

## TEXTUAL ISSUES LEVITICUS 9&10 (AND YAHWEH CALLED)

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### TO UNDERSTAND THE LAW, YOU MUST UNDERSTAND:

- ⌘ The fundamental flaw of the human being is that he/she believes he/she has inherent value.
  - ⌘ Presuming such inherent value allows human to assert inalienable rights—just because human exists.
  - ⌘ Presuming such inherent value also allows human to detest and/or deny his/her Creator; after all, whatever else I may be, I am. “I think, therefore I am;”<sup>25</sup> “I communicate, therefore I prove I am.”<sup>26</sup> For the record, only the Lord God Yahweh is I am.
  - ⌘ A study of the Scriptures teaches us that the value of human comes from Creator—any inalienable right to life, or liberty, or justice, or redemption comes at the behest of human’s Creator, not the human.
  - ⌘ Ergo, human is valuable for one reason, and one reason only—the price paid for human’s existence, the price paid for human’s redemption, and the price paid for human’s glorification.
    - (1) In order for human to be created (i.e., become extant), Creator must create.
    - (2) In order for human to be redeemed (i.e., rendered valuable), Redeemer must redeem.
    - (3) In order for human to be glorified (i.e., crafted as more than atoms), Deity must glorify.
  - ⌘ It is, therefore, reasonable for Creator, as Sovereign, to decide how, why, and with what means Creator is to be considered ideationally, worshiped spiritually, and appreciated behaviorally.
  - ⌘ It is, furthermore, reasonable for human, as created entity, to obey how, why, and the law Creator gives to accomplish human existence, redemption and glorification.
  - ⌘ The inherent nature of Creator necessitates human existence, human redemption, and human glorification. Otherwise, only rocks will cry out for Creator’s glory.
- Q Why is it useful to believe human beings have inherent (inalienable) rights?
- Q Why then, is important to accept the source of said rights?
- Q Why does Creator—the Lord God Yahweh—set down law for “His” ideation (theology), worship (experiential relationship), and thankful appreciation (lifestyle)?
- Q To what extent is the Lord God Yahweh a narcissistic, fascist proponent of decrees, rules, laws, and commandments, all of which no one can completely obey?
- Q **WHAT THEN, IS THE TRUE PURPOSE OF CREATOR’S DECREES, RULES, LAWS, AND COMMANDMENTS?**

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<sup>25</sup>Rene Decartes (1596-1650); “*cogito ergo sum*,” French philosopher, mathematician and scientist; argued an ontological (first cause, *primus movatur*) basis for the existence of God; a contemporary of Blaise Pascal;

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Leviticus 9:1-11. *Putting explicit experientiation into practice.*

- Q What kind of offerings did the Lord God Yahweh prescribe?
- Q Why were these four offerings prescribed? [Hint: verse 4]
- Q Where did all this sacrificial offerings occur? Why there? [verse 6]
- Q Which offering came first? [sin for Aaron and the boys]
- Q Do you have a sense that Aaron and the boys got it right?

### LEVITICUS 9:1-11

On the eighth day Moses summoned Aaron and his sons and the elders of Israel. <sup>2</sup>He said to Aaron, "Take a bull calf for your sin offering and a ram for your burnt offering, both without defect, and present them before the LORD. <sup>3</sup>Then say to the Israelites: 'Take a male goat for a sin offering, a calf and a lamb—both a year old and without defect—for a burnt offering, <sup>4</sup>and an ox [male or female] and a ram for a fellowship offering [traditionally *peace offering*] to sacrifice before the LORD, together with a grain offering mixed with oil. For today the LORD will appear to you.' "

<sup>5</sup>They took the things Moses commanded to the front of the Tent of Meeting, and the entire assembly came near and stood before the LORD. <sup>6</sup>Then Moses said, "This is what the LORD has commanded you to do, so that the glory of the LORD may appear to you."

<sup>7</sup>Moses said to Aaron, "Come to the altar and sacrifice your sin offering and your burnt offering and make atonement for yourself and the people; sacrifice the offering that is for the people and make atonement for them, as the LORD has commanded."

<sup>8</sup>So Aaron came to the altar and slaughtered the calf as a sin offering for himself. <sup>9</sup>His sons brought the blood to him, and he dipped his finger into the blood and put it on the horns of the altar; the rest of the blood he poured out at the base of the altar. <sup>10</sup>On the altar he burned the fat, the kidneys and the covering of the liver from the sin offering, as the LORD commanded Moses; <sup>11</sup>the flesh and the hide he burned up outside the camp.

Leviticus 9:12-24. *Putting explicit experientiation into practice.*

- Q What offering came next? [burnt]
- Q Do you sense Aaron and the boys got it right?
- Q What offering came next? [sin for the people]
- Q Do you sense Aaron and the boys got it right?
- Q Where did Aaron and Moses go after these sacrifices?
- Q What happened when they came out?
- Q What consumed the burnt offering?
- Q What was our reaction to all this?

#### LEVITICUS 9:12-24

Then he slaughtered the burnt offering. His sons handed him the blood, and he sprinkled it against the altar on all sides. <sup>13</sup>They handed him the burnt offering piece by piece, including the head, and he burned them on the altar. <sup>14</sup>He washed the inner parts and the legs and burned them on top of the burnt offering on the altar.

<sup>15</sup>Aaron then brought the offering that was for the people. He took the goat for the people's sin offering and slaughtered it and offered it for a sin offering as he did with the first one.

<sup>16</sup>He brought the burnt offering and offered it in the prescribed way. <sup>17</sup>He also brought the grain offering, took a handful of it and burned it on the altar in addition to the morning's burnt offering.

<sup>18</sup>He slaughtered the ox and the ram as the fellowship offering for the people. His sons handed him the blood, and he sprinkled it against the altar on all sides. <sup>19</sup>But the fat portions of the ox and the ram—the fat tail, the layer of fat, the kidneys and the covering of the liver—<sup>20</sup>these they laid on the breasts, and then Aaron burned the fat on the altar.

<sup>21</sup>Aaron waved the breasts and the right thigh before the LORD as a wave offering, as Moses commanded.

<sup>22</sup>Then Aaron lifted his hands toward the people and blessed them. And having sacrificed the sin offering, the burnt offering and the fellowship offering, he stepped down.

<sup>23</sup>Moses and Aaron then went into the Tent of Meeting. When they came out, they blessed the people; and the glory of the LORD appeared to all the people. <sup>24</sup>Fire came out from the presence of the LORD and consumed the burnt offering and the fat portions on the altar. And when all the people saw it, they shouted for joy and fell facedown.

Leviticus 10:1-11. *Explicit experientiation becomes deadly serious.*

- Q After the Lord God's fire, who offered their own source of fire?
- Q What happened? Why?
- Q To what extent was the Lord God Yahweh cruel to these two sons of Aaron, Nadab and Abihu?
- Q What consumed Nadab & Abihu? And the previous sacrifice?
- Q What explanation did Moses give his brother for the death of his sons and the nephews of Moses? What was Aaron's response?
- Q Why were their bodies taken, still in their priest clothes, out of camp?
- Q What was Moses' direction to the family? Why?
- Q Why were they instructed not to leave the Tent of Meeting? [two reasons!]
- Q Why no fermented drink, or even wine while going into the Tent of Meeting?
- Q What was the fundamental lesson the Lord God was teaching here? [verses 10 & 11]
- Q What rules/laws/decrees/commandments do we flippantly ignore today?
1. Drunk at worship services?
  2. Procrastinated obedience?
  3. Sabbath principle?
  4. Media consumption?
  5. Keeping ourselves away from the unclean?

## LEVITICUS 10:1-11

Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the LORD, contrary to his command. <sup>2</sup>So fire came out from the presence of the LORD and consumed them, and they died before the LORD. <sup>3</sup>Moses then said to Aaron, "This is what the LORD spoke of when he said:

*Among those who approach me  
I will show myself holy;  
in the sight of all the people  
I will be honored.*

Aaron remained silent.

<sup>4</sup>Moses summoned Mishael and Elzaphan, sons of Aaron's uncle Uzziel, and said to them, "Come here; carry your cousins outside the camp, away from the front of the sanctuary." <sup>5</sup>So they came and carried them, still in their tunics, outside the camp, as Moses ordered.

<sup>6</sup>Then Moses said to Aaron and his sons Eleazar and Ithamar, "Do not let your hair become unkempt [or *do not uncover your heads*], and do not tear your clothes, or you will die and the LORD will be angry with the whole community. But your relatives, all the house of Israel, may mourn for those the LORD has destroyed by fire. <sup>7</sup>Do not leave the entrance to the Tent of Meeting or you will die, because the LORD's anointing oil is on you." So they did as Moses said.

<sup>8</sup>Then the LORD said to Aaron, <sup>9</sup>"You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come. <sup>10</sup>You must distinguish between the holy and the common, between the unclean and the clean, <sup>11</sup>and you must teach the Israelites all the decrees the LORD has given them through Moses."

Leviticus 10:12-20. *Explicit experientiation even though deadly serious, is filled with mercy.*

- Q What offering was then done, correctly?  
By whom?
- Q Where was the remainder of the offering to be consumed? By whom?
- Q What mistake did Eleazar & Ithamar make regarding the goat of the sin offering?
- Q Aaron's explanation?
- Q Why do you suppose Moses inquiry was satisfactorily answered?
- Q Was this a sign of God's justice, or God's mercy?

#### LEVITICUS 10:12-20

Moses said to Aaron and his remaining sons, Eleazar and Ithamar, "Take the grain offering left over from the offerings made to the LORD by fire and eat it prepared without yeast beside the altar, for it is most holy. <sup>13</sup>Eat it in a holy place, because it is your share and your sons' share of the offerings made to the LORD by fire; for so I have been commanded. <sup>14</sup>But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites' fellowship offerings [traditionally *peace offerings*]. <sup>15</sup>The thigh that was presented and the breast that was waved must be brought with the fat portions of the offerings made by fire, to be waved before the LORD as a wave offering. This will be the regular share for you and your children, as the LORD has commanded."

<sup>16</sup>When Moses inquired about the goat of the sin offering and found that it had been burned up, he was angry with Eleazar and Ithamar, Aaron's remaining sons, and asked, <sup>17</sup>"Why didn't you eat the sin offering in the sanctuary area? It is most holy; it was given to you to take away the guilt of the community by making atonement for them before the LORD.

<sup>18</sup>Since its blood was not taken into the Holy Place, you should have eaten the goat in the sanctuary area, as I commanded."

<sup>19</sup>Aaron replied to Moses, "Today they sacrificed their sin offering and their burnt offering before the LORD, but such things as this have happened to me. Would the LORD have been pleased if I had eaten the sin offering today?" <sup>20</sup>When Moses heard this, he was satisfied.

- 9:1** *eighth day.* After the seven days of ordination (8:33).
- 9:4** *LORD will appear.* See verses 6 & 23; see also Genesis 12:7.
- 9:21** *wave offering.* See 7:30-32.
- 9:22** *blessed.* The Aaronic benediction, a threefold blessing, is given in Numbers 6:23-26. Cf. the threefold apostolic benediction in 2Corinthians 13:14.
- 9:23** *glory of the LORD.* See v. 6; cf. the display of the Lord's glory at the erection of the tabernacle (Exodus 40:34-35); cf. also God's acceptance of sacrifices at the dedication of Solomon's temple (2Chronicles 7:1).
- 9:24** *Fire came out from the presence of the LORD.* See 10:2; 1Ki 18:38.
- 10:1** *censers.* Ceremonial vessels containing hot coals and used for burning incense (see 16:12-13; 2Ch 26:19; Revelation 8:3-4).
- 10:2** *died before the LORD.* Aaron's older sons are mentioned also in Exodus 6:23; 24:1,9; 28:1; Numbers 3:2-4; 26:60-61; 1Ch 6:3; 24:1-2. They are regularly remembered as having died before the Lord and as having had no sons. Their death was tragic, similar to that of Ananias and Sapphira (Acts 5:1-11). In both cases a new era was being inaugurated (cf. also the judgment on Achan, Josua 7, and on Uzzah, 2Samuel 6:1-7). We had to be made aware that we existed for God, not vice versa.
- 10:6** *tear your clothes.* See 21:10; see also Genesis 44:13.
- 10:7** *Do not leave.* To join the mourners (see 21:11-12).
- 10:10** *between the holy and the common.* The distinction between what was holy (sacred) and what was common (profane) was carefully maintained (see Ezekiel 22:26; 42:20; 44:23; 48:14-15).
- 10:18** *Since its blood was not taken into the Holy Place, you should have eaten.* There were two types of sin offerings:  
 (1) those in which the blood was sprinkled within the tabernacle, and  
 (2) those in which it was sprinkled only on the great altar. Portions of the second type normally should have been eaten (see note on 4:5).  
 But Moses was satisfied when he learned that Aaron had acted sincerely and not in negligence or rebellion (vv. 19-20).
- 10:19** *such things as this have happened to me.* Perhaps referring to the death of his two oldest sons (v. 2), for which he mourned by fasting. Or possibly something had occurred which made him ceremonially unclean.

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<sup>27</sup>Adapted, corrected, and revised by D. Thomas Porter from Compton's Interactive NIV © 1996.