

Chapter 1 : Leviticus 19 NRSVCE - Ritual and Moral Holiness - The LORD - Bible Gateway

Leviticus 19 New Revised Standard Version Catholic Edition (NRSVCE) Ritual and Moral Holiness. 19 The Lord spoke to Moses, saying: 2 Speak to all the congregation of the people of Israel and say to them: You shall be holy, for I the Lord your God am holy.

Laws on sacrifice 1: Instructions for the laity on bringing offerings 1: The types of offering: Instructions for the priests 6: Institution of the priesthood 8: Ordination of Aaron and his sons ch. Aaron makes the first sacrifices ch. Judgement on Nadab and Abihu ch. Uncleanliness and its treatment Uncleanliness caused by childbirth ch. Cleansing of diseases ch. Prescriptions for practical holiness the Holiness Code , chs. Sacrifice and food ch. Rules for priests ch. Rules for eating sacrifices ch. Rules for the tabernacle ch. Sabbatical and Jubilee years ch. Exhortation to obey the law: Redemption of votive gifts ch. Chapters 6â€”7 go over much the same ground, but from the point of view of the priest, who, as the one actually carrying out the sacrifice and dividing the "portions", needs to know how this is to be done. Sacrifices are to be divided between God, the priest, and the offerers, although in some cases the entire sacrifice is a single portion consigned to Godâ€™i. The purpose is to underline the character of altar priesthood i. Eating certain animals produces uncleanliness, as does giving birth; certain skin diseases but not all are unclean, as are certain conditions affecting walls and clothing mildew and similar conditions ; and genital discharges, including female menses and male gonorrhea, are unclean. The reasoning behind the food rules are obscure; for the rest the guiding principle seems to be that all these conditions involve a loss of "life force", usually but not always blood. This is the only day on which the High Priest is to enter the holiest part of the sanctuary, the holy of holies. He is to sacrifice a bull for the sins of the priests, and a goat for the sins of the laypeople. A second goat is to be sent into the desert to "Azazel ", bearing the sins of the whole people. Azazel may be a wilderness-demon, but its identity is mysterious. It begins with a prohibition on all slaughter of animals outside the Temple, even for food, and then prohibits a long list of sexual contacts and also child sacrifice. The "holiness" injunctions which give the code its name begin with the next section: Priests are instructed on mourning rituals and acceptable bodily defects. Blasphemy is to be punished with death, and rules for the eating of sacrifices are set out; the calendar is explained, and rules for sabbatical and Jubilee years set out; and rules are made for oil lamps and bread in the sanctuary; and rules are made for slavery. Jacob Milgrom was especially influential in spreading this view. He maintained that the priestly regulations in Leviticus expressed a rational system of theological thought. Marx, Balentine , though some have questioned how systematic they really are. Aaron has two sons left. Commentators have read various messages in the incident: In any case, the sanctuary has been polluted by the bodies of the two dead priests, leading into the next theme, holiness. All of the priestly ritual is focused on Yahweh and the construction and maintenance of a holy space, but sin generates impurity, as do everyday events such as childbirth and menstruation ; impurity pollutes the holy dwelling place. Failure to ritually purify the sacred space could result in God leaving, which would be disastrous. You shall do my ordinances and keep my statutes I am the Lord, your God" ch. Evidence of its influence was found among the Dead Sea Scrolls , which included fragments of seventeen manuscripts of Leviticus dating from the third to the first centuries BC. Because of the destruction of the temple in Jerusalem in 70 AD, Jewish worship has focused on prayer and the study of Torah. Nevertheless, Leviticus constitutes a major source of Jewish law and is traditionally the first book taught to children in the Rabbinic system of education. There are two main Midrashim on Leviticusâ€™the halakhic one Sifra and a more aggadic one Vayikra Rabbah. The New Testament , particularly the Epistle to the Hebrews , uses ideas and images from Leviticus to describe Christ as the high priest who offers his own blood as a sin offering. Christian teachings have differed, however, as to where to draw the line between ritual and moral regulations.

Chapter 2 : Holiness code - Wikipedia

The seemingly disparate laws of Leviticus that deal with the ritual, ethical, commercial, and penal aspects of life all rest on this core notion of holiness. Alexander Hill, then, is following Leviticus's central principle when he grounds his discussion of Christian business ethics on God's holiness, justice, and love.

Payne The book of Leviticus was written for the people of Israel. It was a law book for them. It was also known as the Holiness Code. Leviticus was not only the book that recorded the law for the people of Israel. There were also Deuteronomy and Exodus that contained part of the law that the Children of Israel were to follow. In Leviticus there are two passages that people like to use against Homosexuality. The first is found in Leviticus They must be put to death; their blood will be on their own heads. Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Was it by following the law? Was it by good deeds? By receiving the Holy Spirit and having faith, where they going to be perfect by going back to ancient traditions, laws, and rituals? Jesus Christ came therefore we are no longer under or forced to follow the Law of Moses. The book of James teaches us more. James says that if you keep all of the law and if you break one, you break all of it. All books mentioned above. When James and numerous passages say that if we break one, we break all of them. The gospel comes along and declares no one ever loved by the law; no one ever could, except Jesus. That is why we need a savior. The law showed us that we needed a savior and we got him! Different religious groups have created and followed religious systems of laws to follow. They make us think that we are good persons on our own. The Apostle Paul wrote: We have to look at the New Testament to understand the law. For the law is dead, but through the spirit we have Eternal Life! A Religious Consideration Leviticus was called "The Holiness Code," because it listed out punishments spells out requirements for Israel to remain "Holy. It required Israel not to take part in religious practices of the Canaanites. They had to remain separate from the Gentiles, to be like their God and not like other people. You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. You must obey my laws and be careful to follow my decrees. Keep my decrees and laws, for the man who obeys them will live by them. I am the LORD. Religious practices included fertility rites involving sexual rituals that were thought to bring blessing on the cycle of the seasons, the production of crops, the birth of livestock. Even whole families and group of families all have sex with one another. Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. As we continue to see what the Israelites continued to follow after the surrounding cities. We come to Judges 2: And they buried him in the land of his inheritance, at Timnath Heres in the hill country of Ephraim, north of Mount Gaash. After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the LORD nor what he had done for Israel. They followed and worshipped various gods of the peoples around them. He sold them to their enemies all around, whom they were no longer able to resist. Whenever Israel went out to fight, the hand of the LORD was against them to defeat them, just as he had sworn to them. They were in great distress. Then the LORD raised up judges, who saved them out of the hands of these raiders. Yet they would not listen to their judges but prostituted themselves to other gods and worshipped them. Whenever the LORD raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived; for the LORD had compassion on them as they groaned under those who oppressed and afflicted them. But when the judge died, the people returned to ways even more corrupt than those of their fathers, following other gods and serving and worshipping them. They refused to give up their evil practices and stubborn ways. Therefore the LORD was very angry with Israel and said, "Because this nation has violated the covenant that I laid down for their forefathers and has not listened to me, I will no longer drive out before them any of the nations Joshua left when he died. I will use them to test Israel and see whether they will keep the way of the LORD and walk in it

as their forefathers did. Here First Kings By the sins they committed they stirred up his jealous anger more than their fathers had done. They also set up for themselves high places, sacred stones and Asherah poles on every high hill and under every spreading tree. There were even male shrine prostitutes in the land; the people engaged in all the detestable practices of the nations the LORD had driven out before the Israelites. He walked in the ways of the kings of Israel and even sacrificed his son in the fire, following the detestable ways of the nations the LORD had driven out before the Israelites. He offered sacrifices and burned incense at the high places, on the hilltops and under every spreading tree. This same section of "The Holiness Code" includes the prohibition of male homogenital acts, because of religious consideration, not because of sexual ones. But the concern is to keep Israel from taking part in Gentile practices. Homosexual sex is forbidden because it is associated with Pagan activities, Idolatry, and which identifies with the Gentiles. Arguments in Leviticus are religious, "not" ethical or moral. No thought is given to whether the sex in itself is right or wrong. All concern is for keeping Jewish identity strong! Some things for us today we would consider unclean. Take for example the Roman Catholic Church. Lent was very important to them. They were not to eat meat on Friday. And if they did they were told that they were going to HELL! But know it would be considered okay, not unclean. What about a Satanic ritual that included sexual acts? Jews and Christians would object to such sex. They would object even if the sex involved with a husband and wife, because it is worshipping Satan. What is an Abomination? But we have to ask ourselves this question, "What does it mean to the ancient Hebrew mind? Do not defile yourselves by any animal or bird or anything that moves along the ground--those which I have set apart as unclean for you. To recapture the meaning of "clean" and "unclean" "pure" and "impure" in ancient Israel Purity rules were principles of sanitation, which certain things were forbidden because they were health hazards. Since it has all turned white, he is clean. But if a person's skin has turned all white he is pronounced clean. Some examples of unclean for us today or "Gross":

Chapter 3 : Sexual Purity in Leviticus

*Holiness, Ethics and Ritual in Leviticus (Hebrew Bible Monographs) [Leigh M. Trevaskis] on www.nxgvision.com *FREE* shipping on qualifying offers. In this book, Trevaskis argues that holiness in Leviticus always has an ethical dimension, and is not simply a cultic category.*

Themes Summary Located at the center of the Pentateuch, Leviticus is a book of law that demonstrates a concern with many different aspects of daily life. It contains detailed laws regulating the offering of sacrifices, the duties of priests, the liturgical calendar, the sexual, dietary, and economic practices of the Israelites, and many other issues of ritual and moral holiness. Set at Mount Sinai in the time before the wilderness wanderings, Leviticus offers the children of Israel instructions on how to live as a people set apart by God, a people called to "be holy, for I the LORD your God am holy" Leviticus also issues a call to holy living for those who are in covenant with this God. While the shape this holy living takes for Christians will differ significantly from the life envisioned by Leviticus, the call to "be holy" is still one that should be heard today.

Where Do I Find It? Leviticus is the third book of the Bible. It lies in the center of the Pentateuch, between Exodus and Numbers. Scholars attribute the composition of Leviticus to two primary sources, the Priestly source P of chapters , and the Holiness source H of chapters There is debate over which of these sources is older, though it is agreed that both P and H are from priestly circles. The P source is also responsible for the material that surrounds Leviticus, that is, Exodus and Numbers , as well as other significant portions of the Pentateuch.

When Was It Written? As with all the books of the Pentateuch, Leviticus is a product of various sources and redactors. The book reached its final form sometime in exilic or postexilic times late sixth to early fifth century B. Some scholars date the earliest traditions in Leviticus to the premonarchic period twelfth to eleventh century B.

Leviticus is a book of laws regulating the offering of sacrifices, the duties of priests, the liturgical calendar, the sexual, dietary, and economic practices of the Israelites, and many other issues of ritual and moral holiness.

How Do I Read It? Leviticus can be challenging to read, as it is filled with detailed instructions--like how to conduct various kinds of sacrifices, how to recognize various symptoms of skin disease, and other matters of ritual purity that seem to have no relevance to modern Christians. Keep in mind that the priestly writers of the book believed certain things about God and the world. They believed God created the world in a very ordered way, with distinct boundaries, and that ritual mirrored and actualized those cosmic boundaries so that the holy God could dwell in the midst of people prone to sin without destroying them.

Setting the Story 1: Laws Concerning Offerings and Sacrifices 1: Ordination, Worship, and Disobedience 8: The Ordination of Aaron and His Sons 8: The ordination ritual uses special vestments, sacrifices, and anointing with oil. After the ritual, Aaron and his sons are instructed to remain at the tabernacle for seven days, which is the period of ordination. Worship on the Eighth Day 9: The glory of the Lord appears to the people, and fire comes out from the tabernacle to consume the sacrifices. Aaron and his remaining sons are forbidden to mourn, but the Israelites are allowed to do so. Instructions to Aaron Priestly Error and Resolution Aaron speaks to Moses, and the issue is resolved. Laws concerning Ritual Purity and Impurity Clean and Unclean Animals The Ritual Impurity of Childbirth The Ritual Impurity of Skin Disease The Ritual Impurity of Bodily Discharges The Day of Atonement The high priest offers there sacrifices for himself, his fellow priests, and the people, to atone for sin. The Holiness Code The Slaughtering of Animals and the Eating of Meat The eating of blood is prohibited. Laws concerning Sexual Practices A theme is sounded here that is repeated throughout the rest of the book: Laws concerning Ritual and Moral Holiness These laws govern many aspects of life: Laws concerning the Holiness of Priests Laws concerning the Offering of Animals at the Tabernacle The Liturgical Calendar The Lamp and the Bread for the Tabernacle A Blasphemer and Laws concerning Bodily Injury The Lord also instructs Moses about the punishment for murder and bodily injury: The Sabbatical Year and the Year of Jubilee The Lord also instructs Moses about the Year of Jubilee, observed every fifty years, when the land lies fallow, Israelite slaves are released, and property sold because of economic hardship is returned to its rightful owners. Blessings and Curses The curses include exile from the land of Israel, but the Lord promises not to destroy the Israelites completely for

the sake of the covenant made with their ancestors--with Abraham, Isaac, and Jacob. Vows and Consecrated Offerings Kathryn Schifferdecker, Associate Professor of Old Testament Set in the time of Moses, as the Israelites are camped at Mount Sinai, the book of Leviticus purports to be written for the people of Israel on the verge of their wilderness wanderings. It is to be a guide for them during their time in the wilderness, and when they enter the promised land "When you come into the land While many of the traditions Leviticus describes are undoubtedly ancient, scholarly consensus places the date of its final editing in the Babylonian exile or soon after late sixth to early fifth century B. If this consensus is correct, the final editors of Leviticus drew on ancient traditions in order to provide a much needed theological foundation for their community. The priestly vision in Leviticus of a structured, ordered world and the promise of an enduring covenant See, for example, chapter 8 for the many rituals associated with ordination. Much of this material, with its attention to blood, body parts, and sacrifice, may seem rather arcane to modern readers. It is difficult to ascertain what the details of the rituals signify. Nevertheless, we can discern much of the theological worldview behind these rituals: There are many laws in Leviticus dealing with matters of ritual impurity, which is not to be equated with sinfulness or moral failure. Many situations of daily life--menstrual period, sexual intercourse, skin disease, childbirth--make one ritually impure or unclean see Leviticus That is, these circumstances make one unable to approach the tabernacle until going through the necessary time and rituals to make oneself clean again. Sometimes a sacrifice is required to make a person clean see, for example, The sacrificial system of ancient Israel understands life, both animal and human, as immensely valuable. It also takes sin very seriously, as a contamination that can disrupt the good order God places in creation and that can potentially return the world to chaos. To cleanse sin from the community, and particularly from the sanctuary, life is required. Specifically, the life of an animal, and especially its blood, is required for atonement and cleansing of the people and the sanctuary. Life is so highly valued that the Israelites are strictly forbidden from eating blood, "for the life of every creature [is] its blood" Even the blood of a non-sacrificial animal is to be poured out on the ground and covered with earth instead of being eaten Blood, as the essence of life, is to be used for atonement, not casually consumed. The writer of Hebrews understands this priestly theology of sacrifice and portrays Jesus as both high priest and final sacrifice. The first seven chapters of Leviticus describe several different types of sacrifice: The first three of these offerings are voluntary; the last two are required. The burnt offering in which the whole animal is consumed by fire serves various purposes, including atonement 1: The grain offering, as its name suggests, is a gift of grain, cooked or uncooked, of which a portion is burned on the altar and the rest is given to the priests for food 2: The well-being offering--the sacrifice of an animal in which much of the meat is consumed by the priests and the one who brings the sacrifice--is offered at times of joy and thanksgiving chapter 3. Both the sin offering and the guilt offering make restitution for sins against God and neighbor chapters When the one sinned against is the neighbor, the sinner must first make financial restitution to the one wronged before bringing his or her sacrifice to the altar 6: Virtually all biblical scholars attribute the writing of Leviticus to the Priestly source P , with the writing of the Holiness Code chapters attributed specifically to the Holiness school H , a part of the P source. There is debate, however, over the dating of the P source. The older scholarly consensus, through the mid-nineteenth and twentieth centuries, was that P was late, a postexilic fifth century B. This view unfortunately sometimes denigrated P as representing a decline in Israelite religion, from the ethical and spiritual heights of the prophets to the rigid legalism of the priests. More recent biblical scholarship has argued on the grounds of linguistic evidence and evidence from other ancient Near Eastern cultures that P is preexilic, written for the most part before the Major Prophets Ezekiel, Jeremiah, Second Isaiah. This more recent scholarship has emphasized the positive contribution of the priestly writers to biblical theology. One can divide Leviticus roughly into two parts: The first part of the book is primarily concerned with sacrifices, ritual purity, and the duties of priests. The Holiness Code, while it discusses rituals and worship, also emphasizes holy living in all aspects of daily life: The rituals for the Day of Atonement are detailed in Leviticus Once a year, the high priest is to enter the holy of holies and to offer sacrifices to make atonement for himself, his fellow priests, and the people of Israel. In this way, the sanctuary and the people are cleansed from sin so that the Lord might continue to dwell in their midst. The writer of Hebrews discusses the Day of Atonement in Hebrews 9, where Jesus becomes both high priest and sacrifice.

DOWNLOAD PDF RITUAL AND HOLINESS (LEVITICUS)

There are a number of links between Leviticus and the P account of creation in Genesis 1:

Leigh M. Trevaskis's monograph, Holiness, Ethics and Ritual in Leviticus, is an outstanding contribution to the study of www.nxgvision.com main thesis is directed at the world of Old Testament scholarship, in which there is a consensus that the ritual laws of Leviticus come from a school and time period different from Leviticus

Sin offering Leviticus 4. Trespass offering Leviticus 5; 6: When the Israelites were brought out of the land of Egypt, God did not institute the sacrificial system at first. The sacrifices were set in motion later Jeremiah 7: Sacrifices served a temporary purpose and were a shadow of things to come Hebrews It is important to realize that the sacrificial system originated with God, and He never introduces or institutes any practice, procedure or law that is not beneficial and profitable. The sacrifices were temporary and pointed forward to the true sacrifice for all of mankind, Jesus Christ our Savior. There is no need for animal sacrifices at this time in human history. This is made clear in Hebrews Therefore, when He [Jesus] came into the world, He said: And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God. The priests are told to never allow the fire on the altar to burn out Leviticus 6: Most of these chapters are devoted to the sacrifices, but occasionally additional bits of information are provided. For instance, the principle of restoration as a result of deception, lying and stealing is explained verses The offending party was to restore the value of the stolen item plus add 20 percent. Chapters Consecration of the priesthood is detailed. Literal fire from God consumes the burnt offering placed on the altar Leviticus 9: Drinking of alcoholic beverages while performing rituals is also forbidden verse 9. Chapter 11 Dietary laws are listed, making a clear distinction between clean and unclean animals. These are repeated in Deuteronomy These laws were in force long before the Old Covenant was instituted at Sinai Genesis 7: When Christ returns, these laws will still exist Isaiah Chapters These chapters outline various principles of cleanliness, sanitation, handling communicable diseases and other health measures. The treatment of leprosy formed the basis of the quarantine laws still recognized today as essential. God, who is the Creator of the human body, revealed these health laws to Moses for the good of the people. How else would Moses have come to understand these medical principles of healthy living? Chapter 16 The high priest was only allowed to enter the Holy of Holies once a year, and that occurred on the Day of Atonement the 10th day of the seventh month. It was set aside as a day of fasting Leviticus Strict instructions were given not to eat the blood of any animals verses Chapter 18 Laws regarding sexual sins and relationships are outlined. Over the centuries sexual sins have been among the most dominant problems in all human cultures. Certain relationships and harmful sexual liaisons were prohibited, and these are listed in this chapter. Not adhering to these moral laws results not only in personal harm, but defilement of the whole nation. Chapters Various laws and ordinances are outlined; with the theme that God wanted Israel to be His holy people Leviticus God warns the people not to adopt pagan practices from the surrounding nations, and strongly condemns the wretched practice of child sacrifices Leviticus Chapter 22 This chapter outlines various regulations concerning the priesthood. The last portion deals with the type of animals selected for sacrifice. This was important, as the sacrifices pointed forward to the ultimate sacrifice, Jesus Christ. Chapter 23 Chapter 23 provides a list of the feasts of God, including the weekly Sabbath. The punishment for blasphemy is given Leviticus Chapter 25 The Jubilee is introducedâ€”the 50th year when debts were canceled, Israelites who were sold into slavery were freed and land went back to its original owners. However, if they disobeyed, curses would be poured out upon the nation verses that would lead to their ultimate downfall. Unfortunately, modern-day descendants of Israel have chosen the way of disobedience, and the curses of Leviticus 26 are already beginning to weaken the fabric of our society. Chapter 27 The principles of redemption of persons and property are described. Our daily lives should reflect this purpose. It is not the easy way and few find it Matthew 7:

Chapter 5 : Book of Leviticus Explained

Leviticus is a book of laws regulating the offering of sacrifices, the duties of priests, the liturgical calendar, the sexual, dietary, and economic practices of the Israelites, and many other issues of ritual and moral holiness.

Go to Index of Leviticus Chapters Leviticus 1: Exodus ended with the erection of the tabernacle and God appearing in a cloud over the tent of meeting, the tent at the center of the tabernacle housing the ark and other sacred furniture Exodus The laws in Leviticus form part of a historical narrative. They are recorded to show how Israel became the nation it did. They show what was involved in being called to be the people of God. As they called the people back to the beginning of human history, they recalled the perfection of God and the perfection of His creation. As the Israelites conformed their lives to the will of God, they would see the difference between their holy God and the gods of the Egyptians and their new pagan neighbors in Canaan. The goal was to let a focus on ritual holiness and perfection draw them ever closer to moral holiness and perfection. By making the perfection of God the focus of their lives, they would be more likely to reflect Him to the Gentile nations. They would discover that keeping the law would not product the perfection that God required. The laws of God were perfect, but the people themselves could never be by their own efforts. At least four important themes appear in this book that directly relate to the Book of Exodus. Its recording of the Sinai covenant, and the erection of the tabernacle. This concept extends to all times, even in the mundane duties of life. Second the concept of holiness in the motto of Leviticus: Holy qadosh , and its cognate terms. In addition to these statistics, the language of sacrifice pervades the book. The first 17 chapters in Leviticus are devoted to explaining the occasions for and the correct procedures to the followed in sacrifice. It is one of the fundamental presuppositions informing the theology of Leviticus. Leviticus is the sequel to Exodus. At the heart of Exodus chapters 19 to 26 , is the Sinai covenant. All that follows in Exodus is a working out of the covenant. Leviticus explains how covenant worship should be conducted chapters 1 to 17 , then how the covenant people should behave chapters 18 to 25 , and closes with a section of blessings and curses, which is entirely appropriate to a covenant document chapter Indeed, the last verse of chapter 26 , connects all that precedes with Sinai, where the covenant was concluded. With a clear, authoritative tone, the book sets forth instruction toward personal holiness at the urging of God In fact, there is a continuing emphasis on personal holiness in response to the holiness of God compare this emphasis in chapters 17 to The motive for such holiness is stated in two repeated phrases: These are used over 50 times see note on The theme of the conditional Mosaic Covenant resurfaces throughout the book, but particularly in chapter One cannot help but recognize prophetic implications in the punishments for disobedience; they sound like the events of the much later Babylonian deportment, captivity, and subsequent return to the land almost years after Moses wrote Leviticus ca. Chapter 26 and Deut. Chapter 28; compare Zech. The 5 sacrifices and offerings were symbolic. Their design was to allow the truly penitent and thankful worshiper to express faith in and love for God by the observance of these rituals. When the heart was not penitent and thankful, God was not pleased with the ritual compare Amos 5: The myriad of small details in the execution of the rituals was to teach exactness and precision that would extend to the way the people obeyed the moral and spiritual laws of God and the way they revered every facet of His Word. The Book of Exodus concludes with the erection of the tabernacle, which was constructed according to the pattern God gave to Moses. How was Israel to use the tabernacle? The instructions in Leviticus answer that question, and were given to Moses during the month and 20 days between the setting up of the tabernacle Exodus The fact that God gave these laws to Moses compare 1: In addition to recording detailed prescriptions, the book chronicles several historical accounts relating to the laws see chapters 8 to 10; The Exodus occurred in B. The book of Numbers begins after that in the second month Ziv; compare Num. It is recorded in the book that God revealed His instructions to Moses, but it never states that Moses wrote down what he heard. Some liberal scholars want to date the book in the fifth century, about a thousand years after the conservative date for Moses. Four strong arguments support a Mosaic authorship for the book. The first argument is that the book always presupposes that the laws were given to Moses in the wilderness. The wilderness setting is not only referred to in the introduction to each group of laws, but it is

often alluded to in the laws themselves. The sacrifices are offered in the tabernacle, and not in the temple chapters 1 to 17 ; lepers must live outside the camp, not outside the city Also, the land of Canaan is viewed as a future reality where laws are depicted that would apply only to a settled people Second, there is nothing in the book that could not date from the Mosaic period relating to sacrificial systems and elaborate rituals. Third, the book is unsuited to the needs of the post-exilic age. Also the tithe laws indicated about a ratio of 10 Levites to one priest in Leviticus, but Ezra 8: The lists in Ezra 2: Finally, the Book of Ezekiel quotes or alludes to Leviticus many times compare Several Old Testament books derive their Hebrew names in the same manner e. New Testament writers quote the book of Leviticus over 15 times. Before the year that Israel camped at Mt. As Exodus concluded, features one and two had been accomplished, thereby requiring that elements three and four be inaugurated, which is where Leviticus fits in. Israel had, up to that point, only the historical records of the patriarchs from which to gain their knowledge of how to worship and live before their God. Having been slaves for centuries in Egypt, the land of a seemingly infinite number of gods, their concept of worship and the godly life was severely distorted. Their tendency to hold on to polytheism and pagan ritual is witnessed in the wilderness wanderings, e. God would not permit them to worship in the ways of their Egyptian neighbors, nor would He tolerate Egyptian ideas about morality and sin. With the instructions in Leviticus, the priests could lead Israel in worship appropriate to the Lord. Even though the book contains a great deal of law, it is presented in a historical format. Immediately after Moses supervised the construction of the tabernacle, God came in glory to dwell there; this marked the close of the book of Exodus No geographical movement occurs in the book. The people of Israel stay at the foot of Sinai, the mountain where God came down to give His law They were still there one month later when the record of Numbers began compare Num. Approaching a Holy God â€” What it means: Leviticus is very much a how-to book for ceremonies and worship practices within the Old Testament system. But this third book of the Pentateuch also illustrates that God was concerned that His people do what is right, and do it in the right way. Here are its five interlocking themes: Holy and holiness occur in Leviticus more than any other book in the Bible. Approaching a holy God is not a casual undertaking. Dealing with the sin that separates man from God requires sacrifice, which reflects death as the consequence of sin. The sacrificial system was a lesson concerning the importance and cost of maintaining fellowship with the Holy God Leviticus is filled with regulations and ordinances, all of which reveal our inability as humans to be perfect on our own. Old Testament atonement did not remove sins, but it covered sins until, ultimately, a final sacrifice would be made when the perfect Lamb of God offered Himself once and for all Heb. In fact, they took many wrong turns on the way to the Promised Land. They had to learn the implications of living their lives with a holy God in their midst. This is true for believers today as well. It should also change the way we deal with one another. As Paul reminded us in Phil. Each of the chapters are done individually. Some due to length, have been shortened into "continued" sections. Each section contains a questionnaire which follows the section which has been done to aid in the learning process. Each section can be accessed by the simple menu found at the bottom of the file.

Chapter 6 : Login - Oxford Biblical Studies Online

The ritual instructions in the Priestly code apparently grew from priests giving instruction and answering questions about ritual matters; the Holiness code (or H) used to be regarded as a separate document later incorporated into Leviticus, but it seems better to think of the Holiness authors as editors who worked with the Priestly code and.

However, such scholars generally believe it to have been an originally separate legal code referred to as "H" which the priestly source edited and chose to embed into their writing after. Some such editing is simply the addition of phrases such as And the LORD spake unto Moses, saying, speak unto the children of Israel, and say unto them, designed to put the code into the context of the remainder of a code being given by God, as is the case for the remainder of Leviticus. It is also alleged by critical scholarship that several additional laws, written with a style unlike that of the Holiness Code but like that of the remainder of Leviticus, were inserted into the body of the text by the Priestly source. The prohibition against consuming the naturally dead Leviticus

The case law example of blasphemy is believed to be the work of one of the later editions of the priestly source, in which several other case law examples were added, such as that concerning the daughters of Zelophehad Numbers The remainder of the alleged additions arguably deform the laws from the manner they would otherwise have, to the laws supported by the priestly code. Whether these represent alterations to the law over time, lawmaking by the writer of the political faction supported by the priestly source, or simply details present but not originally thought worth mentioning, is a matter of some debate. More recent critical scholarship, particularly that of Israel Knohl , and Jacob Milgrom , has argued instead that the Holiness Code H was the appendage, and the Priestly Code P the original. This view also identifies passages outside the traditional area of H, specifically in Exodus and Numbers, as belonging to the Holiness Code rather than P, such as the order to sound a trumpet on certain dates. In consequence, this view sees the author of H as the editor of P, rather than the reverse, in particular as P is able to be read coherently even when devoid of H. Nevertheless, the presence of what appears to be a clear ending to H specifically Leviticus 26, which would be expected to have been moved , such as to be after Leviticus 27, if H were the addition, rather than the original, has presented some problems for such revising of the theory. Composition[edit] The Holiness Code is a collection of many laws concerning several subjects. Critical scholarship therefore regards it as being generally a work constructed by the collecting together of a series of earlier collections of laws. One of the most noticeable elements of the work is a large section concerning various sexual activities, which are prohibited "lest the land vomit you out". These prohibitions are listed in Leviticus 18, and again in chapter 20, both times with the warning "lest the land vomit you out. Leviticus 20 also presents the list in a more verbose manner. For this reason, several scholars view the five sections preceding between each of these passages as deriving from originally separate documents. In particular, the two segments containing the sexual prohibitions, Leviticus Chapter 19, which ends in a colophon, has a similarity with the Ritual Decalogue , though presenting a more detailed and expanded version, leading critical scholars to conclude it represents a much later version of that decalogue. Notably, it contains the commandment popularly referred to as love thy neighbour as thyself the Great Commandment , and begins with the commandment ye shall be holy, for I, Yahweh, am holy, which Christianity regards as the two most important commandments. This chapter is widely regarded as a very elegantly written development of ethics. Two of which contain a list of sexual prohibitions, and one of which was a development of the Ritual Decalogue. Comparison with other biblical law codes[edit] Most critical scholars and religious commentaries regard the Holiness Code as bearing strong resemblance, in several places, to the writing of Ezekiel. Ezekiel dwells repeatedly on offences which the Holiness code condemns, and spends little time concerned with those outside it e. These strong similarities have led many critical scholars to question whether Ezekiel was the author of the code, or at least the collector, and it remains an open question whether the Holiness Code influenced Ezekiel, or Ezekiel influenced the Holiness Code. Like these, it opens with a law regulating ceremonies at the altar , lists a series of disparate laws, and then closes with a set of promises for obeying the law, and curses for failing to do so. A similar comparison with the Covenant Code implies that the date of the Holiness Code is between that of the

DOWNLOAD PDF RITUAL AND HOLINESS (LEVITICUS)

Covenant Code, and that of the Deuteronomic Code, highly suitable for the position it finds itself within the Torah. Although it is superficially plausible for the Holiness Code to be an updated version of the Covenant Code, and the Deuteronomic Code a later version still, the quite different manner in which the individual laws are presented, as well as the manner in which they are ordered, has led to a large majority of scholars[who? Nevertheless, it is similarly acknowledged by the majority of critical scholars, that these three codes represent a gradual development of the underlying laws, as would be expected for a period of some " years. In the documentary hypothesis, the priestly source is a work which, after its initial edition, suffered under the hand of several later, less skilled, editors, who each variously inserted documents, added additional laws, or expanded on the laws already present. Thus the original narrative, and the legal code within it, became surrounded by an extensive body of legal, and ritual, elements, as well as numerical, genealogical, and geographic, data. The underlying narrative, in the hypothesis, is based on JE , which already possessed a legal code, namely the Covenant Code and Ritual Decalogue. The majority of critical scholars thus support the position that, while the Ritual Decalogue was replaced by the Ethical Decalogue , the Holiness Code was chosen, or designed, to replace the Covenant Code. Modern view of Leviticus[edit] The holiness code is believed to have been written as a form to avoid sexual deviations, sexually transmittable diseases and other forms of physical illness for the people of Israel with some specified as applicable for Proselytes. Some of its teachings are still in practice in the mainstream Christian denominations , however see Leviticus 18 and Biblical law in Christianity for details. Among evangelical Christians , there is debate about how much of this passage can be applicable today since the Levitical priesthood and animal sacrifice ended in AD 70, with the destruction of Jerusalem by the Romans. Many in these groups see references to sexuality therein and as being reiterated for emphasis elsewhere in the Bible ; for example, in the Epistle to the Romans. Orthodox Jews continue many of the practices, but they generally regard precepts not in current practice as being in only temporary abeyance until a Third Temple can be rebuilt and they can be restored.

Chapter 7 : Book of Leviticus - Wikipedia

The sexual purity codes of Leviticus were largely concerned with identity formation through ritual and bodily holiness.

Chapter 8 : World Wide Study Bible " Leviticus - Christian Classics Ethereal Library

In this lecture, the Priestly source (P) found primarily in Leviticus and Numbers is introduced. The symbolism of the sacrificial cult and purity system, the differences between moral and ritual impurity, as well as holiness and purity are explained within the Priestly context.

Chapter 9 : Leviticus - Life, Hope & Truth

The goal was to let a focus on ritual holiness and perfection draw them ever closer to moral holiness and perfection. By making the perfection of God the focus of their lives, they would be more likely to reflect Him to the Gentile nations.