for the priesthood in the Holy of Holies (Lev 16:11-14)
 - The high priest killed the bull as a **sin offering** for himself and his family.
 - He entered the Holy of Holies with an incense holder in one hand to cover the mercy seat with a cloud and so to veil God's presence.
 - He carried blood from the bull in the other hand and **sprinkled** some of it with his finger once on the mercy seat and then seven times on the floor of the Holy of Holies.
 - He then left the Holy of Holies.
- (b) The rite of atonement for the people in the Holy of holies (Lev 16:15-16a)
 - The high priest killed the goat as a **sin offering** for the people.
 - At his second entry into the Holy of Holies he sprinkled some of its blood once on the mercy seat and then seven times on its floor.
- (c) The rite of atonement in the Holy Place (Lev 16:16b-17; cf. Exod 30:10).
 - The high priest put some of the blood from his sin offering on the four horns of the incense altar to purify it and then sprinkled it seven times on the floor of the Holy Place to consecrate it.

- He also put some of the blood from the sin offering of the people on the four horns of the incense altar to purify it and then sprinkled it seven times on the floor of the Holy Place to consecrate it.
- (d) The atonement for the altar of burnt offering (Lev 16:18-19)
- The high priest smeared the horns of the altar with the combined blood from both sin offerings to purify it.
 - He sprinkled it seven times on the altar with his finger to consecrate it.
- (e) The removal of guilt by the scapegoat (Lev 16:20-22)
- The high priest laid his hands on the head of the scapegoat as he confessed the sins of the people over it.
 - The scapegoat was led away into the wilderness to bear their guilt away from God's presence at the temple.
- (f) Performance of the burnt offering (Lev 16:23-25)
- After removing the special linen vestments and washing himself the high priest dressed in his normal vestments.
 - He offered the two special burnt offerings for himself and the people as prescribed.
 - On the altar he burnt the fat of the two sin offerings whose remains were burnt outside the precincts of the sanctuary.
- e. The ritual theological function of the Day of Atonement
- (1) The entry of sinners with their impurity into the sanctuary desecrated the most holy things and brought God's life-threatening wrath on those who defiled it (Lev 16:16).
- (2) The annual rite of atonement purged the sanctuary of its accumulated impurity.
- (a) The most holy things, such as the ark, the incense altar and the main altar, were contaminated by the sins of the people against God.
- (b) They were purified by the blood of the sin offerings on the Day of Atonement that was applied 49 times on them.
- (c) By this rite of purification from its impurity with the blood that had come from God's presence the altar for burnt offering was also reconsecrated as the means for Israel's ongoing sanctification (Lev 16:19).
- (3) This rite also purged the priesthood and the people of their guilt and its evil consequences.

- (a) As a holy people Israel was defiled by the guilt from deliberate sin against God.
 - (b) As the representative of the people the High Priest who himself **bore** their **guilt** (Exod 28:38; Lev 10:17) transferred all the guilt of the people upon the scapegoat which **carried** it away into the wilderness, the realm of demons (Lev 16:21-22).
 - (c) By this rite the congregation was cleansed from all sin and so was no longer threatened by God's wrath at the desecration of his holy things by their presence in the sanctuary (16:30).
- (4) This day prepared the people for the celebration of the Feast of Tabernacles.
- f. The New Testament
See Hebrews 4:14-16; 6:19-20; 7:26-28; 8-10; 13:10-12.
 - (1) By his death upon the cross, Jesus, the great High Priest in God's house, performed the final, complete act of atonement for all human sin.
 - (2) By his blood both the holy things in the heavenly sanctuary and the hearts of believers have been purified and sanctified for divine worship.
 - (3) Whereas only the bodies of the Israelites were temporally purified from sin by the sacrifices on the Day of Atonement, the conscience of believers is permanently purified by Christ's single perfect sacrifice.
 - (4) In the Sacrament of the Altar Jesus sprinkles us with his most holy blood that he took into the heavenly sanctuary to sanctify it and to give to us to share in his own holiness.
 - (5) They therefore have the privilege to enter the heavenly sanctuary through the flesh and blood of Jesus to receive mercy and grace from their heavenly Father.

6. The Passover and the Feast of Unleavened Bread

- a. Biblical sources: Exod 12:1-27,43-49; 13:1-18; 23:15,18; 34:18-20,25; Lev 23:5-14; Num 9:11-14; 28:16-25; Deut.16:1-8,16; cf. Josh 5:10-12; 2 Kgs 23:21-23; 2 Chr 30:1-27; 35:1-19; Ezra 6:19-22; Ezek 45:21-24.
- b. The time and duration of the Feast
 - (1) The Feast of unleavened Bread is celebrated at the Spring equinox, when the barley begins to head (see the old name Abib = Heading for Nisan in Exod 23:15; 34:18).
 - (2) It begins with the Passover on the full moon at the evening of the 14 of Nisan, the first month of the liturgical year.

- (3) The Passover, which is celebrated on the evening of the 14 of Nisan, inaugurates the weeklong Feast of Unleavened Bread from 15-21 of Nisan.
- (4) The presentation of the barley sheaf on the 16 inaugurates the harvest season which lasts 7 weeks until the Feast of Weeks (cf. Jer 5:24).

c. Observance of the Feast

(1) Prescribed public observance

- (a) Presentation by the priests of the blood from the passover lambs with the evening sacrifice on the 14 of Nisan (Deut 16:2,5-6).
- (b) Presentation of additional burnt offerings of two bulls, one ram, and seven male lambs, as well as a sin offering of a male goat with the daily morning sacrifices from 15-21 (Num 28:19-24).

(2) Observance by the Israelite families

- (a) The choice by the head of the family of the passover sacrifice of a young kid or lamb (Exod 12:1-5,21).
- (b) The pilgrimage of all males to the tabernacle or temple on the 14 and 21 of the month with extraordinary sabbaths on the 15 and 21 (Exod 12:14; 13:6; 23:15; 34:18; Deut 16:5-7).
- (c) The slaughter of the passover sacrifice at the tabernacle or temple by the head of the family, if he was in a state of ritual purity (Exod 12:6,21; Deut 16:2,6).
- (d) The daubing of the doorposts and cross-beam of the house for the passover meal with the blood of the sacrifice (Exod 12:13,22-27).
- (e) The removal of leaven from all houses on the 14 of Nisan in preparation for eating unleavened bread for the seven days of the festival (Exod 12:15,18-20; 13:7-9; 23:15,18; 34:18,25; Deut 16:3-4,8).
- (f) The passover meal on the night of the 14 for all circumcised Israelites (Exod 12:43-49).
 - All night vigil with participants dressed for travel (Exod 12:11,42).
 - Eating of lamb roasted whole with the destruction of any leftovers (Exod 12:8-10; Num 9:12; Exod 23:18; 34:25). Note divergent tradition in Deut 16:7 about boiling the meat.
 - Eating of unleavened bread with bitter herbs (Exod 12:8; Num 9:11). See the reference to the bread of affliction in Deut 16:3.

- (g) The waving of the barley sheaf (omer) on the sixteenth as the offering of the first fruits from the barley harvest (Lev 23:10-14).
 - (h) The consumption of anything made with yeast during the week of the festival and the deliberate failure to observe the Passover resulted in excommunication (Exod 12:15,18-20; Num 9:13).
- d. The ritual theological function of the Passover and the Feast of Unleavened Bread
 - (1) The Passover
 - (a) The annual **assembly** (‘edah) of the liturgical congregation (qahal) in God's presence as the muster of his twelve **divisions/armies** (Exod 12:6,41-42,47; 23:14-15; 34:18).
 - (b) **Commemorative re-enactment/commemoration** (zikkaron) of the Passover in Egypt (Exod 12:14).
 - Purification and deliverance of households (Exod 12:12-13,22-27).
 - Redemption of families by the redemption of its first-born son and the sacrifice of first-born animals (Exod 13:1-2,11-16; 34:19-20).
 - Instruction through ritual of Israel's deliverance (Exod 12:25-27; 13:14-16).
 - (2) The Feast of Unleavened Bread
 - (a) Annual rite of passage that mirrors the original exodus (12:17; 13:3-5).
See the use of the verbs **go out/go free** (yatza ’) and **bring out/set free** (hotzia ’). Exodus from Egypt → Entry to Promised Land
 - Old year with harvest ► new year with harvest
 - Slavery and death ► freedom and life
 - Impurity from idolatry ► purity for the divine service
 - God's wrath and judgment ► God's grace and salvation
 - (b) Instruction by God through the ritual enactment of their redemption (Exod 13:6-10).
 - (3) The presentation of the barley sheaf.
See Lev 23:10-14; cf. Exod 23:19; 34:26.
 - (a) Redemption of the grain harvest for common use from God's land through the offering of its first fruits (Lev 23:10).
 - (b) Reception of God's **favor** (ratzon) through the new harvest (Lev 23:11).

- e. Christian Fulfilment
 - (1) Good Friday as our Passover Feast with Jesus as our Passover Lamb (1 Cor 5:7; cf. John 1:29; 19:36; 1 Pet 1:18-22; 2:1) and the Lord's Supper as our Passover Meal (Matt 26:17-30).
 - (2) Regular Sabbath on Holy Saturday as the day of Christ's rest in the tomb on the first day of Unleavened Bread (Mark 15:42- 16:1).
 - (3) Easter Sunday as the day of First Fruits from the new age (cf. 1 Cor 15:23).

7. The Feast of Weeks

- a. Biblical sources: Exod 23:16; 34:22; Lev 23:15-22; Num 28:26-31; Deut 16:9-12; cf. Deut 26:1-11.
- b. Names for the Feast
 - The Feast of Harvest (Exod 23:16).
 - The Feast of Weeks for the seven weeks that culminate in the Feast (Exod 34:22; Deut 16:10) = Pentecost (50 days).
 - Day of First Fruits (Num 28:26).
- c. The time and duration of the Feast
 - (1) It is celebrated in the 3 month of the liturgical year, 7 weeks or 50 days after the waving of the barley sheaf on the 2 day of Unleavened Bread (Lev 23:15-16; Deut 16:9).
 - (2) It lasted for one day only, fiftieth day after the beginning of the harvest
- d. Observance of the Feast
 - (1) Public observance
 - (a) Presentation of additional burnt offerings of 1 or 2 male bulls, 1 or 2 rams, and 7 male lambs, as well as a male goat as a sin offering together with the daily sacrifice (Lev 23:18,19; Num 28:27-30).
 - (b) Presentation of two lambs as peace offerings for the priests (Lev 23:20).
 - (2) Personal observance
 - (a) Extraordinary sabbath (Lev 23:21; Num 28:26).
 - (b) Presentation of two loaves of leavened bread from the first fruits that were dedicated by waving and eaten by the priests (Lev 23:17-18,20; Num 28:28; cf. Deut 26:1-4).

- (c) Jubilant consumption of grain offerings that were shared with disadvantaged neighbours (Deut 16:10-11).
- e. Ritual theological function of the Feast of Pentecost
 - (1) Conclusion of the grain harvest and its redemption by the offering of **first fruits** (*bikkurim*) to God (Exod 23:16a; 34:22a; Lev 23:15-17,20; Num 28:26; Deut 16:1-11).
 - (2) Rejoicing in God's blessing by the provision of grain in his land (Deut 16:10-11; cf. 26:11).
 - (3) Blessing of the family (Ezek 44:30; cf. Deut. 26:15; Prov 3:9-10).
 - (4) Remembrance of slavery in Egypt and of God's ownership of the land (Deut 16:12; cf. 26:1-11; Lev 23:22).
 - (5) Commemoration of God's appearance at Sinai and the gift of the covenant (Exod 19:1; cf. 2 Chr 15:1-15).
- f. New Testament
 - See Acts 2.
 - (1) Pentecost as the completion of the Easter season with its 50 days of rejoicing: the first fruits of Christ's harvest of people for God.
 - (2) Gift of Holy Spirit as mark of the new covenant and gift of heavenly blessing.

8. The Feast of Tabernacles

- a. Biblical sources: Exod 23:16; 34:22; Lev 23:33-43; Num 29:12-28; Deut 16:13-17; 31:11-13; Neh 8:13-18; Zech 14:16-19.
- b. Names for the Festival
 - The Feast (1 Kgs 8:2,65; Ezek 45:25).
 - The Feast of the Lord (Lev 23:39; Jud 21:19; Num 29:12).
 - The Feast to the Lord (Num 29:12, Deut 16:15).
 - The Feast of the Ingathering (Exod 23:16; 34:22).
 - The Feast of Tabernacles/Booths (Lev 23:34; Deut 16:13,16; 31:10; 2 Chr 8:13; Ezra 3:4; Zech 14:16,18,19).
- c. Time and duration of the Feast
 - (1) End of the grape vintage and the beginning of the agricultural year in autumn according to the secular Babylonian calendar (Exod 23:16; Deut 16:13).
 - (2) Turning point of the sacred year in the autumn equinox (Exod 34:22; cf. Judg 21:19; 1 Sam 1:3).

- (3) Culmination of liturgical cycle beginning with New Year Festival on the first of the seventh month, when trumpets were sounded to summon Israel into the Lord's presence (Lev 23:24; Num 29:1-6), followed by the Day of Atonement, which was a day of fasting for the purification of the temple, priesthood and people in preparation for the festival (Lev 16; Num 29:7-11).
 - (4) The 15-21 of the seventh month Tishri with a final closing day on the 22 and extraordinary Sabbaths on the 15 and 21.
- d. Observance of the Feast
- (1) Prescribed public observance
 - (a) Normal daily sacrificial ritual with additional burnt offerings of bulls from 13 on the first day to 7 on the seventh day, 2 rams, and 14 male lambs.
 - (b) Reading of the law every seven years (Deut 31:9-13; cf Neh 8:18).
 - (2) Prescribed lay observance
 - (a) **Pilgrimage** to the temple to **appear** before the heavenly King and pay homage to him (Exod 23:17; 34:23-24; Deut 16:14,16; cf. 1 Sam 1:3,19,27; Zech 14:16).
 - (b) Assembly at the temple on first and eighth day with **abstinence from work** on these days (Lev 23:35-36,39; Num 29:12,35).
 - (c) Presentation of offerings and eating of festive meals by **rejoicing** with invited guests during the seven days (Lev 23:36; Deut 16:14-15).
 - (d) Daily procession in pilgrimage with rejoicing around the altar with a **lulab**: a srig of citron with fruit (*ethrog*) with branches of palms, willow and myrtle tied to it (Lev 23:40; cf. Ps 118:27).
 - (e) **Residence in booths** made from fresh tree branches for the duration of the festival (Lev 23:42-43; cf. Neh 8:13-18).
- e. Ritual theological function of the Feast
- (1) Harvest thanksgiving for God's blessings in the land (Lev 23:3; Exod 23:16b; 34:22; Deut 16:13,15).
 - (2) Rejoicing in God's presence by feasting on the fruits of God's blessing which he had given to provide joy for his people (Deut 16:14-15; cf. Lev 23:40).

- (3) Commemoration of God's guidance and care for Israel in the wilderness before their entry into the land and its gift to them (Lev 23:43; cf. Hos 12:90).
 - (4) Acknowledgement of God's kingship (Zech 14:16).
- f. The celebration of Tabernacles in the time of Christ
See John 7:1-52 and 8:12- 10:21.
- (1) In the evening before the festival each family took residence in its booth by reciting a prayer of thanksgiving (*berakah*) and taking a meal there.
 - (2) In the morning of the first day one group of priests went in procession to fetch willow branches from the Kidron to make a canopy over the altar, while another group went in procession to draw water from the Shiloh Spring and bring it in a golden jug into the sanctuary, where they were greeted by the people with music and jubilation (cf. John 7:37-79).
 - (3) As the pilgrims went on their daily procession around the altar they carried a **ethrog** of citron in their left hand and a **lulab** of a palm leaf, with myrtle and willow branches on either side, in his right hand which they used for the seven days of the feast.
 - (4) After the water was poured out with the wine upon the altar, the Levites sung Psalms 113-118 as the people, led by the priests, moved around the altar dancing and waving their branches.
 - (5) The climax of the first day came in the evening. Illuminated by large candles and accompanied by music, the people danced all night long in the Court of the Women with torches in their hands until daybreak (cf. John 8:12).
 - (6) On days 2-6 there were similar processions around the altar before the morning sacrifice as well as dancing at night, but the main activity was the presentation and consumption of offerings in the festive meals.
 - (7) Each day at the end of the service the priests went once in procession around the altar, but on the seventh day they went around the altar seven times, beating their lulabs to pieces to symbolise the coming of winter.
 - (8) The eighth day was a day of transition from the feast to ordinary time. From this day of rest prayers for rain were offered daily until the following Feast of Passover.
 - (9) This was the only Feast which had exact Christian equivalent, even though it did influence the Feast of Epiphany. In the book of Revelation it is regarded as a type of the last Judgment and the jubilant eschatological feast in heaven (Rev 7:9-17).

THE DIVINE SERVICE IN THE PENTATEUCH

G. Holy People

1. The Priests

- a. The arrangement of the clergy.
 - (1) All clergy were classified as descendants of Levi and were therefore Levites.
 - (2) The clergy was divided into two classes:
 - (a) The priests who were descendants of Aaron.
 - (b) The Levites who were descendants of the three sons of Levi: Gershom, Merari and Kohath.
 - (3) As assistants to the priests the Levites were divided into four groups according to their responsibilities (1 Chr 23:45).
 - (a) The workers
 - (b) The judges and administrators
 - (c) The gatekeepers
 - (d) The musicians.
- b. The nature of the priesthood.
See Lev 21:16,21-23; cf. Ezek 44:15-16
 - (1) Access to God's presence in the Holy Place and at the altar for burnt offering for mediation between God and Israel.
 - (2) Service of God as his assistants (cf. the courtiers of a king in his palace).
- c. Area of responsibility
See Num 3:38; 18:1,5,7
 - (1) Management of the sanctuary: altar of burnt offering, holy place and the holy of holies.
 - (2) Management of the most holy things: altar of burnt offering, table for showbread, lampstand, incense altar, ark with mercy seat and cherubim.

- d. Task: performance of daily sacrificial ritual.
See Deut 33:8-10; cf. 1 Sam 2:28; 1 Chr 23:13.
 - (1) Disposal of blood from all animals in the rite of atonement
 - (2) Burning incense with care for the showbread and the lampstand.
 - (3) Presentation of burnt offering and laying out of sacrificial portions from all offerings to God on the altar.
 - (4) Wearing of ephod by priest on duty with sacred lots for judgment and the names of the twelve tribes (cf. Exod 28:29-30,36-38).
 - (5) Pronouncement of blessing (Num 6:22-27; cf. Lev 9:22-23; Deut 10:8; 21:5; 1 Chr 23:13; 2 Chr 30:27).
- e. Role of the priest as mediator in the daily ritual.
 - (1) The priest on duty **stood in for the people** before God (Exod 28:5-38).
 - (a) He represented the people before God by **bearing** the names of the twelve tribes on his breastplate, so that God would **remember** them (Exod 28:9-12,21,29).
 - (b) He made atonement for the people before God by **bearing their iniquity** with the golden frontlet so that God would forgive any acts of desecration and **accept** them (Exod 28:36-38; cf. Lev 10:19; Num 18:1).
 - (c) He brought the needs of the people to God by **bearing their decision/cause/judgment** (*mishpat*) before God the judge with the sacred lots so that he judge them favorably and vindicate them (Exod 28:29-30).
 - (2) The priest on duty **stood in for God** with the people.
 - (a) He offered up the burnt offering by which God met with his people and sanctified them (Exod 29:42-44)
 - (b) He brought the Lord's blessing to them (Num 6:22-27)
 - (c) He taught God's holiness to the people by involving people in the sacrificial ritual (Lev 10:10-11).

2. The Levites

- a. The status of the Levites
 - (1) The Levites constituted the minor clergy at the temple in Jerusalem.
 - (a) They belonged to the tribe of Levi.

- (b) They were divided into three large clans (families) according to the three sons of Levi: Gershon, Kohath and Merari (Num 3:14-37; 1 Chr 6:1-30; 2.3:7-22).
 - (c) Like all the tribe of Levi they had no tribal territory but lived in the Levitical cities (Num 35:1-8; Joshua 21:1-42; 1 Chr 6:54-81).
 - (d) They had no secure livelihood but depended on the tithes of the people in grain, wine and oil for their main source of income (Num 18:21-24; cf. Deut 12:12; 14:28-29; 16:11,14; 26:11-13).
- (2) As minor clergy they were subordinate to the priests in the clerical hierarchy.
- (a) The Levites were **totally given** (*nětunim*) to the Lord (Num 8:16), who, in turn, had **given** them as **given people** to the priests (Num 8:19; cf 1 Chr. 6:48) so that they were also **totally given** to them (Num 3:9; cf. Num 18:6).
 - (b) They assisted the priests in the performance of the sacrificial ritual (Num 3:6; 8:22; 18:2-3; 1 Chr 23:28; 2 Chr 7:14).
 - (c) Their relation to the priests is defined most clearly in the story of Korah's rebellion in Num 16-18.
 - (d) They were excluded from contact with the most holy things (Num 18:2-7; cf. 4:17-20).
 - (e) Since they did not come into contact with the most holy things, they were not holy like the priests but were merely purified, when they were installed for service (Num 8:8-12, 20-21).
 - (f) They did guard duty for the priests to prevent lay people from encroaching on the holy, priestly domain (Num 3:7; 18:13; cf. 1 Chr 23:32).
- (3) As minor clergy they represented the people at the sanctuary.
- (a) They acted as substitutes for the **first born Israelites** who, by right, belonged to God ever since the last plague in Egypt and should therefore have served him as priests (Num 3:40-51; 8:14-19).
 - (b) As human **offerings** for the heads of each family they ransomed them and allowed them to live profane lives (Num 3:45; 8:10-11, 19).
 - (c) They substituted for the Israelites in three ways (Num 8:19; cf. 3:8-9).

- They did the **hard work** for the maintenance of the sanctuary and its operation as a place of worship.
- They did **guard duty** for them and shielded them from the Lord's wrath by bearing the guilt for them in cases of desecration (cf. Num 18:22-23).
- By their work at the tabernacle they **served** (*shereth*) the people (Num 8:26; 16:9; cf. 1 Chr 6:32; 16:4, 37; 26:12; 2 Chr 8:14; 23:6; 29:11).

b. The role of the Levites at the tabernacle according to Numbers

(1) Biblical sources: Num. 1:47-53; 3:1-4:49; 8:5-26; 16:1 - 18:32.

(2) Secondary literature

- Jacob Milgrom. *Studies in Levitical Terminology, 1. The Encroacher and the Levite. The Term 'Aboda*. Berkeley: University of California Press, 1970.
- Gordon J. Wenham. *Numbers*. Leicester: Intervarsity Press, 1981, 47-48, 60, 68-76, 95-97, 133-145.

(3) The two main tasks of the Levites

(a) They did guard duty at the tabernacle as its policemen.

- Hebrew term: *shamar mishmereth* (Num 1:53; 18:3,4).
- Numbers 3:7-8 should be translated: "They shall do **guard duty** for him (the high priest) and the whole congregation before the Tent of Meeting as they do the hard work of the tabernacle. They shall guard all the furniture of the Tent of Meeting and do **guard duty** for the Israelites as they do the hard work of the tabernacle."
- They guarded the tabernacle by forming a protective cordon around it, when it was in camp, and guarded its furniture, when they transported it from place to place so that the people of Israel would not experience God's wrath at the desecration of his holiness (Num 1:53; 3:5-10).
- Each Levitical clan had its own area of responsibility; the clan of Gershon guarded the tabernacle (Num 3:21-26), the clan of Kohath the most holy furniture (3:27-32), and the clan of Merari the courtyard (3:33-37).
- They prevented any unauthorised person from encroaching on the most holy things and bringing down the Lord's wrath on his people for desecration by their trespass (Num 1:53; 18:3-7, 22-23).

(b) They did **the hard work** for the movement and care of the tabernacle.

- Hebrew term: *'adab 'abodah* (Num 3:7,8; 4:23,30; 7:5; 8:11,19,22; 16:9; 18:6,21,31).
- They cared for the tabernacle, dismantled, carried, and assembled it (Num 1:50-51; cf. 4:4-4a).

- (c) Each of the three Levitical clans was responsible for the work for different parts of the sanctuary.
 - The Kohathites were responsible for the most holy things (Num 4:4-15).
 - The Gershonites were responsible for the various parts of the tabernacle building (Num 4:21-28; cf. Deut 10:8).
 - The Merarites were responsible for the fence around the sacred precincts (Num 4:29-37).

3. Priests and Levites in prophecy and the New Testament

- a. While the prophets frequently criticised the priests for failing to teach the people God's torah by failing to distinguish between what was holy and what was not (Jer 8:8-12; Ezek 22:26; Hos 4:1-19; Zeph 3:4; Mal 1:6- 2:9), Malachi also prophesied that on his day of judgment God would purify his priests so that they would once again bring right offerings to him (Mal 3:1-4).
- b. Through Isaiah God promised to make all the pardoned citizens of Zion **priests** (Isa 61:1-3,6), vested with his righteousness (Isa 61:10; cf. Ps.132:16), and to take some of the Gentile survivors from his judgment as Levitical priests (Isa 66:18-21).
- c. God's cleansing and restoration of Joshua to the priesthood after the exile was an omen for his removal of guilt from Israel in a single day by his priestly Messiah (Zech 3:1-10) who would rebuild his temple and combine the offices of priest and king (Zech 6:9-14).
- d. As the Messiah with priestly status Jesus treated his disciples as priests who received dispensation from work on the Sabbath in order to perform divine service at the temple (Matt 12:1-8).
- e. While John depicts Jesus at the Last Supper as a consecrated priest who intercedes for his disciples and consecrates them for priestly service (John 17:17-19), Luke portrays the ascending Lord as a priest who blesses his people and so gives them cause for rejoicing (Luke 24:50-52).
- f. The writer to the Hebrews describes Jesus as a perfect, gracious High Priest by divine right rather than human descent (Heb 4:15-5:10; 6:19 - 10:25), who has entered the heavenly sanctuary to make expiation for the sins of the people (Heb.2:17-18) and to intercede for their salvation (Heb 7:25).
- g. Hebrews also maintains that through Jesus as our High Priest we can act as priests with the **right of access** to God (Heb 3:6; 4:16; 10:19,35). We may **approach** him freely in the heavenly sanctuary (Heb 4:16; 7:19,25; 10:19-22; cf. 12:22) and offer sacrifices of praise and freewill offerings for the needs of others (Heb 13:15-16).
- h. Since all Christians are holy by the sprinkling of Christ's blood upon their hearts (Heb 9:13-14; 10:22; 12:24; 1 Pet 1:2), they belong to God's royal

priesthood who offer spiritual sacrifices to him in the divine service and proclaim his grace to others (1 Pet 2:5,9; Rev 1:5-6; cf. 5:10; 7:15). In this priesthood the martyrs have a special place in the heavenly liturgy (Rev 20:4-6).

- i. On the basis of Isaiah 66:18-21 Paul regarded himself as a **liturgist of Jesus Christ** who **served as a priest** by proclaiming the Gospel to the gentiles, so that they might be sanctified by the Holy Spirit and be an 'acceptable offering in the priestly service of God (Rom 15:15-16; cf. 12:1-2).
- j. Since all Christians had a priestly status in Christ there is no mention of Christians as levites in the New Testament. Their function was taken over by the deacons who according to Acts 6:1-6 took care of the congregation as the new temple of God and ministered to its physical needs.
- k. While John the Baptist came from a priestly family (Luke 1:5-23), Barnabas and his cousin, the evangelist Mark John, were Levites (Acts 4:36; Col 4:10).
- l. Even though the chief priests led the opposition against Jesus, many priests did become Christians after Pentecost (Acts 6:7).
- m. Just as the risen Lord is robed as a priest in John's vision (Rev 1:13; cf. Exod 28:4,39; 29:5,9), so the faithful are vested as priests for service in the heavenly sanctuary (Rev 3:4-5,18; 4:4; 6:11; 7:9; 13:14; cf. 22:14).

4. The holy congregation

- a. The status of Israel as God's people
 - (1) Because the Lord met with his people first in the tabernacle and then in the temple, he sanctified the sanctuary and the priests by his glorious presence (Exod 29:43-44).
 - (2) Not only the priests, but **the whole congregation** was holy by virtue of his **presence** with them and their **contact** with him in their worship (Exod 19:6; 22:31; Deut 7:6; 14:2,21; 26:19; 28:9; Lev 11:44-45; 19:2; 20:26; cf. Num 16:3).
 - (3) The uniqueness of Israel as a nation, which was established by God's presence with them (Exod 33:15-16), lay in its holiness (Deut 26:18,19).
 - (4) As a holy people they belonged to the Lord's royal priesthood which mediated between him and the nations of the world by their service of him (Exod 19:6). Their mission was to teach the nations how to worship the Lord (Isa 2:1-4).
 - (5) God therefore not only demanded that they be holy to him but declared that they were holy to him (Deut 26:19; cf. Lev 11:45; 19:2,26). Their holiness was therefore basically a gift to them.

- b. How did Israel become and remain holy?
- (1) The Israelites did not sanctify themselves but rather were sanctified by the Lord, for he himself **sanctified** them (Exod 31:13; Lev 20:7; 21:8; 22:32).
 - (2) The Lord sanctified the Israelites by bringing them from Egypt and meeting with them in the divine service at Mt Sinai (Lev 11:45; 22:32b-33; Num 15:40-41).
 - (a) He chose them to be his holy people, because he loved them and had promised their ancestors that he would make them his people (Deut 7:6; 14:2).
 - (b) By sparing the first-born Israelites in Egypt, he consecrated them and their families as people holy to himself (Num 3:13; 8:17). First-born sons therefore had to be offered to the Lord (Exod 13:2; 22:29-30) before they could be exempted from the performance of liturgical duties by being redeemed (Exod 13:11-15) and having the Levites act as substitutes for them at the sanctuary (Num 3:12; 8:16-19).
 - (c) The Lord sanctified them by separating them from their unclean, pagan environment in Egypt (Lev 20:26) and by bringing them into his presence at sanctuary (Exod 15:17).
 - a. He brought them there to himself, so that he could consecrate them as his holy people (Exod 19:4-6) by appointing Moses to sanctify them (Exod 19:10,14) and to sprinkle them with blood at the promulgation of the covenant, just as priests were sprinkled with blood at their ordination (Exod 24:4-8).
 - b. By their participation in the divine service and their contact with the most holy things the Israelites shared in God's holiness (Lev 21:23; 22:16,31-33).
 - (3) While the Israelites did not sanctify themselves, they retained and maintained their God-given holiness by obeying his ritual commandments (Deut 28:9; cf. 7:6-11; 26:18-19). So, by performing the rituals through which he himself sanctified them, they sanctified themselves (see the use of *hithqadesh* in Lev 11:44; 20:7).
 - (a) They shared in his holiness by obeying his positive commandments by which he instituted and regulated their worship as his means for their sanctification (Lev 20:8):
 - By consecrating and redeeming their first-born sons (Exod 13:2; 22:29^b-31^a).
 - By offering their first fruits and firstlings to the Lord as peace offerings in sacrificial worship at the festivals (Exod 22:29-31; cf. Deut 14:21-27).

- By eating the meat from their sacrificed animals (Exod 22:30-31; Lev 11:1-45; 20:25-26; Deut 14:2-21).
 - By keeping the sabbath as an effectual sign of their sanctification (Exod 31:13-14; cf. Lev 19:2, 3).
 - By wearing blue tassels on their cloaks as a reminder of their holiness and their duty to obey God's commandments (Num 15:37-41).
- (b) They preserved their holiness by observing God's negative commandments which prevented the desecration of their holiness through:
- Dedication of their children to Molech (Lev 20:1-5,7-8).
 - Involvement in pagan worship (Deut 7:4-6) and especially spiritism (Lev 20:1-7).
 - Consumption of unclean meat (Exod 22:31; Lev 11:1-45; 20:25-26; Deut 14:2-21).
 - Work on the Sabbath (Num 15:32-41).
 - Self-mutilation in mourning for relatives (Deut 14:1-2).
 - Cursing their parents (Lev 20:7-9).
- (4) Apart from his holiness as a member of the congregation of Israel, the ordinary Israelite could attain to the priestly degree of holiness by becoming a Nazirite and observing the priestly taboos on alcohol, cutting of hair, and contact with corpses (Num 6:1-8; cf Acts 21:22-26).
- c. The connection between worship and life for God's holy people
- (1) The laws for Israel's participation in the Lord's holiness not only govern their involvement in the sacrificial worship at the temple; it covered their whole existence as the holy people of God.
- (2) This connection is evident in Leviticus 19-20, the part of the Holiness Code which treats the holiness of the Israelites.
- (a) It is introduced and concluded by what is a promise, a statement of fact, and a demand: 'You are/will/shall be holy (to me); for I the Lord (your God) am holy' (Lev 19:2; 20:26).
- (b) It contains an odd mix of ritual and moral legislation which includes the commandment to love one's neighbour as oneself (Lev 19:18; cf. 19:34).
- (c) Both the ritual and moral legislation draw the consequences from Israel's participation in God's holiness.
- (d) The ritual legislation prescribes how the Israelites are to respect God's holiness positively by performing certain prescribed rituals (Lev 19:3b,5-8, 19-25,30) and negatively by the avoidance of forbidden pagan rituals (Lev 19:4,26-29,31; 20:1-6,25,27).

- (e) The moral and social legislation prescribes how the Israelites were to treat each other, their land, and their bodies, since they were holy
 - Parents (19:3; 20:9)
 - Old people (19:32)
 - Neighbours, ie. fellow Israelites (19:11-18)
 - The poor and the aliens (19:9-10, 33-36)
 - Members of the opposite sex (20:10-21)
 - The land (19:23-25)
 - Their own bodies (19:27-28)
 - (f) Since all their neighbours were holy, they were to love them and treat them well as members of a holy community, a priestly fraternity. Their neighbours, however, are not just their blood relatives (19:17-18), but are all residents with God in the land, including the resident aliens (19:33–34).
 - (g) Their liturgical status as holy people who shared in God's holiness, determined their treatment of other people, the land, and their own bodies as holy.
- (3) Without abolishing the distinction between the sacred and the common, the Israelites were to live as in God's presence and let their involvement in the divine service affect their whole co-existence with him and each other in the land. He called on his people to be ritually clean and holy, not only at the temple, but also in their whole life on his land so that he could **walk about** among them (Lev 26:11-12) and **be their God** (Exod 29:45; Lev 22:32b-33; Num 15:40-41; cf. Lev 25:38; 26:45) by blessing them as he had promised (Lev 26:1-13).
- (4) God's ultimate goal in his institution of the divine service for Israel was the sanctification of his whole creation (Gen 2:1-3; cf. Zech. 14:20-21) and the transfiguration of human life by the revelation of his **glory** to all people on earth (Num 14:20; Isa 4:2-6; 6:3; 40:5; 60:1-2; 66:18-19; cf. Ps 57:5,11; 85:9).

5. God's holy people in prophecy and the New Testament

- a. Only rarely are the people of Israel designated as **saints** (*qadosh*): Num 15:40; Ps 16:3; 34:10; cf. Deut 33:3.
- b. The angels who are members of God's heavenly council and so involved in heavenly worship are more commonly called **holy ones/saints** (Job 5:1; 15:15; Ps 89:5,7; Dan 8:13; Zech 14:5; cf. Deut 33:3; Prov 9:10; 30:3).
- c. According to Daniel, **the saints of the Most High God** who have an angelic status and destiny, will finally be vindicated by God and receive the eschatological kingdom of God from the Son of Man after a period of persecution (Dan 7:18,21-22,25,27; 8:24).

- d. Isaiah prophesies that in the new age all the citizens of Zion would not only be holy from God's presence in the holy city (Isa 4:2-6) but that the redeemed gentiles would also be included in God's holy people (Isa 62:10-12) with priestly privileges and responsibilities (Isa 66:21).
- e. In the New Testament all believers are called **saints** (*hagioi*) since they belong to the eschatological people of God and are involved in worship in the new heavenly temple created by Jesus (Matt 27:52; Acts 9:13,32,41; 26:10; Rom 1:7; 8:27; 12:13; 15:25,26,31; 16:1,15; 1 Cor 1:2; 6:1,2,14; 16:1,15; 2 Cor 1:1; 8:4; 9:1,12; 13:13; Eph 1:1,15; 2:19; 3:8,18; 4:12; 5:3; 6:18; Phil 1:1; 4:21,22; Col 1:2,4,12,26; 3:12; 1 Thess 3:13; 2 Thess 1:10; Philem 5,7; 1 Tim 5:10; Heb 13:14; Jude 3; Rev. 5:8; 8:3,4; 11:18; 13:7,10; 14:12; 16:6; 17:6; 18:20,24; 19:8; 20:9).
 - (1) God's will and purpose for his people is their sanctification (1 Thess 4:3; cf. Rom 6:22).
 - (2) He calls them to share his own holiness (1 Thess 4:7; 2 Thess 5:23-24; Heb 12:10,14). They are therefore **called/chosen saints** (Rom 1:7; 1 Cor 1:2).
 - (3) Since Christ is the source of their holiness (1 Cor 1:30), they are sanctified by faith in him (Acts 26:18; cf. Cor 1:2; 2 Thess 2:13) and are holy in him (Eph 1:1; Phil 1:1; 4:21; Col 1:2; cf. 1 Cor 1:2). Since all believers in Christ are holy in him, there are no degrees of holiness in the Church.
 - (4) All believers who call on the name of the Lord Jesus (1 Cor 1:2; 6:11), are sanctified by the Holy Spirit (Rom 15:16; 1 Cor 6:11; 1 Thess 4:7-8; 2 Thess 2:13; 1 Pet 1:2). Christ consecrates them by his word (Jn 17:17-19; cf. Eph 5:26) and by his sacrificed body and blood (Heb 10:10,29; 13:12) for holy service with him in the heavenly sanctuary (2 Tim 2:21; Heb 2:11; cf 10:19-22; 12:28).
 - (5) They join the holy angels in the new eternal temple of the living God (Eph 2:19-22) where they serve as a holy, priestly people by offering themselves for sanctification and their prayers to God through Jesus (Rom 6:19; 12:1; 15:16; 1 Pet 2:5; Rev 1:6; 5:8-10; 7:15; 8:4) and by praising God and his deeds and giving of themselves to others (Heb 13:15-16; 1 Pet 2:9-10).
 - (6) As holy people they are called to separate themselves from everything unclean and to be cleansed from all defilement (2 Cor 6:14-7:2; cf. Rom 6:19).
 - (7) They are to recognise the holiness of their fellow saints by loving them as such (Eph 1:15; Col 1:4; 3:12; Philem. 5) and by living as is appropriate for those who are saints (Eph 5:3; 1 Pet. 1:15-16). The behaviour of Christians to others and their treatment of each other is therefore governed by their holiness (Col 3:12 - 4:6).

- (8) As holy people with a heavenly calling (Heb 3:1), they have access to the Father's presence even here on earth (Heb 10:19-22):
 - (a) They are citizens of heavenly Jerusalem (Heb 12:22-24) where they offer God acceptable worship (Heb 12:28).
 - (b) By invoking the name of God in prayer as guided by God's word, they consecrate the earthly things which God has created for use in his service (1 Tim 4:1-5).