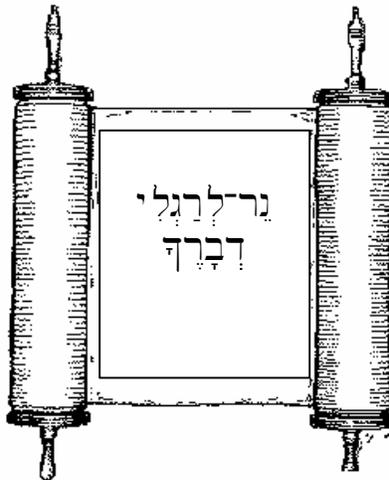


A STUDENT'S GUIDE TO EXEGETICAL WORK

(Fifth Edition)



Thy word is a lamp unto my feet
Psalm 119:105

Thomas J. King and Daniel G. Powers
NAZARENE BIBLE COLLEGE

A STUDENT'S GUIDE TO EXEGETICAL WORK
(5th Edition)

FALL QUARTER, 1998
(Revised, Fall 1999)
(Third Edition, Summer 2002)
(Fourth Edition, Summer 2006)
(Fifth Edition, Summer 2009)

Thomas J. King and Daniel G. Powers

DEPARTMENT OF BIBLE AND THEOLOGY
NAZARENE BIBLE COLLEGE
COLORADO SPRINGS, COLORADO
2009

TABLE OF CONTENTS

PART I - Instructions for Writing a Biblical Exegesis Paper

Writing a Biblical Exegesis Paper	1
Manuscript Style and Illustrations	6
Resources for Writing a Biblical Exegesis Paper	13
Exegetical Paper – Grade Report	15

PART II - Model Paper

"The Blood Rite of the Day of Atonement" (Leviticus 16:11-19).....	(numbered independently)
--	-----------------------------

Part I

Instructions for Writing a Biblical Exegesis Paper

WRITING A BIBLICAL EXEGESIS PAPER

Preparation and Preliminary Work

Guiding Principle and Format

The overall concern which should guide the investigation of a Biblical text is the identification and exposition of the central message (intent, purpose) expressed within the passage. The exegete should seek an understanding of what the author is attempting to communicate through the text. Ultimately, the focus of exegesis is to comprehend the inspired message revealed through the Scripture passage. The main resource for the exegetical paper should be commentaries (at least 4-6).

The exegetical paper should be approximately 11-17 pages, excluding the "Title Page," "Table of Contents," and "Works Cited." Careful attention should be given to issues of format. The format for the "Title Page" and "Table of Contents" should simply follow that illustrated in the "Model Paper," which appears in "Part II" of this *Student's Guide*. Likewise, the proper format for headings, citations, and bibliographic entries is illustrated in the "Model Paper". Some additional formatting instructions and illustrations are presented below in the section subtitled "Manuscript Style and Illustrations."

Selection of Text

1) Passage as a complete unit

- Make sure the passage is a complete unit.
- Recognize the beginning and end of your pericope (passage as a complete unit).
- Avoid selecting too large a passage which includes too many issues or concerns.
- Avoid selecting too small a passage which excludes verses pertinent to the issue in your selection. Avoid excluding part of a story/narrative, poem, or argument.
- Your passage may be a unit in itself or may be a subunit within a larger narrative or argument.

2) Limits of your passage

- Confirm the beginning and ending of your pericope.
- Let common sense guide you: be aware of transitions between passages, breaks in a storyline, shifts in instructional material, change of subjects, etc.
- Compare various Bible editions/translations, and evaluate where they place breaks in the text (chapter and verse markings, paragraph changes, editor's headings, etc.). Beware: chapter and verse divisions are not always the best indicators of where units begin and end.

3) Length of your passage

- The length of the passage should be approximately 8-15 verses, depending upon the genre of the text and its overall context.

Initial Investigation

1) Prayerful consideration of text

- Spend time reading the scripture text by itself, and pray.
- Record insights, thoughts, impressions, and inspirations which come to mind.
- Write down your own impressions of the significance and meaning of the text.
- Be prepared to evaluate your initial impressions in light of subsequent research.

Writing the Exegetical Paper

Introduction (4-6 pages in length)

Orientation and Context

1) Significance of text (see page 1 of model paper)

- Provide brief description of the passage.
- Introduce important themes, issues, and questions raised by the text.
 - ❖ Consider what is significant about the text (importance, outstanding questions, concerns, personal interest).
- Issues and questions highlighted here should be discussed and developed further in the body of the paper.

2) Historical and social setting (see pages 2-4 of model paper)

- Describe pertinent historical-critical and sociological issues.
- At the very least, your paper should address authorship, date of composition, and original audience.
- If it is pertinent to your passage, address issues of source criticism, tradition history, and redaction. That is, address any significant discussion regarding possible sources to your passage, the history of how those sources were developed within the text, and the editing process which produced the final text.
- Consider the social setting which impacts your passage. Address cultural issues and social institutions (persons, places, events, beliefs, practices, customs) which impact the background understanding of your passage.
- The impact of this background information on your passage should be discussed and developed further in the body of your paper.

3) Literary context (see pages 4-5 of model paper)

- Identify the boundaries of the text: define and explain the beginning and ending of your passage.
- Describe the relationship of the passage to the larger literary context surrounding it. How does your passage fit in relation to the material surrounding it? How does it relate to the rest of the book in which it appears? In other words, your paper must address what comes immediately before and immediately after your text.

- Identify the genre of the text (legal material, historical narrative, poetry, prophetic oracle, wisdom saying, parable, argument within an epistle, apocalyptic vision, etc.). Briefly explain how you intend to interpret this type of material.
- Consider the structure of the passage. Does the passage reflect a significant poetic pattern? Is there evidence of a unique organization or sequence of thought in the passage?
- The impact of this background information on your passage should be discussed and developed further in the body of your paper.

Presentation of Text

1) Scripture passage (see pages 5-6 of model paper)

- Simply type out your own translation (from the original language), or a standard translation of the passage (for example, NASB, NRSV, NIV, TNIV, RSV, KJV, NKJV, NAB, ESV, etc.).
- While useful in a devotional setting, paraphrases should not be used as the basis for this type of serious bible study (for example, Living Bible, The Message, New Living Translation, etc.).

2) Text critical notes (see page 6 of model paper)

- Through your research, point out any variances among ancient manuscripts of your passage (alternate readings – sometimes footnoted in your Bible and discussed in commentaries).
- Examine any significant differences in translations which might reflect textual variant issues, grammatical concerns, or syntactical problems.
- Highlight any words or phrases or sentences which scholars point out as problematic for translation.
- Discuss the more significant text critical issues in more detail at the appropriate point in the body of your paper.

3) Outline of passage (see page 6 of model paper)

- Caution: this is NOT a sermon outline. This outline should directly reflect the structure of the passage.
- Present an outline of the text according to its narrative or rhetorical structure. The outline should reflect the **flow of thought** evident in your passage. The outline should follow the organization of content and thought in the passage.
- The outline should simply indicate what happens (or is discussed) first in your passage, then what happens (or is discussed) next in the passage, and so on.
- Other significant patterns (chiastic or enveloping structures, acrostics, repetitions, parallels, etc.) should be discussed and explained within the body of the paper in terms of how they influence the interpretation of the passage. If such patterns clearly shape the entire flow of the passage, then they should be reflected in the outline.
- THIS OUTLINE SHOULD BE USED AS THE OUTLINE FOR THE BODY OF THE PAPER. That is, the main headings for the material in the body of the paper should be taken directly from the main headings for the outline of the passage.

Body of the Paper (6-8 pages in length)

Exposition of Research (see pages 7-14 of model paper)

- The details of research should conform to, and fill in, the outline of the passage. The exegetical paper should NOT digress into a verse by verse commentary on the text. Rather, it should be a commentary on the key thoughts as they are developed within the passage. Sometimes such thoughts extend beyond the confines of a single verse. The paper should not lose sight of the central message which is communicated through the passage as a whole.
- Exegetical research should include an investigation of the meaning of key words and phrases within the context of the passage. Such terms should be investigated in relation to their use in other texts, and in relation to their meaning as explained in appropriate reference tools. This information should be discussed in relation to how these key terms impact the meaning of the chosen passage. The paper should include discussion of at least 3 key words.
- The exegetical paper should present a coherent explanation of the various issues and questions raised in the text. The paper should include the following: 1) a discussion of the issues pertinent to the text, 2) a dialogue with scholarly views, and 3) a presentation and defense of your interpretation of the passage based on your evaluation of the pertinent issues and the scholarly dialogue. In other words, present the views of various scholars, evaluate those viewpoints, state your conclusions, and then defend your conclusions with appropriate evidence from the text and your research.
- The body of the paper should reflect a primary focus on the discussion of the theological significance and truths which are evident in the text. The concern of the paper should be to present a clear understanding of the purpose and message of the passage. The exegete should persuade the reader regarding the interpretation which best explains the meaning of the text, **and why/how**.

Conclusion (1-3 pages in length)

Summation (see pages 14-15 of model paper)

- Present a summary of the research and arguments expressed in the body of the paper. Bring together significant highlights and review the overall message which emerges from the body of the paper.
- Pull together the conclusions which were defended in the body of the paper into a comprehensive statement clearly identifying the central message of the text.

Application (see pages 15-17 of model paper)

- Discuss the appropriate contemporary application of the message of the text to the modern situation (church, society, individuals).
- Explain how the theological truths of the passage are relevant to life today.
- Application must be consistent with the central message of the text as identified in the summation of the paper.

Works Cited

List only the works actually cited in the paper (see pages 18-19 of model paper).

- Do not list the Bible or common reference works such as concordances, periodical indexes, or abstracts.
- Do list works cited such as commentaries, books, articles in Bible/theological dictionaries, journal articles, articles from handbooks, articles from encyclopedias, etc.

MANUSCRIPT STYLE AND ILLUSTRATIONS

Writing Style

Avoid Plagiarism

- A simple way to comply is to give credit where it is due.
- Anytime you use someone else's idea or thought (paraphrased in your own words), or whenever you quote someone directly, always cite them with a parenthetical reference.
- Introduce the material from another source by naming the author in the first sentence of your explanation. Then be sure to include a parenthetical reference at the end of the discussion which utilizes that source's material. Remember that each new paragraph of material from a source needs to include a parenthetical reference (i.e., when that source's material is discussed in more than one paragraph of your explanation). The citation should come at the end of the cited material (which may or may not be at the end of a given paragraph).

Manuscript Style (MLA)

- 1) Typed or computer printed
 - Double-spaced
 - One inch margins at top, bottom, left, and right of page
- 2) Components of the paper
 - Title page
 - Table of contents
 - The paper itself
 - The works cited
- 3) Headings of the paper
 - The paper should include appropriate headings and subheadings for each section of the work (introduction, body of the paper [headings taken from the passage outline], and conclusion; along with appropriate subheadings). See examples which follow and the "Model Paper."
- 4) Parenthetical citations
 - Parenthetical references should appear throughout the paper, where appropriate.
 - Be sure to pay attention to when and where to include commas.
 - At the end of a sentence, the period should be placed **after** a parenthetical reference (except in the case of block quotations).
 - ❖ **Example:** He explains that the important distinction between the two procedures lies in "the degree of impurity which they (the offerings) purge" (Milgrom 73).
 - Parenthetical references typically include an author's last name and a page number(s) indicating the source from which material is being cited.
 - ❖ **Example:** (Milgrom 457).

- If the author's name is mentioned in the text of the paper to introduce the material being cited, then only the page number(s) should appear in the citation.
 - ❖ **Example:** (457).
- If the same author has written more than one work being cited in the paper, then a shortened version of the title should be included in the citation. If the material comes from an article, then the title should appear in quotation marks.
 - ❖ **Example:** book: (Milgrom, *Leviticus* 457), article: (Milgrom, "P Source" 59).
- If two authors being cited in the paper have the same last name, then first initials should be included. If both authors also have the same first initial, then full first names must be included in the citation.
 - ❖ **Example:** (O. Kaiser 76), (W. Kaiser 57).
- When citing more than one work in the same parenthetical reference, use a semicolon to separate the citations.
 - ❖ **Example:** (Milgrom 457; Knohl 59).
- Electronic sources should follow the same format as that for print sources (described above). However, if page numbers are not used in the electronic source (CD-Rom or internet), then give the relevant number preceded by the appropriate abbreviation for whichever type of section breaks are indicated in the source (such as paragraphs or screens).
 - ❖ **Example:** (Prichard 63), (Miller, par. 73), (Eskenazi, pars. 2.1-2.3), (Thompson, screen 4), (Hamilton, screens 7-10).
- If an electronic source has no form of reference numbering (page numbers, paragraph numbers, screen numbers, etc.), then the name of the author (or title of the article if no author is given) should be included in the text of the paper, without a parenthetical reference, or placed in a parenthetical reference at the end of the sentence. Of course, the remaining bibliographic information for the source should appear in the Works Cited.
 - ❖ **Example 1:** Stuart has proposed a simple solution to this impasse.
or
 - ❖ **Example 2:** A simple solution to this impasse has been proposed (Stuart).
- When citing a lecture, follow the same format as for an electronic source which has no reference numbering (see preceding).
 - ❖ **Example 1:** Powers cites evidence for Matthean authorship.
or
 - ❖ **Example 2:** There is some evidence for Matthean authorship (Powers).

Samples and Illustrations

Sample Outline of a Biblical Text (Genesis 35:6-15)

I. Arrival at Bethel

- A. Jacob arrives at Bethel in Canaan (v. 6)
- B. Jacob builds altar (v. 7)
- C. Notice of death of Rebekah's nurse (v. 8)

II. Encounter with God

- A. God appears (v. 9)
 - 1. Jacob's name is changed to Israel (v. 10)
 - 2. God repeats Abrahamic Covenant to Jacob (vv. 11-12)
- B. God disappears (v. 13)

III. Jacob's Response

- A. Pillar and libation (v. 14)
- B. Jacob names the place Bethel (v. 15)

Corresponding Sample Headings

	INTRODUCTION
	<u>ORIENTATION AND CONTEXT</u>
<u>Significance of Text</u>	
<u>Historical and Social Setting</u>	
<u>Literary Context</u>	
	<u>PRESENTATION OF TEXT</u>
<u>Scripture Passage</u>	
<u>Text Critical Notes</u>	
<u>Outline of Passage</u>	
	ARRIVAL AT BETHEL
	ENCOUNTER WITH GOD
	JACOB'S RESPONSE
	CONCLUSION
	<u>SUMMATION</u>
	<u>APPLICATION</u>
	WORKS CITED

In the above illustration of sample headings for the exegetical paper, notice that the headings for the **body of the paper** are taken directly from the main headings of the sample passage outline above. Be sure to follow the exact formatting for each of the headings.

Sample Bibliography Entries

➤ **Sample entries for books (one author; two authors):**

Blenkinsopp, J. *The Pentateuch: An Introduction to the First Five Books of the Bible*. New York: Doubleday, 1992. Print.

Campbell, Antony F., and Mark A. O'Brien. *Sources of the Pentateuch: Texts, Introductions, Annotations*. Minneapolis: Fortress, 1993. Print.

➤ **Sample entry for article in a book containing a collection of articles:**

Cross, Frank M. "The Priestly Tabernacle in the Light of Recent Research." *Temples and High Places in Biblical Times*. Ed. A. Biran. Jerusalem: Hebrew Union College, 1981. 169-180. Print.

➤ **Sample entry for articles or notes from a Study Bible:**

Wright, David P. "Study Notes on Leviticus." *The New Oxford Annotated Bible*. Ed. Michael D. Coogan. 3rd ed. Oxford: University Press, 2001. 142-183. Print.

➤ **Sample entries for commentaries in a series:**

Kalland, Earl S. *Deuteronomy*. Grand Rapids: Zondervan, 1992. Print. Expositor's Bible Commentary 3.

Milgrom, Jacob. *Leviticus 1-16: A New Translation with Introduction and Commentary*. New York: Doubleday, 1991. Print. Anchor Bible 3.

➤ **Sample entries for stand-alone commentaries, not part of a series:**

Wenham, Gordon J. *The Book of Leviticus*. Grand Rapids: Eerdmans, 1979. Print.

➤ **Sample entry for journal article:**

Auffret, Pierre. "The Literary Structure of Exodus 6.2-8." *Journal for the Study of the Old Testament* 8.27 (1983): 46-54. Print.

➤ **Sample entries for articles in Bible dictionary or Bible encyclopedia:**

Anderson, Gary A. "Sacrifice and Sacrificial Offerings." *Anchor Bible Dictionary*. Ed. David Noel Freedman. Vol. 5. New York: Doubleday, 1992. Print.

Koch, K. "אֲזָרָה." *Theological Dictionary of the Old Testament*. Ed. G. Johannes Botterweck and Helmer Ringgren. Trans. David E. Green. Vol. 4. Grand Rapids: Eerdmans, 1980. Print.

Rainey, Anson. "Sacrifice: In the Bible, In Biblical Tradition and History." *Encyclopaedia Judaica*. Ed. Cecil Roth. Vol. 14. Jerusalem: Keter, 1972. Print.

➤ **Sample entries for CD-Rom reference (check "About" under "Help" menu in software for some of the publication data):**

Carver, William Owen. "Atonement." *International Standard Bible Encyclopedia*. Ed. James Orr. Vol. 1. Grand Rapids: Eerdmans, 1956. CD-ROM. *BibleWorks*. Vers. 6.0.012r. Norfolk: BibleWorks, 2003.

Keil, C. F., and F. Delitzsch. *Pentateuch*. Grand Rapids: Eerdmans, n.d. Commentary on the Old Testament 1. CD-ROM. *QuickVerse*. Vers. 2005. Omaha: Findex, 2005.

➤ **Sample entries from online journal, independent site (include date of access):**

Eskenazi, Tamara Cohn. "Nehemiah 9-10: Structure and Significance." *Journal of Hebrew Scriptures* 3, Article 9 (2001): n. pag. Web. 17 July 2009.

➤ **Sample entries from online journal, from database (include date of access):**

Olyan, Saul M. "Exodus 31:12-17: The Sabbath according to H, or the Sabbath according to P and H?" *Journal of Biblical Literature* 124.2 (2005): 201-209. *ProQuest*. Web. 17 July 2009.

➤ **Sample entry from online article (no specific journal; include date of access):**

Deffinbaugh, Bob. "The Sin Offering." *Bible.org*. Biblical Studies Press, 2004. Web. 17 July 2009.

➤ **Sample entry from Lecture:**

Powers, Daniel G. "Authorship of Matthew's Gospel." NT Gospels. Nazarene Bible College. Colorado Springs, CO. 12 Apr. 2008. Lecture.

RESOURCES FOR WRITING A BIBLICAL EXEGESIS PAPER

I. Resources for Passage Selection

- A. The Bible
- B. Prayer
- C. Your own heart and mind

II. Resources for Initial Reading and Meditation

- A. Bible (various translations)
- B. Prayer

III. Resources for Understanding Context/Background of Passage

- A. Bible Handbooks
- B. Introductions/Surveys of the O.T./N.T.
- C. Commentaries
- D. Bible Atlases

IV. Resources for Clarifying Key Words and Themes

A. English Resources

1. Various translations of the Bible (noting differences in wording)
2. Bible Dictionary
3. Concordance
 - Look up key word in concordance to discover where else it is found in the Bible. This will lend insight into how the word is used in various contexts and how it should be translated/interpreted.
 - ❖ Note: The same English word may translate more than one Hebrew/Greek word behind it. To verify that you are tracking the same word in all of its contexts, make use of a Hebrew or Greek concordance (see below).

B. Hebrew and Greek Resources

1. Interlinear
 - Identify Hebrew or Greek words behind English translation.
2. Hebrew/Greek Concordance
 - Identify passages in which your key word appears.

C. For more in-depth definition of key words

1. Hebrew/Greek Lexicon
2. Theological Dictionary

V. Resources for Main Exposition

A. Main resources

1. Commentaries
2. Journal articles
3. Books related to issues in your passage
4. Conclusions, implications gained from resources used in previous sections above (prayer, background, context, key themes related to passage)

B. Resources for finding journal articles

1. Periodical indexes
2. Abstracts

VI. Resources for Conclusion

- Summation and application gained from resources used in previous sections above

VII. Summary of Resources

A. Bibles

- Various translations

B. Commentaries, books

- Comments, remarks, notes, reflections, interpretation and meaning of a text

C. Dictionaries, lexicons

- Define meanings of words/terms in the Bible

D. Concordances

- List every appearance of a certain word in the Bible

E. Encyclopedias, Handbooks

- Articles discussing history and meaning of a word, term, concept

F. Journals, Periodicals, Magazines

- Articles on biblical texts or biblical subjects

G. Indexes

- Listing articles in journals or essays in books by their subject or author
 - ❖ Religion Index One
 - ❖ Christian Periodical Index
 - ❖ ATLA CD-Rom

H. Abstracts

- Listing articles in journals or essays in books with a brief description of article/essay
 - ❖ Old Testament Abstracts
 - ❖ New Testament Abstracts

Exegetical Paper - Grade Report

Name: _____

I. Format and Grammar (50 points; 25% of grade)

A. Organization: Headings and subheadings (10 pts)

Three or more headings are inconsistent and/or one or more headings are missing = 0

One or two headings are inconsistent = 3-5

score = _____
All headings consistent for each level and follow Student's Guide = 10

B. Parenthetical References (10 pts)

More than 10% of the citations reflect improper format **and** citations are inconsistently applied (some missing or misplaced) = 0

Up to 10% of citations reflect improper format (missing punctuation or data item) = 3-5

score = _____
All citations follow proper format and are consistently applied for print and electronic sources = 10

C. Bibliography (10 pts)

More than 10% of the entries reflect improper format = 0

Up to 10% of entries reflect improper format (missing punctuation or data item) = 3-5

score = _____
All entries follow proper format for print and electronic sources = 10

D. Grammar/Spelling (Sentence Structure) (20 pts)

More than 3 grammar and/or spelling errors on most pages = 0-5

Reading is disrupted by grammar and/or spelling errors scattered throughout the paper = 8-12

score = _____
Free of grammar and spelling errors = 20

II. Content (150 points; 75% of grade)

A. Introduction: (50 pts total for section)

Significance of Text (5 pts)

Fails to describe text **and** highlight important themes, issues & questions = 0

Fails to **either** describe text **or** highlight important themes, issues & questions (or does both poorly) = 3

score = _____
Presents brief description of text and highlights important themes, issues & questions raised by text = 5

Historical and Social Setting (20 pts)

Little or no discussion of authorship, date, or original audience = 0-6

Discussion of some issues, but fails to address one or more of (or poorly addresses): authorship, date of comp., original audience = 12-16

score = _____
Addresses historical and social setting in thorough, yet concise manner, with well-supported conclusions = 20

Literary Context (15 pts)

Little or no discussion of genre, limits of text, structure, immediate context = 0-5

Discussion of some issues, but fails to address one or more of (or poorly addresses): genre, limits of text, structure, immediate context = 10-12

score = _____
Complete presentation of literary context, with support (genre, limits of text, structure, immediate context) = 15

Passage + Text Critical Notes (5 pts)

No clear discussion of any issues pertaining to translation of text; or omission of passage or text critical discussion = 0

Limited to comparison of English translations without considering textual variants = 3

score = _____
Presents variants among ancient manuscripts = 5

Outline of Passage (5 pts)

Portions of text are not reflected in the major headings of the outline = 0

Appropriate major headings, but lacking development (missing subheadings for one or more major sections), or headings do not clearly reflect content = 3

score = _____
Clear, organized outline reflecting the themes and flow of the text = 5

B. Body: (60 pts total for section)**Understanding of key words, phrases (20 pts)**

No or little evidence of word study or explanation of key terms = 0-6

Identification of some key terms/phrases with limited explanation of the word/phrase within the context = 12-16

score = _____
Informative explanation of at least 3 key terms/phrases, demonstrating thorough word study – integrated into discussion = 20

Discussion of issues pertinent to text (biblical, theological) (20 pts)

Discussion neglects a majority of significant issues pertinent to the text in its historical setting = 0-6

Discussion relates to issues pertinent to the text, though some major issues are neglected or poorly described = 12-16

score = _____
Thorough, yet concise, discussion of issues pertinent to the text in its historical setting = 20

Dialogue with scholarly views (present, evaluate, respond) (10 pts)

Little or no mention of scholarly viewpoints related to issues raised in the text = 0-3

Mention of scholarly views, but lacking noticeable evaluation or response = 6-8

score = _____
Clear explanation of scholarly views, with insightful evaluation and response to those views = 10

Presentation/defense of your understanding/interpretation (10 pts)

Conclusions regarding issues from the text are not clear and are poorly defended = 0-3

Conclusions regarding issues from the text are expressed but not well defended = 6-8

score = _____
Thorough and persuasive presentation of evidence and argument defending conclusions = 10

C. Conclusion: (30 pts total for section)**Summation of main points and clear identification of message (15 pts)**

Poor summation: introducing issues not related to text and/or introduces issues not previously discussed = 0-5

Neglects major concerns addressed in the body of the paper; has already moved toward application = 10-12

score = _____
Comprehensive summation of conclusions reached in body of the paper and clear identification of the message of the text = 15

Discussion of appropriate contemporary application (15 pts)

Poor discussion of application = 0-5

Inadequate demonstration of relevance of text; lacking significant points of application = 10-12

score = _____
Clear explanation of modern application which is consistent with message of text = 15

D. Sources: (10 pts)**Appropriateness, variety and depth of sources, reflecting sound research**

Poor variety of sources and perspectives, and/or too few in number to provide needed information = 0-3

Limited in sources & perspective = 6-8

score = _____
Excellent number and variety of sources and perspectives (at least 8-10 sources; including at least 4-6 commentaries) = 10

Format points = ____/50

Content points = ____/150

Total points = ____/200

Grade Percentage: ____

Letter Grade: ____

Part II

Model Paper

THE BLOOD RITE OF THE DAY OF ATONEMENT
(Leviticus 16:11-19)

A Paper by

T. J. King
(Box #777)

Presented to

Dr. Thomas J. King

In partial fulfillment of the requirements of
Biblical Interpretation

Nazarene Bible College

Colorado Springs, CO

August 8, 2006

TABLE OF CONTENTS

INTRODUCTION	1
ORIENTATION AND CONTEXT.....	1
SIGNIFICANCE OF TEXT	1
HISTORICAL AND SOCIAL SETTING	2
LITERARY CONTEXT	4
PRESENTATION OF TEXT	5
SCRIPTURE PASSAGE.....	5
TEXT CRITICAL NOTES	6
OUTLINE OF PASSAGE	6
ATONEMENT FOR PRIEST AND CONGREGATION	7
ATONEMENT FOR THE SANCTA	10
CONCLUSION.....	14
SUMMATION	14
APPLICATION	15
WORKS CITED	18

INTRODUCTION

ORIENTATION AND CONTEXTSignificance of Text

The initial theme of Lev. 16 appears to center around the proper approach to God, with an emphasis on holiness. In various forms, the term "holy" (שָׁדָק) appears 14 times in Lev. 16. For example, the adytum (Holy of Holies) is literally called the "holy place" (שֶׁדֶקֶה), the priest's garments are called "holy" (שָׁדָקִים), the altar is made holy (שָׁדָקֵהוּ), and the sanctuary (מִקְדָּשׁ) is called holy (שָׁדָקִים).

This concern for holiness is expressed in the Hebrew Scriptures with a dual emphasis, that is, for the sanctuary and for people. The first concern can be seen in the negative expressions which speak against the defilement of the sanctuary. This defilement is caused by human impurities and sin (idolatry is often highlighted), and carries with it harsh consequences (Lev. 15:31; 20:3; Num. 19:13, 20; Ezek. 5:11; 23:38; Ps. 79:1). The second concern is expressed as a call to holiness extended to the people of God. This call is often expressed in terms of avoiding uncleanness and idol worship, and emphasizes obedience to God's commandments. The call is associated with various justifications: for example, "because the Lord God is holy" (Lev. 11: 44, 45; 19:2; 20:26); simply, "for I am the Lord your God" (Lev. 20:7; Num. 15:40-41); and "the Lord has chosen you to be a people for his own possession" (Deut. 7:6; 14:2, 21; 26:19; 28:9). This dual concern for the holiness of the sanctuary and people is directly addressed in the Day of Atonement as expressed in Lev. 16.

Historical and Social Setting

The authorship of Leviticus is bound up with the discussion of the authorship of the Pentateuch. The five books of the Pentateuch make no formal claims regarding authorship. Nevertheless, a few passages within the Pentateuch do point to literary activity on the part of Moses (Exod. 17:14; 24:4; 34:27; Num. 33:2; Deut. 31:9, 19, 22, 24 [Arnold and Beyer 68]). Such claims are normally understood to refer to the immediate context, and not the entire Pentateuch. For example, Exod. 24:4 is understood in reference to the speech which the Lord presented to Moses, as recorded in the immediately preceding material (Exod. 20:22-23:33; i.e., the "book of the covenant," cf. Exod. 24:7). Such references do not constitute evidence of Mosaic authorship of the entire Pentateuch. However, they do suggest, at least, elements of the Pentateuch attributable to Moses and his time.

Proponents of source criticism have long contended that the Pentateuch is made up of four distinct sources, identified by the letters J, E, P, and D. Leviticus is commonly attributed, in its entirety, to "P" (the Priestly source), as reviewed in R. Norman Whybray's summary outline of the documentary hypothesis (20-21).

The Priestly source readily derives its name from the majority of its content. The focus of this material is the priestly domain of sacrificial rites. Nevertheless, the subjects within that domain concern all of Israel (sacrifices, dietary restrictions, impurities, ethical exhortations, festival instructions, etc. [Milgrom, *Leviticus* 1-2]). Consequently, Leviticus is addressed to both the priests (Lev. 6:2 [Eng., v. 9]; 6:18 [Eng., v. 25]) and the people (Lev. 1:2; 4:2; 7:23, 29; 11:2; 12:2; 15:2).

Julius Wellhausen placed the date of composition for P in the postexilic period. His argument was grounded in the observation that the legislation in the Pentateuch is not reflected

in the literature of the Old Testament until that attributed to the postexilic period (5, 9; cf. also clarifications in Whybray 26; and Campbell and O'Brien 5).

In opposition to this view which places P in the postexilic period (the dominant view, following Wellhausen), David Hildebrand has reviewed more recent arguments which support an early, pre-exilic date for the composition of P. Among them, he points to expressions in Joshua, 1 Samuel, and 2 Kings which appear to reflect material from P. Such evidence suggests that P must have been written prior to these Historical Books of the Old Testament, that is, in the pre-exilic period (137).

Strengthening the argument for an early date for P, Avi Hurvitz and Jacob Milgrom have presented linguistic evidence which distinguishes the terminology of P from that of the later work of 1-2 Chronicles, Ezra, and Nehemiah. Hurvitz discusses nine terms or word pairs which suggest that P and the works of the Chronicler made use of distinct language (26-45). Milgrom adds to the linguistic evidence with more word pairs, for a total of "twenty-two attestations" which cumulatively create a strong linguistic case for an early, pre-exilic date for P (*Leviticus* 3-5).

In summary, the Pentateuch reflects diverse material, some of which can be traced back to the Mosaic period itself. An identifiable portion of the legislation in the Pentateuch clearly focuses on priestly concerns and is commonly attributed to the priestly writer (P), including all of the book of Leviticus. Leviticus is addressed, not only to the priests, whose ritual domain constitutes the majority of the content of the book; but also to the people of Israel whose spiritual well-being and worship is clearly impacted by the priestly legislation. The priestly material can be dated in the pre-exilic period of ancient Israel's history. Thus, the laws of Leviticus appear to

be intended to direct the sacrificial practice of ancient Israel, beginning in the pre-monarchic and monarchic periods.

Literary Context

The Pentateuch is predominantly identified as law, though it certainly includes various types of narrative and poetic material. Within the Pentateuch, Leviticus is composed of legal material almost exclusively (chapters 8-10 are recognized as narrative). Leviticus is commonly divided into two major sections: 1) Lev. 1-16, legislation regarding sacrifice and impurities; 2) Lev. 17-27, the "Holiness Code," containing various moral, ethical, and ritual legislation. Chapter 16 culminates the first section, with instruction from the Lord regarding the procedure for the annual Day of Atonement.

The first five verses of Lev. 16 constitute preparatory instructions for the ceremony of the Day of Atonement. The final section (vv. 29-34) legislates closing instructions regarding the annual practice of the rite, and a brief summation of its purpose. The central portion of Lev. 16 contains the instructions for the actual rites to be carried out on the Day of Atonement (vv. 6-28). The text for this study is taken from the portion of this central section of the chapter which is focused on the blood rite of the Day of Atonement (Lev. 16:11-19).

Norman Snaith points out that vv. 6-10 form a parallel account with vv. 11-28 (though the later section contains more details). The two sections begin with the same wording (v. 6 and v. 11a [109]). Furthermore, a pattern can be seen in the repetition of the three words, הִקְרִיב (bring near, offer), לָקַח (take), נָתַן (cast, put), which begin each of the first three verses for each section, respectively (הִקְרִיב begins vv. 6, 11; לָקַח begins vv. 7, 12; and נָתַן begins vv. 8, 13).

Gordon Wenham suggests that the repetition indicates two intentional sections, the first of which

serves as an outline of the day's events (vv. 6-10). The second section (including the text for this paper) is a more detailed description which fills out the previous outline of events (vv. 11-28 [228]).

PRESENTATION OF TEXT

Scripture Passage

Lev. 16:11 "Then Aaron shall offer the bull of the sin offering which is for himself and make atonement for himself and for his household, and he shall slaughter the bull of the sin offering which is for himself. ¹²"He shall take a firepan full of coals of fire from upon the altar before the LORD and two handfuls of finely ground sweet incense, and bring *it* inside the veil. ¹³"He shall put the incense on the fire before the LORD, that the cloud of incense may cover the mercy seat that is on *the ark of* the testimony, otherwise he will die. ¹⁴"Moreover, he shall take some of the blood of the bull and sprinkle *it* with his finger on the mercy seat on the east *side*; also in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

¹⁵"Then he shall slaughter the goat of the sin offering which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the mercy seat and in front of the mercy seat. ¹⁶"He shall make atonement for the holy place, because of the impurities of the sons of Israel and because of their transgressions in regard to all their sins; and thus he shall do for the tent of meeting which abides with them in the midst of their impurities. ¹⁷"When he goes in to make atonement in the holy place, no one shall be in the tent of meeting until he comes out, that he may make atonement for himself and for his household and for all the assembly of Israel. ¹⁸"Then he shall go out to the altar that is before the LORD and make atonement for it, and shall take some of the blood of the bull and of the blood of the goat and put it on the horns of the altar on all sides. ¹⁹"With his finger he shall sprinkle

some of the blood on it seven times and cleanse it, and from the impurities of the sons of Israel consecrate it. (NASB)

Text Critical Notes

Variants evident in the LXX are insignificant in terms of impact on the meaning of the text. Verse 11 is expanded to read, "the bull of the sin offering which is for himself *and for his household alone*." This simply appears to emphasize the distinction between the sin offering for the priest and his household (a bull), from the sin offering for the people (a goat). To verse 15 is added the phrase "*before the Lord*," apparently indicating that the sin offering for the people was to be slaughtered at the sanctuary, that is, in the presence of the Lord.

It is significant to note that verse 19 is excluded from the Targums (Aramaic). This could be due to the redundant sense of verse 19 (blood was already applied to the altar in verse 18). Milgrom explains that the dual manipulation of blood on the altar signifies first the need to "purify it" and second to "consecrate it" (*Leviticus* 1037).

Outline of Passage

I. Atonement for Priest and Congregation (vv. 11-15, 17)

- A. Cloud of Incense
- B. Rite of the Bull for the Priest
- C. Rite of the Goat for the Congregation

II. Atonement for the Sancta (vv. 16, 18-19)

- A. Holy Place and Tent of Meeting
- B. Outer Altar

ATONEMENT FOR PRIEST AND CONGREGATION

The precise purpose of the incense ceremony is unclear. Some understand the role of the cloud of incense to be that of hiding the presence of God from any human eye (for God is present above the mercy seat; Exod. 25:22). For, if the priest were to see God, he would die (Dillmann 579; Snaith 113). Wenham raises the question of whether the cloud is intended to hide God from the sinner, or to hide the sinner from God's holy eyes (231). Keil and Delitzsch develop this idea in terms of burning incense as a symbol of prayer. Thus, a symbolic covering of prayer is used to cover the glory of God, so that God would not see the sin and break forth against the sinner with holy wrath. The idea is that the cloud of incense carries protective powers in the midst of the dangerous divine presence (399; see also Noth 123). Karl Elliger suggests that an older reason, and probably the main purpose of the cloud of incense, is simply to invoke the Divine presence (213-215). Most consistent with the biblical witness is simply the understanding that the incense smoke serves to hide the presence of God from the view of the priest. This is in harmony with other warnings and expressed fears in the Pentateuch regarding the danger of "seeing" the presence of God (Gen. 32:30; Exod. 24:9-11; 33:20).

The primary verb which delineates the overall understanding of the blood ritual of the Day of Atonement is *כִּפֶּר* (*kipper*). It appears five times within verses 11-19, and a total of sixteen times in the chapter of Lev. 16. It is important to note that the meaning of this term will be discussed here exclusively in the context of the sacrificial system.

Douglas Judisch provides a simple and helpful overview of the etymology of *כִּפֶּר* (221-223). Traditionally, *כִּפֶּר* has been understood as the cognate of the Arabic root *kaphara* meaning, "cover" or "conceal." This is further supported by the evidence that *כִּסָּה* (*cover, conceal*) appears

to be used in ways which seem to parallel the use of כִּפֵּר (Ps 32:1; 85:3). The term כִּפֵּר also has been linked to the Syriac *kephar* (pa'el - *kappār*) meaning "wipe", or "wipe away," and the Akkadian *kuppuru* meaning "wash away", or "erase" (i.e., "to purify"). In this sense, כִּפֵּר can be found in parallel to מָחָה (wipe off, wipe away – Jer. 18:23 [222]). Thus, the possible Arabic and Syriac/Akkadian cognates suggest that כִּפֵּר refers to either the "covering" of sins, or the "wiping away/washing" of sin and impurity.

Milgrom adds to the evidence of the Syriac and Akkadian cognates by claiming that כִּפֵּר means "to purge," in the context of the חֲטָאת (sin offering). This is indicated by its synonyms, חָטֵא (piel - "to cleanse, purify" – Lev. 14:51-52; Ezek. 43:20), and טָהַר (piel - "to cleanse, purify" – Ezek. 43:26 [*Numbers* 444]). Consequently, the linguistic evidence is compelling for rendering כִּפֵּר with the meaning "to purify," or "to purge."

There is some debate regarding the objects of purgation, in relation to the Day of Atonement. Milgrom argues that the purification offering does not apply to persons, but only to the purging of the sanctuary, by elaborating on the procedure of the ceremony involving the חֲטָאת (*hattat*; sin offering, or "purification offering"¹). The purification offering is brought by a person for one of two reasons: physical impurity or for inadvertent sin. Milgrom claims that each of these concerns is resolved with respect to the offerer, without the purification offering.

¹ Milgrom convincingly demonstrates why חֲטָאת should be translated "purification offering" (*Studies* 67-68).

Physical impurity is removed by ablution (Lev. 15:8), and spiritual impurity (sin) is removed through the remorse of the person (Lev. 4:22, 27 [*Studies 75*]).

N. Kiuchi provides insightful opposition to Milgrom's assertions. Milgrom claims that the purification offering only serves to cleanse the offerer from the consequence of sin, that is, the defilement of the sanctuary. However, the ceremonies in Lev. 4 (all involving the purification offering) make no mention of purification being made in regard to the "consequence" of sin. Rather, the text states that the offering is being made "concerning his sin which he sinned" (Lev. 4:3), and "when/if the sin which they/he sinned becomes known" (Lev. 4:14, 23); and purgation is accomplished "from his sin" (Lev. 4:26), and "concerning his sin which he sinned" (Lev. 4:35). In each case the focus of the offering and purgation is directly upon sin, not a consequence of sin (Kiuchi 35).

Furthermore, with regard to inner purification taking place through guilt feelings (remorse), the text again fails to support this claim. The verses of Lev. 4:22, 27 seem to support this claim with the concluding phrase, "and he becomes guilty." However, the verses immediately following each of these (Lev. 4:23, 28) begin with "or," and set up an alternative to "feeling guilty." This alternative suggests that the sinner should bring his purification offering even if he/she does not feel guilty (Kiuchi 35).

Thus, the purification offerings for the priest and congregation (bull and goat respectively) serve to "purge" or "purify" (כִּפֶּר) persons of their sins. This is repeatedly expressed in relation to the purpose of the blood offerings for the Day of Atonement: "that he may purify himself and his household" (Lev. 16:6, 11), "that he may purify himself, and his household and all the assembly of Israel" (Lev. 16:17 ["purify," in place of "make atonement" as in the NASB]).

An additional insight into the significance of the blood of the purification offering suggests another important aspect of the rite in relation to persons. In the midst of explaining the rationale for the prohibition against eating blood, Lev. 17:11 explains, "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement" (NASB). The connection between "life" and "blood" suggests that the priest not only sprinkles blood in the holy place, but also offers the represented "life" of the worshiper, in the presence of God. Such an offering of life appears interpreted by the prophets as righteous behavior which truly fulfills the meaning of the sacrificial system (Isa. 1:10-19; Hos. 6:6; Amos 5:21-24; Mic. 6:6-8).

ATONEMENT FOR THE SANCTA

Before discussing the purification offering in relation to the sanctuary, it must be clarified that sins and impurities not only defile persons, but also result in the defilement of the place of God's presence, that is, the sanctuary. This is most explicitly stated, just before the instructions for the Day of Atonement (Lev. 16), at Lev. 15:31: "Thus you shall keep the sons of Israel separated from their uncleanness, lest they die in their uncleanness *by their defiling My tabernacle that is among them*" (NASB, emphasis added). The same concern is expressed in relation to one who practices idolatry: "I will also set my face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, *so as to defile My sanctuary and to profane My holy name*" (Lev. 20:3, NASB, emphasis added).

In order to understand the function of the purification offering (תִּטְּףֶהָ) in relation to the sancta (holy place, tent of meeting, and outer altar), an examination of its use in Lev. 4 is necessary. Leviticus 4 describes four ceremonies involving the purification offering (one each for priest, congregation, leader, and individual) which illustrate the two procedures of a

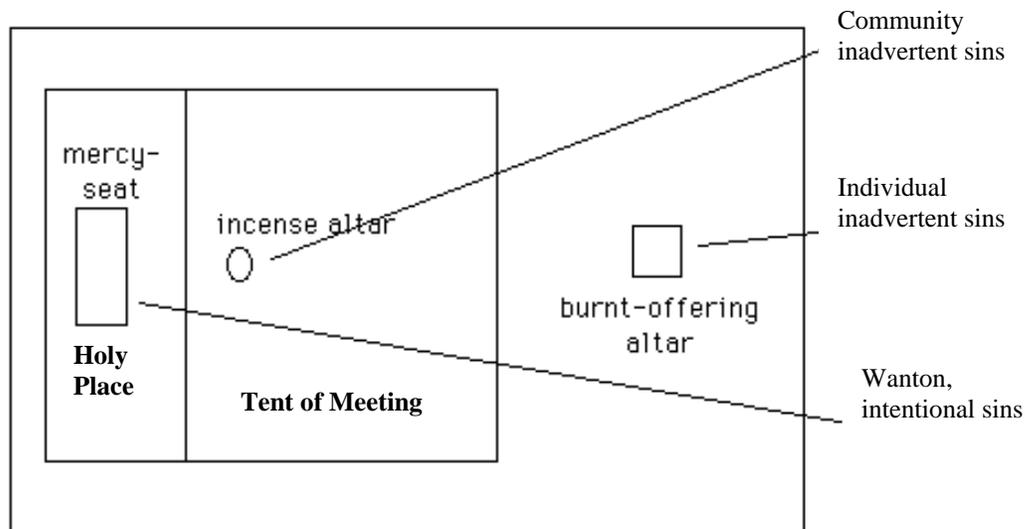
purification offering. The first procedure is developed in Lev. 4:3-12, and Lev. 4:13-21, in which the ceremonies for the priest and of the whole congregation are recorded, respectively. These two ceremonies reflect the same procedure with the following major features: 1) blood is applied to the incense altar, 2) blood is sprinkled before the veil, and 3) the animal is burned outside the camp. The second procedure appears in Lev. 4:22-26 and Lev. 4:27-35, in which the ceremonies for the leader and individual are described, respectively. The main features of this procedure are: 1) blood is applied to the altar of burnt offering, and 2) its meat is given to the officiating priests to eat. An initial distinction between the two procedures can be seen in the disposal of the animal. One is burned outside the camp, and the other is eaten by the priests. The reason for this difference is legislated in Lev. 6:23 (Eng., v. 30): "But no purification offering of which any of its blood is brought into the tent-of-meeting to atone in the sanctuary may be eaten; it shall be burned with fire."

Milgrom explains that the important distinction between the two procedures lies in "the degree of impurity which they (the offerings) purge" (*Studies* 73). The purification offering which is eaten by the priests, and the blood of which is smeared on the altar of burnt offering (as in Lev. 4:22-35), represents the cleansing of a lesser impurity; compared to the purification offering which is burnt outside the camp, and the blood of which is smeared on the altar of incense (as in Lev. 4:3-21), which cleanses a higher degree of impurity.

The altar is the first of the sancta met upon entering the sanctuary and represents the minimal incursion of impurity caused by inadvertent sins of the individual. At this lowest level, the impurity is not transferable to the *hattat* and, hence, it is eaten by the priests for their services. The burnt *hattat*, however, represents higher degrees of impurity caused by inadvertences of the high priest and

community, and at its worst, by presumptuous sins. This impurity is powerful enough to penetrate into the shrine and adytum and is dangerously contagious. In being purged by the *hattat* blood it is likely to infect the carcass itself which therefore has to be burned. (*Studies 73*)

The degree of impurity corresponds to the depth within the sanctuary to which the impurity reaches and defiles. Milgrom illustrates this concept of lesser and greater degrees of impurity, brought upon the sanctuary by the people, through the following diagram:



1. Inadvertent sin of individual or physical impurity pollutes the outer altar.
2. Inadvertent sin of high priest or entire community pollutes the tent of meeting.
3. Wanton unrepentant sin pollutes the holy place. (*Studies 78-79*)

The blood rite for the Day of Atonement constitutes cleansing for the entire sanctuary and is the only occasion in which the blood of the purification offering is brought all the way into the holy place. Consequently, the Day of Atonement is the one occasion in which all the sins and impurities of the community of Israel are fully purged. This is evident from the progression of sancta cleansings, expressed in the text.

Verse 16a summarizes the action described in vv. 14-15, which constitutes the purification of the holy place. Verse 16b begins with the words, "and thus he shall do for the tent of meeting," which implies a purification rite for the tent of meeting, parallel to what was previously done for the holy place. "Thus it is assumed in 16b that just as Aaron atones for the entire room of the adytum by sanctifying the *kapporet*, he also atones for the entire room of the shrine by sprinkling the blood once onto the incense altar and seven times in front of it" (Kiuchi 128).²

Thus, the rite described in Lev. 16 likely included three blood applications in the tent of meeting: putting blood on the horns of the altar and sprinkling blood in front of the altar (in parallel to the rite with the mercy seat in the holy place), and sprinkling blood on the outside of the veil (as in the regular purification rite [Lev. 4:6-7, 17-18], and as recorded in the Mishnah [Yoma 4:2D-5:6D; Neusner 270-274]).

Next, the priest goes out to the altar of burnt offering to cleanse and consecrate it (Lev. 16:18). In a similar manner, as with the previous sancta, blood is applied to the horns of the altar, and sprinkled seven times upon the altar (Lev. 16:18-19).

A threefold progression can clearly be seen in the blood rite. The acts of purification move from the innermost part of the sanctuary to the outer courtyard. As summarized in Lev. 16:20, the priest purifies the holy place, the tent of meeting, and the outer altar in succession (Wenham 232; Kiuchi 128).

² It is significant that Kiuchi states that the entire room is atoned. Ramban affirms this by stating that the sprinklings before the veil atone the sanctuary and its holy things such as "the candelabrum, the table, the showbread, and the veil itself" (223; see also Wenham 232).

The purpose of this great purgation is to cleanse the sanctuary of all sins and impurities so that God's presence will not abandon the sanctuary. For, as Milgrom clarifies, God cannot abide impurity (*Studies* 81-82). Wenham concurs that, "The main purpose of the day of atonement ceremonies is to cleanse the sanctuary..." and its aim is "to make possible God's continued presence among his people" (228). The threat of God abandoning the community by leaving the sanctuary, due to the sins of the community, is dramatically pictured by the prophet Ezekiel. In the midst of judgment oracles condemning the sins of Israel, Ezekiel describes a tragic vision of the glory of God departing from the temple (Ezek. 10). Such loss is exactly what the Day of Atonement is meant to avert, through the purification of the community and the sanctuary, which represents the presence of God in the community.

CONCLUSION

SUMMATION

The blood rite of the Day of Atonement begins with an act of preparation, which allows the priest to enter the very presence of God. The cloud of incense is created in order to hide the presence of God above the mercy seat in the holy place of the sanctuary. Thus, the priest's life is not threatened for having looked directly upon the glory of the Lord.

The central concern of the priest's action in the sanctuary is to "*kipper*" for himself, his household, and the assembly of Israel. Traditionally, *kipper* is understood, and often translated, to mean "make atonement." The etymology and the use of the term (especially in relation to its Hebrew synonyms), however, suggest that "purification" is the main concern of the priest's work on the Day of Atonement. Based on an understanding of the function of the *hattat* (purification offering) in relation to persons, purification is secured in relation to both physical impurities and sins. Though required bathing and possibly remorse participate in the renewal of a person, the

purification offering secures final cleansing from sin and impurity. The Day of Atonement blood rite provides such purification for the priest, his household, and the entire congregation of Israel.

Unlike the regular practice of offering a *hattat*, repeated throughout the year, the blood rite of the annual Day of Atonement penetrated into the most holy place of the sanctuary, and brought purification for the entire range of sin and impurity in the community, including wanton sins of rebellion. Not only is purification secured for the people, but also, the purification of the sanctuary itself is effected. This occurs in a three stage progression resulting in the purification of the holy place, the tent of meeting, and the outer altar.

The purpose of this grand purification rite is to cleanse the community and the place of God's presence (the sanctuary) from sin and impurity. Such action is necessary in order to sustain the presence of God in relationship to the community, for God cannot abide sin and impurity. Since the traditional place of God's presence is the sanctuary, then it must be cleansed from the consequence of the people's sin and impurity. In addition, however, the presence of God is clearly portrayed throughout the Old Testament in relation to individuals and groups with whom God interacts. Thus, sin and impurity must also be purged from the community constituting God's people.

APPLICATION

The implications of the blood rite of the Day of Atonement focus on the concern to eliminate sin and impurity in order to facilitate relationships between God and people. The modern church is not compelled to practice animal sacrifices or to maintain a central sanctuary for God's presence. Rather, the message of Lev. 16 directs the contemporary believer to be cleansed from sin and to offer God a life of purity and righteousness. As mentioned above, the

eightth century prophets proclaimed such a direction as the true aim of the sacrificial system (Isa. 1:10-19; Hos. 6:6; Amos 5:21-24; Mic. 6:6-8).

New Testament believers, who freely speak of the cleansing power of the blood of Christ (Heb. 9:13-14; 1 John 1:7), find fulfillment for this Day of Atonement message in Jesus Christ. Christ is seen not only as the means of purification, but also as a model and source of power for holy living. Jesus is recognized as one who truly offered life to God, through daily obedience and even literally through physical death. In calling followers, Christ exhorts believers to a similar life of righteousness. The apostle Paul expresses this concern, using the very image of the sacrificial system: "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship" (Rom. 12:1; NASB).

The purification of the sanctuary does not demand the analogous practice of insuring that church buildings are kept clean and well maintained, but rather points to the concern for sustaining purity in the places of God's presence. Again, the apostle Paul appears to draw upon language which echoes this very concern, by referring to the community of faith as a "temple of God/the Holy Spirit" (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16). He does so in contexts which communicate exhortations to maintain a commitment to Jesus Christ as the foundation of faith, to shun immorality, and to pursue the purity of holiness separate from idolatrous compromises. Such direction identifies a proper application of the concern to maintain the purification of the sanctuary (the place of God's presence). The connection which Paul makes between the temple and the community of faith clearly reflects the notion that at least one place in which God is manifest, is the church. Consequently, the church should find in Lev. 16 a call to keep itself pure and holy, in the pursuit of Christlike living. The Old Testament warning against failing to do so,

is the threat that God may abandon the church due to its sin and impurity. In light of this warning, the church should heed the proclamations of the prophets and seek to fulfill the true intent of the blood rite of the Day of Atonement, by pursuing purity and holiness as the community of God's presence.

WORKS CITED

- Arnold, Bill T., and Bryan E. Beyer. *Encountering the Old Testament*. Grand Rapids: Baker, 1999. Print.
- Campbell, Antony F., and Mark A. O'Brien. *Sources of the Pentateuch: Texts, Introductions, Annotations*. Minneapolis: Fortress, 1993. Print.
- Dillmann, A. *Die Bücher Exodus und Leviticus*. Leipzig: Mirzel, 1897. Microform. Chicago: ATLA monograph preservation program, fiche 1986-3460, 1986.
- Elliger, K. *Leviticus*. Tübingen: Mohr, 1966. Print. Handbuch zum Alten Testament 4.
- Hildebrand, David R. "A Summary of Recent Findings in Support of an Early Date for the So-called Priestly Material of the Pentateuch." *Journal of the Evangelical Theological Society* 29.2 (1986): 129-138. Print.
- Hurvitz, Avi. "The Evidence of Language in Dating the Priestly Code." *Revue Biblique* 81.1 (1974): 24-56. Print.
- Judisch, Douglas M. L. "Propitiation in the Language and Typology of the Old Testament." *Concordia Theological Quarterly* 48.2-3 (1984): 221-243. Print.
- Keil, C. F., and F. Delitzsch. *The Pentateuch*. Trans. Rev. James Martin. Grand Rapids: Eerdmans, 1956. Print. Biblical Commentary on the Old Testament 2.
- Kiuchi, N. *The Purification Offering in the Priestly Literature*. Sheffield: JSOT, 1987. Print. Journal for the Study of the Old Testament Supplemental Series 56.
- Milgrom, J. *Leviticus 1-16: A New Translation with Introduction and Commentary*. New York: Doubleday, 1991. Print. Anchor Bible 3.
- . *Numbers*. Philadelphia: Jewish Publication Society, 1990. Print. The JPS Torah Commentary.

---. *Studies in Cultic Theology and Terminology*. Leiden: Brill, 1983. Print.

Neusner, J. *The Mishna*. New Haven: Yale University Press, 1988. Print.

Noth, Martin. *Leviticus*. Trans. J. E. Anderson. Rev. ed. Philadelphia: Westminster, 1977. Print.

Old Testament Library.

Ramban (Nachmanides). *Leviticus*. Trans. Rabbi Dr. Charles B. Chavel. New York: Shilo, 1974.

Print. Commentary on the Torah 3.

Snaith, N. H., ed. *Leviticus and Numbers*. London: Nelson, 1967. Print.

Wellhausen, Julius. *Prolegomena to the History of Israel*. Trans. J. Sutherland Black and Allan

Menzies. Edinburgh: Adam and Charles Black, 1885. Microform. Chicago: ATLA

monograph preservation program, fiche 1987-0059, 1988.

Wenham, Gordon J. *The Book of Leviticus*. Grand Rapids: Eerdmans, 1979. Print.

Whybray, R. Norman. *The Making of the Pentateuch: A Methodological Study*. Sheffield: JSOT, 1987. Print.