A Theological Ritual Analysis
of the Practical Order, Ritual Function, and Theological Purpose
of the Daily Divine Service
according to the Priestly Tradition in the Pentateuch

By

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Abstract

This study investigates data from the priestly tradition in the Pentateuch to determine the sequence in which the divinely instituted rites of the daily service were performed, how they functioned in relation to each other within the service, and what God intended to accomplish through each rite as well as the whole service. Since Israel’s daily service is no longer enacted, this investigation is based on the texts that prescribe and describe its ritual activities. These passages are analysed ritually to determine the sequential order, practical function, and theological purpose of each of the divinely instituted acts within the whole service.

The first chapter, which spells out the scope of the thesis as an analysis of the daily service, is followed by a reconstruction of the actual order in chapter two. The third chapter examines the divine institution, the ritual agents, the ritual acts, the ritual materials, the ritual times, the ritual locations, and the theological purpose of each part of the service. The final chapter draws conclusions about the theological purpose of the service by analysing it as a ritual system of prescribed acts, done by the right persons in the right order with the right things at the right times and in the right places, through which the LORD purifies, sanctifies, accepts, and blesses his people as he dwells in their midst. The thesis concludes that the Pentateuch presupposes a ritual order in which each enactment plays its proper part and contributes to the purpose of the whole service and ends with questions about the relation between the daily service and Israel’s broader ritual system.
Declaration

I declare that the word length of this thesis is 98,532 words. This does not exceed the maximum length of 100,000 words specified in the regulations for the doctor of philosophy degree, which includes footnotes but excludes bibliography, tables, appendices, and illustrations.

I declare that the bibliography format is consistent and conforms to the requirements of the Turabian Style (Turabian, Kate L. 2007. A manual for Writers of Research Papers, Theses, and Dissertations, 7th ed. University of Chicago Press.); or that, alternatively, permission has been granted to employ another style.

Statement of Originality

I hereby certify that this thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other institution, and affirm that to the best of my knowledge, the thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signed: ________________________________

Date: ________________________________
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CHAPTER ONE

The Daily Divine Service in the Pentateuch

After the exodus of the ancient Israelites from Egypt they camped at Mount Sinai where the LORD called Moses to come to the top of the mountain, which was covered by a cloud filled with the LORD’s glory (Exod. 24:12–17). On top of that mountain during a period of forty days and forty nights the LORD revealed to Moses his plans for constructing a tabernacle as his dwelling place on earth and prescribed the main rites that the Israelites would enact in it (Exod. 24:18–31:18). This legislation includes ritual activities that must be carried out daily, every morning and every evening at the tabernacle. Smoking up burnt offerings and burning incense form the basic acts that the LORD commanded to be performed every day at his earthly dwelling place (Exod. 29:38–42; 30:7–8). Additional enactments were prescribed for the daily service after the tabernacle had been erected and the LORD established his residence there (Exod. 40:34–38; Lev. 1:1ff.). The rites and ritual activities of that daily divine service are the focus of this study.

The daily service of ancient Israel with all of its correlated ritual acts has been almost entirely ignored by modern scholarship. Analyses of its various components are often given in great detail, but these tend to be piecemeal. No contemporary study has attempted to reconstruct the entire daily service, examine the function of all of its rites, and determine its divine purpose on the basis of the priestly tradition in the Pentateuch. This neglect is astounding, especially if one considers the centrality of the ritual system of ancient Israel as it is consistently portrayed throughout the biblical writings. Perhaps scholarship in this area has been lacking due to the difficulties of doing so. Nowhere does the Pentateuch spell out the entire order of the daily service, much less explain the function of its parts and its theological

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1 Throughout this thesis the divine name, יהוה, is usually rendered LORD unless it is necessary to use the Hebrew word itself or its transliteration YHWH.
2 The biblical references in this thesis are the chapter and verse numbering in the modern English translations, except for places where the Hebrew chapter and verse is different. These are marked [MT], referring to the Masoretic Text.
3 In this thesis, a rite is understood as a discrete religious enactment consisting of a number of correlated acts, while ritual is used as a comprehensive, generic term for a form, system, or class of such activity.
purpose. The priestly tradition itself presents the daily service in pieces rather than as a whole. Attempts at reassembling the daily divine service is like trying to find hidden pieces of a puzzle before determining where they must be placed. This is no easy task! There is, however, enough evidence in the Pentateuch and other sources to reconstruct the basic order of the daily divine service, examine its ritual function, and determine its divine purpose. This study aims to stimulate a renewed interest in and shed new light upon a topic that has bewildered scholars.

**Categories of Burnt Offerings**

Without a general knowledge of the entire daily service, scholars frequently fail to recognize, on the one hand, the organic connection between the various kinds of offerings and, on the other hand, a distinction between the functions of the same kinds of offerings for different circumstances. The daily public burnt offerings must be distinguished from the occasional public burnt offerings and from individual burnt offerings. The public daily burnt offering was offered every day of the year in the morning and in the evening (Num. 28:1–8). Public burnt offerings were also prescribed for other regular occasions (Num. 28:9–39). They were presented in addition to the daily burnt offering every Sabbath, on the first day of every month, and at special times of the year, such as Passover, Pentecost, the Day of Acclamation, the Day of Atonement, and in the Feast of Tabernacles. Any Israelite could also present individual burnt offerings any time they desired as a personal devotion to God (Lev. 1:1–17). In addition, other kinds of offerings, such as peace, sin, and guilt offerings, that were burned on the altar should not be incorrectly referred to as “burnt offerings.” Only small portions of these offerings were smoked up, however, while burnt offerings were entirely incinerated. This thesis limits the term *burnt offering* [עֹלָה] only to those offerings that are burned completely.\(^4\) Even though all of the offerings of the entire ritual system were co-ordinately enacted, this thesis only examines the public daily burnt offering and the other ritual activities that were conducted every day.

**The Foundation of Israel’s Perpetual Divine Service**

The present study is based on data from the priestly tradition in the Pentateuch, which critical scholars identify as the literary source P. The ritual sections in Exodus, Leviticus, and Numbers are examined to determine the practical order, the ritual function, and theological purpose of the daily divine

\(^4\) For an overview of the Hebrew word נְעָלָה and its use in ancient Israel’s cultus see Kellermann (2001, 96–113).
service in ancient Israel.

The texts in the Pentateuch that deal with the daily service may be divided into three categories. First is the primary prescriptive source, which consists of Exodus 25–30. Since this legislation was given by God to Moses on Mount Sinai, it may be viewed as the foundational regulation which establishes Israel’s performance of the rites and activities at the tabernacle. This section of the Pentateuch is the most important among the three main sources of this thesis because, on the one hand, it is the first place where the Pentateuch prescribes Israel’s rites and, on the other hand, because the other sections presuppose it and build upon it. The next significant legislation for the daily divine service is the secondary prescriptive material found in Leviticus 6:8–23 [MT 6:1–16]; 24:1–9; Numbers 6:22–27; 10:1–10; and 28:1–8. The LORD did not give these regulations to Moses on Mount Sinai but at the tabernacle after its construction. They may, therefore, be understood as supplementary prescriptions for the daily divine service. The final category of data in the Pentateuch that provides information about the daily service is the descriptive material in Exodus 40:1–35 as well as Leviticus 8–9. Whereas the prescriptive sources record the institution the ritual acts of ancient Israel, the descriptive sources tell how they enacted what had been previously legislated. The prescriptive and descriptive texts in the Pentateuch provide the foundation for this study.

The Pentateuch employs three different technical terms to indicate that certain parts of the divine service are intended to be performed perpetually as founded by the LORD through Moses. First, there is the legislation for future generations [לְדוֹרֹתָם/לְדֹרֹתֵיכם]. Not only were Moses and his contemporaries to carry out the regulations for the ritual system in their own time, all of the descendants of Israel were obligated to keep performing the divine service throughout their generations. Every generation of the Israelites must conduct the main parts of the daily divine service (Exod. 27:21; 29:42; 30:8, 21; Lev. 6:18 [MT 6:11]; 24:3; Num. 10:8) as well as observe services at feast times throughout the year and follow the stipulations for the entire ritual system (Exod. 12:14, 17, 42; 16:32, 33; 30:10, 31; 31:13, 16; 40:15; Lev. 3:17; 7:36; 10:9; 17:7; 21:17; 22:3; 23:14, 21, 31, 41, 43; Num. 9:10; 15:14, 15, 21, 23, 38; 18:23).

The second technical term is Israel’s perpetual ritual statutes [חֻקַּתּוּלָם]. These, like the first

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5 The related terms לְדוֹרֹתָם/לְדוֹרֹתֵיכם, for your/their generations, are used in the Pentateuch to indicate those things that are not merely a one–time occurrence but which must be carried out perpetually from one generation to the next. Freedman and Lundbom claim that the concluding formula in Numbers 35:29 includes the entire ritual legislation in the Pentateuch as instructions for all the generations of Israel (1978, 178–79).

6 The phrase חֻקַּתּוּלָם, perpetual ritual statutes, has to do with required ceremonies that the priests are obligated to carry out repeatedly. This kind of legislation establishes ritual acts for their continued performance from then on (Ringgren 1986, 143–45).
term, apply to the ongoing enactment of the daily divine service (Exod. 27:21; 28:43; Lev. 24:3; Num. 10:8) and to other occasions and conditions (Exod. 12:14, 17; 29:9; Lev. 3:17; 7:36; 10:9; 16:29, 31, 34; 17:7; 23:14, 21, 31, 41; Num. 15:15; 18:23). They are the ritual ordinances that the LORD commanded to be kept ceaselessly from the time of their institution onward.

The final term concerns the *perpetual ritual provisions* לְחָק־עוֹלָֹם. One of the reasons the LORD established the divine service was to provide for his people (Exod. 12:24), his priests (Exod. 29:28; 30:21; Lev. 6:18 [MT 6:11]; 7:34; 10:15; 24:9; Num. 18:8), and for their families (Num 18:11, 19). The perpetual ritual provisions were also part of the daily divine service (Exod. 30:21; Lev. 6:18, 22 [MT 6:11, 15]). These three terms are used in the priestly tradition of the Pentateuch to ensure that the divine service and the entire ritual system must be observed in perpetuity throughout the generations of the Israelites.

An examination of the aforementioned technical terms reveals that there are four interconnected parts of the divine service that were instituted for the *perpetual* לְחָק־עוֹלָֹם observance of the Israelites. The first involves the daily service and its ritual acts that were required to be performed *regularly* תָמִיד. The lamps inside the tent of meeting must be tended and lit (Exod. 27:21; Lev 24:3), the burnt offering of an unblemished yearling ram must be smoked up at the outer altar (Exod. 29:42; Num. 15:14, 15), fragrant incense must burn in the holy place (Exod. 30:8), the bread offering of the high priest must be smoked up on the altar (Lev. 6:22 [MT 6:15]), and the priests must sound the silver trumpets over the offerings (Num. 10:8). The LORD instituted each of these ritual acts to be performed throughout the generations of the Israelites.

The second has to do with the priesthood that the LORD instituted to serve on behalf of Israel and for their benefit. The priests are required to *regularly* לְחָק־עוֹלָֹם wear their vestments at the tabernacle (Exod. 28:43), conduct the divine service (Exod. 29:9), refrain from drinking alcoholic beverages while they are serving at the sanctuary (Lev. 10:9), and bear the iniquity of the Israelites along with their fellow Levites (Num. 18:23). They were also responsible throughout their *generations* לְדֹרֹתָֹם for excluding

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7 לְחָק־עוֹלָֹם, *perpetual ritual provisions*, refer to the parts of the offerings that are assigned to the priests as their legal allotted portion. The prescriptions in the Pentateuch that use this terminology spell out the ongoing obligation of the Israelites to provide for the livelihood of the priests (Ringgren 1986, 144).

8 The Hebrew term for ritual acts that must be performed regularly or daily is תָמִיד. This is the name by which the daily divine service was called later in Daniel (8:11, 12, 13; 11:31; 12:11) and in the Mishnah. This term is discussed further in chapter two.

9 A distinction must be made between a *ram* and a *lamb*. A lamb is a small, young sheep, while a yearling male sheep is mostly full grown and is, therefore, a ram. See the section on the burning rite in chapter three for further information about the rams for the daily burnt offering.
blemished priests from presenting offerings (Lev. 21:17) and ritually impure priests from serving at the tabernacle (Lev. 22:3) The priests were responsible for keeping these regulations throughout the history of Israel.

The third concerns the perpetual [שָׁלֹשׁ] observance of the ritual calendar in each successive generation [לְדֹרֹתָם/לְדֹרֵיכֶם]. The Israelites are commanded to not fail to keep the Sabbath (Exod. 31:13, 16), observe the Passover and Feast of Unleavened Bread (Exod. 12:14, 17, 42; cf. Num. 9:10), offer the first fruits of their produce and commemorate the Feast of Pentecost (Lev. 23:14, 21), uphold the Day of Atonement (Exod. 30:10; Lev. 16:29, 31, 34; 23:31), celebrate the Feast of Tabernacles (Lev. 23:41, 43), and keep the year of Jubilee (Lev. 25:30). All the Israelites throughout their generations were responsible for observing the ritual calendar perpetually.

The last part involves the perpetual [שָׁלֹשׁ] legislation that is specifically for the Israelite laity. They are prohibited from eating fat or blood from animals (Lev. 3:17). The Israelites are required to give the priests their portion of peace offerings (Lev. 7:36). They must present their offerings at the tabernacle rather than anywhere else (Lev. 17:7). The laity are prohibited from eating bread from new grain before they present their first fruits at Pentecost (Lev. 23:14). They are prohibited from working on Pentecost (Lev. 16:29, 34; 23:21) and on the Day of Atonement (Lev. 23:31). The Israelites are required to fast on the Day of Atonement (Lev. 16:29). They must celebrate the Feast of Tabernacles for seven days (Lev. 23:41). Finally, the Israelites are required to purify themselves from ritual uncleanness with the water for cleansing from the ashes of a red heifer (Num. 19:10, 21). The LORD commanded the laity to observe these ritual decrees without ceasing.

It is clear from the ritual legislation regarding each of these overlapping parts of the divine service that the LORD instituted them for Israel to observe in perpetuity.

There is evidence for the perpetual enactment of the daily divine service in texts outside of the Pentateuch. After Joshua led the community of Israel across the Jordan River into the land of Canaan, they gathered at Shiloh and erected the tabernacle (Josh. 18:1). Since the LORD was present there (Josh. 18:10; 19:51, Judg. 18:31), the Israelites carried out the divine service in Shiloh (Judg. 21:19; 1 Sam 1:3; 2:13–17). The tabernacle also resided in Shechem for a while and the divine service conducted there (Josh. 24:1, 25–26). Following this, the tent of meeting was set up at Gibeon and the regular service enacted in that place even though some time later the ark was removed from it and placed in a different tent in Jerusalem (1 Kings 3:4; 1 Chron. 16:39; 21:29; 2 Chron. 1:3–6, 13). After the temple in Jerusalem was constructed, the ark of the testimony, the disassembled tabernacle, and its furniture were brought to

Likewise, the divine service was re-established after the Israelites returned from exile and the temple was rebuilt in Jerusalem (Ezra 1:2–11; 3:2–6; 6:22; Neh. 10:28–39; Sir. 50:5–21). Most importantly, after the exile the Israelites turned to the Pentateuch to discover how to perform the divine service and to justify why they enacted it. They did not merely regard the Pentateuch as a historical account or legislation only for the tabernacle in the desert; they believed it to be a canonical template for the enactment of the divine service in the first and second temples in Jerusalem (1 Chron. 6:49; 16:39–40; Ezra 3:2–6; Neh. 10:29). It may be concluded, therefore, that the divine service was conducted as intended across the generations in ancient Israel according to the LORD’s institution of it in the Pentateuch.

**Summary of Scholarship**

It is difficult to categorize those scholars who have written about the daily divine service in ancient Israel. This is because of two main reasons. On the one hand, very few scholars have shown much interest in the order of the daily service. On the other hand, hardly any of them have focused on the entire daily service and have mainly examined its individual parts. The author of the study at hand, therefore, has combed through vast amounts of material in an effort to find data that is relevant to this topic. After examining this array of scholarship, it has been difficult to classify how various scholars have dealt with this topic. In part, this is due to the fact that these scholars do not all approach their study of the Pentateuch from the same perspective. Researchers approach the topic with different presuppositions and use different methods by which they come to their conclusions. Despite that, however, they, by and large, have examined the divine service from three fundamental perspectives: the narrative, the critical, and the ritual.

Narrative scholarship shows little interest in the ritual function or theological purpose of the daily divine service, although it does attempt to examine the service as a whole rather than merely its parts. These scholars recognise the law of Moses as the legal basis for the establishment of the divine service and are content to write detailed descriptions of its ritual activities.

One of the foundational works for this view is the Mishnah’s Tamid, which describes the daily service at the second temple in Jerusalem. Even though the liturgical practice at the second temple was most likely not identical with the worship at the tabernacle, the Tamid offers insights about how the

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10 See, for example, Haran (1985, v–vii).
legislation for the divine service was understood and enacted in the second temple before its destruction in 70 A.D. It portrays two chief things. First, the daily service that was performed at the temple is based on the ritual law in the Pentateuch. Although the Tamid does not quote the Scriptures, scholars with a working knowledge of the ritual texts in the Pentateuch will recognise that its writers are thoroughly familiar with the biblical basis for the ritual activities of the regular daily service and constantly interact with them. Second, it was written to preserve and pass on to future generations a description of the procedures for the daily service if the temple is ever rebuilt (Tam. 7:3). This document at first appears to be a prescriptive text but since the temple no longer exists it is a description of the service that was once enacted there. The Tamid in the Mishnah is instructive for the current topic because, on the one hand, much of it is relevant for reconstructing the order of the daily service and, on the other hand, it assumes that the daily service was divinely instituted according to the ritual laws in the Pentateuch. The Tamid is mainly descriptive and offers no theological analysis of the service or its parts.

The medieval commentator, Maimonides, bases his account of the daily divine service on its legislation in the Pentateuch. He employs sets of positive and negative commands from the ritual law to prove the divine authorisation of the daily service. Interestingly, however, he quotes the Mishnah verbatim in most of his comments about the divine service. It appears that Maimonides tries to supply the Scriptural basis for the Mishnah’s Tamid, since that document assumes such a basis without stating it (Code 6:1–6). Like the Mishnah, Maimonides does not examine the daily service to tell of its significance, function, or purpose. He merely narrates how the service must be enacted.

Edersheim builds on the previous two works. Although he relies heavily upon Maimonides, his writing more closely resembles the Mishnah in its descriptive approach. Edersheim moves beyond the previous two examinations by interpreting the typological and symbolical meaning of the rites of the daily service. He fails, however, to discuss the ritual function or theological purpose of the service. Like other narrative scholars, he does not ask why the service and its ritual acts must be performed or what God accomplishes through them. Rather, he is primarily interested in describing the daily divine service as it occurred at the second temple.

Narrative scholarship assumes the Mosaic authorship of the Pentateuch and is not concerned about questions of its historicity. Rather, these scholars are satisfied to describe the daily divine service as if it is sufficient to know how it is enacted rather than why.

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11 See Blackman (1983, 496).
Critical scholars show little interest in what the rites of the daily divine service do or accomplish on a practical level. Their scholarship tends to focus on the isagogical issues related to the Pentateuch as well as analysing the ritual texts developmentally rather than rites as such or how they were to be enacted, and why.

Whereas narrative scholars assume the Mosaic authorship and divine authority of the Pentateuch, critical scholars, such as Wellhausen, hold just the opposite view. Wellhausen believes that the priestly tradition in the Pentateuch postdates Moses and is a construct of Jewish priests after the Babylonian captivity. His main thesis is that the law of Moses is not the starting point for the history of ancient Israel but it is rather the history of post–exilic Judaism, which he understands as a distinct religion from the pre–exilic Yahwism of Israel. This is a complete rejection of the narrative assumption that the daily service was divinely instituted. Wellhausen asserts that the corporate service in the Old Testament was an abrogation and institutionalisation of the more free and individualistic worship of Israel’s early period. Those offerings and sacrifices that were once given to the deity in joyful celebration have become obligatory acts of atonement under the priesthood so that they can provide for their own livelihood. Although Wellhausen acknowledges that daily public offerings may have existed in the pre–exilic period, he holds that freewill private offerings held much more prominence than the “later” period of the Mosaic law, which requires public offerings for the daily service. He laments that the spontaneity of individual offerings has been replaced with the monotonous seriousness of daily congregational offerings. Since Wellhausen rejects the divine institution of the daily service he shows little interest in examining its function or purpose.\(^\text{13}\)

Baxter objects to Wellhausen’s views about the historical development of the Pentateuch. He claims that Wellhausen violates the principles of higher criticism and true scientific study of the text by replacing them with entirely unsubstantiated opinions. True critical scholarship, he maintains, is not based on a person’s own imaginations but upon the object of its examination, which in this case is the Pentateuch. Thus, Baxter takes Wellhausen to task point by point to disprove all of his assertions. In so doing, however, Baxter does not offer any new insights into the daily service of ancient Israel. Rather, he practically re–establishes the narrative position by defending the Mosaic authorship of the Pentateuch and the divine institution of the ritual system. He holds that the divine service does not drive a wedge between the individual and the corporate offerings, as Wellhausen holds, but, on the contrary, affirms the proper place of both of them based on the ritual laws in the Pentateuch. Those offerings that were originally

\(^{13}\) See Wellhausen (1885, v–x, 1–13, 17, 34–82, 150–167).
enacted by individuals were later incorporated into the public divine service to establish the Israelites as a priestly community. Corporate worship does not take away the freedom and spontaneity of the individual but enhances them. Although Baxter effectively challenges the stated positions of Wellhausen about the daily service as portrayed in the Pentateuch, he too falls short of examining the ritual function and theological purpose of the divine service. By his own admission, his sole task is to refute the claims of Wellhausen so as to reaffirm that the foundation for scientifically and critically analysing the Pentateuch is in the divine authority of the Scriptures rather than in a person’s own ideas.\(^\text{14}\)

Von Rad holds that the Pentateuch was compiled from various oral and written sources and edited late in Israel’s history but he believes that its creedal forms are drawn from early periods. He denies that the Pentateuch originally consisted of a well-thought-out ritual system but rather that it portrays a later systematic categorisation of different kinds of offerings. Although he inquires about the function of the different kinds of offerings, von Rad does not deal specifically with the daily divine service. He determines that the offerings of the Israelites may accomplish three distinct things. They can function either as a gift, or as the means of atonement, or as recognition of communion between two or more parties, but he does not rule out that on some occasions the offerings may perform more than one function at a time. Von Rad is sharply critical of any magical notion of ritual function, which he also designates as a “dynamistic” understanding of the world. In this view, man sees himself in relation to other things in the world and he strives to maintain his status with them through objects by which he influences those around him including the deity. Von Rad claims that the Pentateuch supersedes any notion of magic by emphasising the moral responsibility of individuals. He does, however, acknowledge the saving aspect of the offerings of Israel. He objects to the neo-Protestant suspicion that the offerings are effective simply by enacting them, *opera operata*, and states that they become saving events because the divine word is added to them. Although he makes a limited effort to analyse the ritual function and theological purpose of the offerings, von Rad’s chief interest lies in their theological meaning. He believes that more important than what the offerings do is what they mean; the theological ideas expressed by the offering and the reasons for offering it are far more significant than what they actually accomplish. Thus, von Rad holds that a distinction must be made between the basic idea of an offering and the reason for its performance. For him, the significance of the offering and the motive for offering it are its most important spiritual aspects, not the act itself. So von Rad offers many new insights about the cultus of Israel, but his

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views lead to a dead end because they focus on the meaning of rites instead of what they accomplish ritually.¹⁵

Eichrodt challenges the conclusions of historical–critical scholarship, such as that of Wellhausen, by insisting that developments in the ritual system of Israel must coincide with its history. On the one hand, he claims that overemphasising the historical development of the Pentateuch has led to a diminishment of the meaning of the texts and the rites they describe. Thus, such developmental analysis must be replaced with systematic synthesis to properly interpret the religious phenomena of the Old Testament in their deepest significance. On the other hand, he is critical of the methodology employed by some scholars who coordinate proof–texts with an extensive system of typology for the purpose of demonstrating a coherence of dogmatic instruction by the various biblical writers. As opposed to this, Eichrodt prefers a systematic approach, which is dominated by a covenant theology that holds up the relationship of Israel with God as the central focus of the Old Testament. Because of this, all of the ritual laws in the Pentateuch are subservient to the covenant. Furthermore, he believes that rites of ancient Israel are significant in two separate areas of human life. One is in the emotional life of the spirit within the individual and the other is in the physical and corporate social life of a human being. He acknowledges that the ritual acts of Israel are media of divine power through which God’s blessing is communicated to them. Yet, he denies that such effectiveness is due to magic. Eichrodt’s main interest lies in determining the symbolic significance attached to the ritual act, as if the outward enactment were primarily a means of entry into the human spirit that animates them. The outward act affects the physical existence of people, while the meaning of the act affects their inner being. He does not believe, however, that God always influences either the outward or the inward human being through every kind of ritual activity. In addition, Eichrodt holds that there are four ideas that the Old Testament conveys about the ritual system: feeding, gift, communion, and atonement. Of these four, he only sees the communal offerings as divine gifts to humans, and this is merely because of God’s declaration of grace pronounced by the priest. Eichrodt’s sole mention of the daily divine service refers to it as an offering of human gifts to God, leaving out the remaining three notions about feeding, atonement, and communion. While Eichrodt significantly advances Old Testament scholarship toward the recognition of the function of its ritual system, he fails to acknowledge that the daily service is chiefly an act of God upon humans or that it affects the whole of them, both their inner and outer beings. Although he moves critical scholarship beyond investigations of

the historical development of Old Testament texts to delve into their deeper significance, he still comes short of a full blown analysis of the ritual system of ancient Israel.  

Since critical scholars mostly focus on the meaning of ritual texts instead of on what rites do or accomplish ritually, they show little interest in offering detailed analyses of the regular divine service in ancient Israel. This can result in generalisations that place ritual activities into broad categories without recognising that the same ritual acts often have different functions when they are enacted at different times and in different contexts. One such failure of distinction is between the corporate burnt offering in the daily service and a burnt offering of an individual or one offered corporately at another time in the liturgical calendar. Each of these specific offerings functions differently within the ritual system and vary in what God accomplishes through them. If the only concern, however, is what a burnt offering means or signifies then discussion and analysis of its ritual function and theological purpose will be lacking. This is the void in ritual studies left by critical scholarship.

Ritual biblical scholars analyse the rites that are described in the Pentateuch and other biblical writings. Most of these scholars have been heavily influenced by anthropological ritual analysts, such as Douglas, van Gennep, and Turner, and have borrowed methods of ritual interpretation from them. In anthropology, however, ritual analysts have traditionally conducted field studies to observe the rites and ceremonies within a particular culture or society that they intend to analyse. Since the daily divine service in ancient Israel is no longer enacted, ritual analysts can only examine its rites based on the written accounts in the biblical texts. Thus, biblical ritual scholars are chiefly concerned with analysing the ritual acts legislated or described in the Scriptures rather than examining the development of the texts that portray them. The Pentateuch and other Old Testament writings are usually taken at face value by biblical ritual scholars since they are the primary sources for analysing the ritual system of ancient Israel.

Haran is the most important scholar who has examined the ritual activities inside the tabernacle in the daily divine service. More than anyone else, he has laid the foundation for discovering the function of all of the acts performed by the high priest in the holy place at the incense altar, lampstand, and table. This is due primarily to his belief that the rites inside the tabernacle are more holy than those performed in the courtyard at the font and altar for burnt offering. He holds that the closer to the ark of the testimony that ritual acts are conducted the more sacred they are, and the further away from the ark the less sacred they are. Thus, while the ritual activities at the lampstand and the table are more holy than those at the

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17 These scholars are discussed later in this study.
font or outer altar, burning the spiced incense in the holy place every morning and evening is the most sacred act that is conducted in the daily divine service. One of Haran’s most insightful and groundbreaking observations is that the ornate vestments of the high priest are not merely garments with which he clothes himself in preparation to perform his sacred tasks, but each vestment makes a different ritual enactment. Bearing the names of the tribes of Israel on his shoulder pieces and on his breastplate accomplishes something ritually, as do the urim and thummim as well as the bells and pomegranates on his robe and, most especially, the golden crown with the divine name on his head. The ritual acts that are conducted every day inside the holy place function as part of the daily divine service. Haran, however, does not entirely abandon either the discussion about historical development or the emphasis on meaning by critical scholarship; he spends much time discussing the symbolism and significance of the rites in the daily service. Rather than viewing it as actions of God toward his people, Haran understands the rites of the divine service as means to provide for the “needs” of God. Although, in the opinion of this thesis, Haran does not altogether accurately interpret the ritual acts of the daily service inside the tabernacle, the magnitude of his scholarly contribution to ritual studies and specifically to the daily divine service of ancient Israel cannot be diminished. His work is of the greatest significance for this area of scholarship.18

Milgrom has laid the foundation for biblical ritual studies that pertain to the daily ritual activities primarily at the altar for burnt offering in the courtyard.19 Although he identifies himself as a critical scholar, his extensive analysis of the ritual system of ancient Israel has pioneered new interest in ritual studies. Milgrom’s synchronistic approach seeks to view the rites of Israel systemically by how they relate to one another organically. Ritual acts can have more than one meaning and perform more than one function. They are multi–faceted. This leads him to conclusions that are very different from the systematic approach of placing its rites into specific categories. He disagrees with some critical scholars who dismiss the ritual texts in the Pentateuch as meaningless, and he is willing to examine and expound these texts in detail. His main thesis is that the ritual acts of ancient Israel function ethically. Milgrom’s interpretation of them, therefore, tends to probe their symbolic value. He notes that anthropology has taught how cultures and societies express and preserve their values ritually. Whereas words can easily be forgotten, the repetition of ritual acts ensure the endurance of what they teach symbolically because they are visual and participatory, being reinforced with each enactment. Rites, he claims, must signify

19 Milgrom analyses the ritual acts associated with the lampstand and the table in the holy place in his commentaries on Leviticus 24, but this examination is limited in comparison with his study of the activities at the outer altar.
something beyond themselves. The ritual system, therefore, is a system of meaning that reveals a web of values that not only model how people must relate to God and to one another, but actually help them to do so. Milgrom does not believe that rites exercise magical power by which the priests and people of Israel are able to manipulate God or others. For example, the system of purity is not meant to deal with the demonic power of impurity, but rather aims to curb the free will of the Israelites and promote their obedience to God. Thus, Israel is not caught between God and demonic forces; they deal with God alone at his sanctuary, which symbolises his presence among them. Their daily offerings, therefore, serve as gifts to God with several and complex purposes, including propitiation, expiation, devotion, and possibly many others. For Milgrom, the offerings are always gifts that the Israelites offer to God and not gifts that God gives to them. If atonement results from offerings, then it is because the Israelites have shown their devotion to God by giving him their gifts. He believes that the offerings summon God to help them but, unlike in other cultures, their offerings do not feed him, or assimilate the life force of animal victims into the people, or effect communion between the Israelites and God. Their ritual system functions ethically to instruct what the people of God must do in accordance with his will. Although Milgrom’s approach to biblical studies is mainly from a critical perspective, his extensive examination of the rites at the outer altar in the daily divine service places him among the most important contemporary ritual scholars.\(^2\)

Levine has challenged commonly held ideas about the functional nature of the ritual activities in the divine service. Whereas other scholars have rejected the notion of magic in the ritual system of ancient Israel, Levine has embraced it. He thinks that there are different kinds of magic, both good and bad, that can accomplish their intended purposes. While he condemns magic that is used for evil, he maintains that the ritual acts that God has instituted function magically for the good of his people. For Levine, magic is another way to refer to the potent effects of ritual functions. In opposition to some critical scholars, such as Kaufmann, who claim that Israel’s rites mostly concern their covenant relationship with God,\(^2\) Levine holds that in the daily service and other times at the sanctuary ritual activities ward off demonic powers. He further explains his position with an example of one of the main enactments in the daily service. The manipulation of blood at the sanctuary brings about the ritual purification of the Israelite community by removing from them evil forces that are opposed to God. Levine holds that the objection by scholars to the use of magic in the divine service usually centres on an overemphasis of monotheism. It is believed that if there is only one God, then he is the only spiritual


force with whom people must interact. Demons and the deities of pagans are nonexistent, it is argued. Levine points out that the Hebrew Bible nowhere states that there is no other power of any sort except for the God of Israel. There are statements about the LORD being the only true deity who created the universe, who was victorious over other gods such as those of the Egyptians, who works great wonders and acts of deliverance and healing, and who knows all things; but nowhere does the Old Testament declare that the LORD’s rule is completely without opposition from other supernatural forces. Evil powers exist, yet God is capable of controlling them for his own purposes and employs his agents to exercise his authority over them through the ritual acts that he has instituted. Levine explains that the Old Testament is not opposed to all forms of magic, but only to certain varieties of it, such as divination and sorcery. The four explicit statements against magic in the Pentateuch (Exod. 22:7; Lev. 19:26–28, 20:6; Deut. 18:9–11) all exclude prohibitions against apotropaic and prophylactic magical activities. While magic that harms another person is forbidden, magic in the form of ritual acts and those that benefit the health of a person are employed according to the word of God. As a force of God, magic does not contradict the biblical conception of monotheism. Therefore, ritual impurity is not merely a moral defect but rather a demonic power that may only be purged with divinely established enactments of purification. Although his main contribution to ritual biblical scholarship rests in his views of magic, Levine also emphasises the order of ritual activities within the divine service and he especially investigates how they function in relation to each other. His belief, however, that the ritual activities of the Israelites are primarily human actions in obedience to God, prevents him from investigating the theological purpose of the divine service and what God accomplishes for his people through it. The chief value of his ritual research is his elevation of the functional aspect of the ritual activities in the divine service of ancient Israel.22

More than any other modern scholar Kleinig has promoted an integrative approach to analysing the ritual system of ancient Israel. He has contributed to ritual studies by identifying four interrelated components of the daily service of ancient Israel: its divine institution, its sequential order, its ritual function, and its theological purpose. First, Kleinig holds that all of the activities in the divine service are instituted by God through his authoritative word that he spoke to the Old Testament lawgiver, Moses. Unlike many of the critical scholars, who hold that a specific class of Israelite people invented the corporate ritual system late in Old Testament history, he believes that the divine service was authorised and instituted by God. Although Kleinig maintains that the Pentateuch may have been compiled and

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canonised after the Babylonian exile, nonetheless its contents are divinely authoritative and were part of the oral tradition that began with God speaking to Moses at Sinai and then to both Moses and Aaron at the tabernacle. Second, Kleinig observes that the rites of ancient Israel follow a prescribed sequence. The order of the daily service and all the parts of the ritual system follow a basic pattern that often specifies their function and purpose, even though the biblical text does not explicitly state them. It is important to determine the correct sequence to ascertain the implied significance, function, and purpose of the service. Kleinig is the only modern scholar who has written about the order of the daily divine service and has attempted to reconstruct its sequence, although he has not taken the opportunity to extensively examine the ritual function and theological purpose of all of its parts. Third, Kleinig emphasises the function of the rites in the divine service, not merely their meaning. To find out what rites do, he identifies five main areas of investigation: the ritual agents involved in the service, the ritual activities that are enacted and in what order, the ritual materials utilised in the performance of the ritual acts, the occasion or time of their enactments, and the locations where they take place. These components are interrelated and aid in properly analysing the parts of the divine service to determine their functions within it. Fourth, Kleinig has introduced a topic of ritual investigation that is mostly lacking in other scholars, the theological purpose of the service and all its rites. Whereas some scholars have focused on the divine institution or order of at least some of the parts of the service, and other scholars have advanced an interest in how rites function, Kleinig is the first to seriously inquire about what God does or accomplishes through the divine service. Most scholars assume that the purpose of a rite is for someone to do something for God. Kleinig, however, holds that God instituted Israel’s ritual system, established its sequential order, and spelled out its ritual functions for theological purposes. The objective of the divine service is for God to do something to or for his people. Kleinig classifies them under five main headings: atonement, acceptance, approval, blessing, and provision. By his integrative analysis of the divine institution, sequential order, ritual function, and theological purpose of the divine service, Kleinig has opened up new areas of research that require further exploration.²³

Ritual biblical scholars investigate the activities in the divine service of ancient Israel from different perspectives and with varying results. They hold in common, however, the desire and interest to examine the rites that are described in the Bible. Unlike some scholars, who think that the corporate divine service in the Old Testament is meaningless and unimportant for the religious experiences of individuals, ritual scholars appreciate the significance and function of its ritual system. This thesis stands

in that trend, yet its focus is not on the meaning of rites but on what God does and accomplishes for his people through them.

The priestly tradition in the Pentateuch asserts that the daily divine service was instituted by God and that it followed a set order with specific functions so that he could accomplish his purposes through its ritual activities. Furthermore, the daily divine service was foundational to and integrated with all of the other occasional rites that the Israelites were required to perform. Thus, the daily service can hardly be unimportant or insignificant for the worshipping community of Israel. Yet, most Old Testament scholars have paid little attention to the daily service as a whole. Apart from inquiries by Kleinig as well as passing observations by Haran, Levine, and Milgrom, no scholars have yet investigated the priestly tradition in the Pentateuch to reconstruct the sequence of rites in the daily divine service of ancient Israel, to determine its ritual functions, and to ascertain what God accomplished through them. That is the aim of this study.

**Present Study and Its Organization**

The present study seeks to answer this question: what was the order of ancient Israel’s divinely instituted public daily service, its ritual function, and its theological purpose? This assumes four things. First, there was a daily public divine service in ancient Israel. Second, God instituted all the ritual activities performed in the service. Third, it followed a set order, though with variations for festivals and other occasions. Fourth, God accomplished his purposes through it. These assumptions are based on the data from the priestly tradition in the Pentateuch. In this thesis, the origin of the priestly tradition is not analysed nor is its historical development. The content of the canonical texts are synchronically examined to determine the order, function, and purpose of the rites performed in the daily divine service of ancient Israel.

The ritual legislation in the Pentateuch authorizes the public daily burnt offering as well as occasional public and individual offerings, which could only be offered in connection with the daily service. Occasional offerings include burnt, sin, guilt, and peace offerings. An Israelite presents them either at various times within the liturgical calendar, or as consequences of ritual impurity or desecration. People normally present individual burnt and peace offerings any day immediately following the morning public burnt offering, and never after the evening offering. The priests conduct the rites for the regular burnt offering twice per day. They offer two yearling rams without blemish, one in the morning and the other in the evening. The daily burnt offering incorporates three additional offerings with each ram: an
offering of fine wheat flour mixed with oil and salt, with a token portion of frankincense on top of it, the daily bread offering of the high priest cooked in oil, with salt and frankincense added on top, and a drink offering of wine. In addition to the ritual acts performed at the altar for burnt offering in the courtyard, the priest performs duties in the holy place, such as burning incense, and tending or lighting the lamps. Since legislation for all the parts of the daily divine service is not found in only one pericope in the Pentateuch, a number of passages must be examined to determine the order, function, and purpose of the service.

The ritual sources in the Pentateuch fall into two basic categories. Levine has identified them with his insightful distinction between prescriptive and descriptive ritual texts. A prescriptive text institutes ritual activities. Descriptive texts describe the activities after someone performs them. Levine argues that one must always treat the ritual sources in the Bible, especially the Pentateuch, either as divine command presented prescriptively, or as an event presented in narrative form descriptively. His student, Rainey, expands on this distinction between prescriptive and descriptive ritual texts. He further divides the prescriptive category into legislative and prophetic, and the descriptive category into narrative and formulaic. The legislative are mostly found in the Pentateuch, while the prophetic are contained in the prophets, especially Ezekiel. A point of discrepancy exists between Rainey and his teacher in that Levine identifies Leviticus 6:8–7:38 [MT 6:1–7:38] as prescriptive, while Rainey views it as descriptive. This thesis holds that Rainey has misidentified this text, a criticism that Levine has made about other scholars too. The prescriptive texts authorize and institute the ritual activities, while the descriptive texts explain how the agents carry out what God institutes. In addition, other sources outside the Pentateuch shed further light on the sequential order, ritual function, and theological purpose of the daily divine service. Yet, the basis for the present study remains in the prescriptive and descriptive passages in the Pentateuch.

Methodology

The methodology for interpreting the daily divine service in the Pentateuch is ritual analysis. Ritual scholars engage in ritual analysis in different ways. Some of them employ ritual analysis to

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24 See Levine (1965). Trudinger appears to employ the distinction between prescriptive and descriptive ritual texts, but he does not limit these categories to Biblical texts (2004, 29–34).

25 See Rainey (1970). Levine mentions this distinction between two kinds of descriptive texts, but gives no further explanation of formulaic ritual texts (1965, 313). Since Rainey’s article primarily examines the distinction between the legislative and prophetic prescriptive texts, he provides no further explanation for Levine’s formulaic category.


27 Ritual analysis as developed by anthropologists normally interprets rites either by observation of ritual activity or data collected from observing rites. Since ancient Israel’s ritual system is no longer enacted, its rites can only be analysed by examining the prescriptive and descriptive texts from the Old Testament and the writings of
understand rites within communities culturally, such as van Gennep\textsuperscript{28} and Turner,\textsuperscript{29} while others, such as Haran\textsuperscript{30} and Milgrom,\textsuperscript{31} use it as a tool to explain a theology that a person or group expresses ritually. Some scholars utilize ritual analysis as a hermeneutical tool for understanding how rites shape society, such as Douglas,\textsuperscript{32} while others employ it to determine the theological purpose of the rites prescribed in biblical ritual texts, such as Klingbeil\textsuperscript{33} and Kleinig.\textsuperscript{34} This thesis builds on the work of each of these scholars, yet its specific methodology is a form of \textit{theological} ritual analysis.

Van Gennep has influenced many scholars through his form of analysing ritual activities. He holds that rites of passage have three stages, separation, transition, and incorporation, through which people move from one condition or status to another.\textsuperscript{35} Furthermore, van Gennep applies ritual analysis only to rites of passage.\textsuperscript{36} This study argues that one may employ the three stages in a more general sense. Ritual acts generally involve three stages: a beginning, middle, and an end. The three stages of the daily divine service of ancient Israel are designated in this thesis as initial rites, central rites, and concluding rites.

Douglas,\textsuperscript{37} Milgrom,\textsuperscript{38} and Bell\textsuperscript{39} understand rites \textit{systemically}. They distinguish between a systemic and a systematic means of interpreting them. A systematic approach classifies ritual enactments
into categories under certain headings.\textsuperscript{40} Systematically, all burnt offerings purportedly have the same characteristics, function, and purpose. A systematic method of interpretation fails to recognize that within a ritual category there may be several distinct uses of a rite to perform different functions. Systemically, however, the daily public burnt offering presented by a priest performs a different function than a private burnt offering brought by an Israelite layman. The priests offer the public burnt offering on behalf of the entire nation of Israel, while they offer the individual burnt offering on behalf of the one who presents it. This approach understands that in any given ritual system, each rite functions in relation to other rites. They function as parts of an organic whole, just as the circulatory, nervous, digestive, and respiratory systems of a human body work together.

The rites that make up the divine service also function relationally to one another within a ritual system. The ritual system of Israel consists of everything related to the divine service, including the entire liturgical calendar with its daily, weekly, monthly, yearly, seasonal, and occasional rites. This system is comprised of sub–systems, such as the various burnt offerings with their accompanying grain and drink offerings, the peace offerings, the sin offerings, and the guilt offerings. The sub–systems contain the distinct rites within the daily divine service, including all the activities within each one. Thus, a systemic method of ritual analysis takes into account every aspect of the entire ritual system.

The ritual system of ancient Israel functions like the solar system, especially the relation of the sun to the earth and the moon. The sun distinguishes night from day by the rotation of the earth, season from season by the tilt of its poles and year from year by the circuit of the earth around it, just as by its relation to the moon it marks out month from month and week from week on earth. Like the solar system, the ritual system is multi–dimensional. The daily divine service within the ritual system may be compared to the sun within the solar system. The daily service corresponds to the morning and evening rites, daily, to the Sabbath rites, weekly, to the new moon rites, monthly, and to specific days of certain months, yearly. It is also tied to the specific times of the year, seasonally. The daily divine service is the regular rite to which all other rites are oriented, like the sun is to the earth and the moon. In addition, the solar system is organically connected with the ritual system to such an extent, that the solar and lunar cycles, together with polar alternation, regulate the ritual calendar.

\textsuperscript{40} Douglas claims that the modern systematic approach, such as that of Tigay (1996, 450), imposes a foreign interpretation on ritual activity. She maintains that scholars of the Pentateuch do well when they recognize the organic coherency and correlation of the texts of each book (1999, 51). Douglas employs ritual analysis to interpret how rites function socially, but does not appear to be interested in how they function theologically. Milgrom refuses to divide the whole of ritual systems into parts to try to determine their meaning apart from it; all the parts of a ritual system must be interpreted in view of one another (1990, xii).
Since the daily divine service is the foundation for the function of the entire ritual system, its sequence is vital to everything that occurs at the sanctuary. So in this study the daily service is examined to determine by whose authority, to or with whom, who performs its acts, by means of which materials, when, where, and for what purpose each rite within the service is performed. This examination focuses on the smallest components of each rite: institution, agents, acts, materials, time, location, and purpose. After analysing these, the current study will inquire about the theological purpose of each rite and of the daily service as a whole.

In sum, this is an investigation into the daily divine service of ancient Israel according to the ritual legislation in the Pentateuch. The service as a whole is examined in terms of the morning offering and the evening offering, each consisting of three main stages: initial rites, central rites, and concluding rites. This study analyses the extent to which the rites of the daily divine service function to accomplish the intended purpose of God as evidenced from his authorization of them. Within this theological framework the practical order and its ritual function are critically investigated to determine the divine purpose of the daily divine service according to the priestly tradition in the Pentateuch.

**Presentation**

This analysis of the daily divine service in ancient Israel is carried out in three stages.

Chapter two examines the order of the entire service based on the evidence from the prescriptive and the descriptive texts in the Pentateuch. Assumptions are stated about the order of the service and problems are identified in determining the sequence of each rite with its basic ritual activities. The bulk of the chapter investigates the placement of the rites in relation to each other, and argues for a probable order for the morning and evening offerings. It includes a detailed diagram of the order of the daily service illustrating all of its parts. This chapter concludes with a summary that ties all the rites together as a cohesive unit within the broader order of the service for the entire day.

The third chapter probes the divine institution, the ritual function, and the theological purpose of each rite with its ritual activities within the daily divine service. To ascertain the function of each enactment, we inquire by whose authority, who is involved in the rite, what physical substances are utilised, when it is performed, where the rites take place, and the outcome that it accomplishes. This chapter intends to answer these questions by examining the texts in the Pentateuch that provide evidence for determining the institution, agents, acts, materials, time, location, and purpose of each rite. Rites do something; they function to accomplish their purposes within the context of the whole service.
The fourth chapter studies the theological purpose of the entire daily service. It is assumed that God institutes the daily divine service to accomplish his own purposes, not only through each of its rites, but also through the whole service. Problems occur trying to determine these purposes, since they are not always expressly stated. To ascertain what God achieves in the daily divine service we review its system of ritual agents, its system of ritual acts, its system of ritual materials, its system of ritual times, and its system of ritual locations.

In summary, chapter two determines the ritual sequence; chapter three ascertains what the rites and ritual activities do in the service, and chapter four draws conclusions about what God achieves through the public daily divine service. In anthropological terms, chapter two deals with the ritual structure, chapter three involves the ritual function, and chapter four concerns the ritual symbol. In linguistic terms, chapter two is an analysis of the pragmatics of the divine service, chapter three its syntax, which also comprehends morphology, and chapter four its semantics. So then, the priestly tradition in the Pentateuch is analysed to discover the practical order of the daily divine service in ancient Israel, after which its ritual function will be examined and its theological purpose determined.

41 Searle broadly defines rites from three perspectives, regardless of the discipline. Formal, sometimes referred to as structural, definitions seek to differentiate formal ritual activity from other kinds of behaviour. This understanding claims that rites are repetitive, prescribed, rigid, and stereotyped. Functionalist definitions of ritual activities see them in terms of the functions and purposes they serve in human life. Psychologists focus on the needs of individual people, while sociologists and anthropologists analyse the way ritual activities serve collective needs. Religious rites enable people, collectively and individually, to recognize that the realms of faith and experience are synonymous. Symbolic definitions of rites entail their meaning, often with various levels conveying multiple meanings (2007, 11, 12).

42 Klingbeil (2007) adapts linguistic terminology to explain his theory of ritual analysis, which is that rites function similar to a language. The smallest units of a language are the parts of words, including their formation, its morphology. Words organize into parts of a language, such as its subject, verb, and objects, and they function together in a sentence structure, its syntax. Sentences function in relation to other sentences in the context of paragraphs within the environment of either speaking or writing. This is the practical aspect of a language, its pragmatics. Words, sentences, and paragraphs, including the signs and symbols they represent, function together within a language to express meaning, its semantics. This thesis recognises that these linguistic categories may be employed to describe the rites in the divine service. The ritual system consists of sub-systems, such as each of the seasonal, yearly, monthly, weekly, and daily rites. These compose an order that builds on the daily service and is inseparable from it. The ritual order of the daily service consists of two parts, the morning and evening offerings, each made up of initial rites, central rites, and concluding rites. The order is akin to pragmatics. Within the basic order, each rite includes all the distinct ritual activities performed in a sequence. The interaction of each ritual activity within the order is similar to syntax. Each rite also consists of ritual components: by whose authority (institution), to or with whom, who (agents) does what (acts), by means of what (materials), when (time), where (location), and why (purpose). These components are analogous to morphology. All the rites of a sub-system function together for a reason and with a purpose, which corresponds with semantics. This thesis assumes that the daily divine service of ancient Israel functions within an ordered ritual system for a theological purpose.
CHAPTER TWO

The Practical Order of the Daily Divine Service

What is the practical order of the daily divine service of ancient Israel according to the priestly tradition in the Pentateuch? To answer this question, this chapter analyses the rites of the daily service by investigating two kinds of texts from Exodus, Leviticus, and Numbers: the prescriptive texts and the descriptive texts. The prescriptive texts prescribe the rites and ritual activities that must be performed. The descriptive texts indicate how they are to be performed. Both kinds of texts usually indicate when the priests should do them in relation to the other rites; but no one passage describes the exact sequence for all of the rites. Thus, the evidence from the Pentateuch is like a mosaic. All the rites relate to one another and must fit together correctly in order to reveal the full picture. Furthermore, determining the order of the daily service is like trying to reconstruct the mosaic with some of the pieces missing. Fortunately, a few texts exist outside the Pentateuch that give evidence about some of the missing pieces and how they fit together. These sources help to reconstruct the probable order for the daily divine service of ancient Israel.

Three assumptions guide this analysis of the order of the public daily service. First, the daily service consists of all the rites and ritual activities performed throughout the entire day. This includes everything that the priests do at the tabernacle beginning in the morning of one day and ending in the morning of the next day. Second, the daily service is composed of two parts: the morning rites and the evening rites. Neither the morning rites nor the evening rites by themselves constitute the entire daily divine service. One must consider both of them together, to determine the sequential order of the whole daily service. Third, the morning and evening services consist of seven rites performed in each of them. The fire is stoked to produce coals, the materials are presented for the offerings, the blood from the victim is splashed against the altar, the incense is burned in the holy place, the burnt offering is turned into smoke on the altar, the Aaronic benediction is performed, and the bread made from the cereal offering is eaten. Each rite proceeds with a set sequence of ritual activities. The ritual acts in the morning are not

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1 See Levine (1965) and Rainey (1970).
always identical with those in the evening, but their order is the same. This chapter analyses each rite, noting the similarities and differences between the morning and the evening rites.

The exact order and sequence of each part of the service cannot be determined with equal certainty. While some are quite certain, others are less so. The most certain are the blood, the incense, and the burning rites. With the exception of a slight variation in the procedure inside the tent of meeting, all the activities for these three parts of the service are identical in both the morning and the evening. These form the heart and centre of the daily divine service. Without each of these three rites, the daily service would not achieve its purpose as given by the LORD. It is also relatively certain that the priests enact the fire and presentation rites to prepare for the ones that come after them. As a matter of common sense, without the fire, nothing can be burned, and without presenting the materials, nothing can be offered. The blessing and meal rites are the least certain. There is some evidence for more than one blessing on other occasions in the religious calendar of Israel, but it is difficult to prove this about the daily service. Furthermore, the Pentateuch never prescribes when the priest must bless the people, only the words with which to bless them. Likewise, the Pentateuch gives few details about the meal of the priests, but it makes little sense if the priests perform this rite anytime other than at the end of the service. Although there is some uncertainty about the exact sequence of ritual acts, this analysis of the priestly tradition in the Pentateuch provides firm evidence for a probable order of the daily divine service of ancient Israel.
The Initial Rites

The Fire Rite

The fire rite is one of two initial parts of the daily service. It is also the first of the seven rites that are conducted twice per day in the morning and in the evening. It consists of several ritual activities that are prescribed by the LORD in the Pentateuch. Descriptions of services from other sources, such as the ordination of the priests, the Day of Atonement, and the daily service at the temple in Jerusalem, bear witness to a set sequence of activities for maintaining the fire on the altar in the daily service at the tabernacle. Although there is a variation between the ritual activities in the morning and in the evening, the sequence is the same. As the first enactment in the daily service, the fire rite is essential to all the others that it precedes.

The main parts of the fire rite for the daily service are prescribed in Leviticus 6:8–13 [MT 6:1–6]. Every morning the priests must remove the ashes from the offerings of the previous day and add wood to the altar for burnt offering. Since the LORD charges the priests three times not to let the fire go out at any time, and especially during the crucial procedure of removing the ashes and adding wood, it makes the most sense that they would do this at the beginning of the day. Without the fire, none of the materials can be smoked up to the LORD on the altar. The fire rite almost certainly precedes the presentation rite and all the others following it. This regulation is for the morning fire rite only. What about the one for the evening?

The Pentateuch provides no prescription for the removal of ashes at any time other than the morning. Thus, one may assume that the priests do not remove ashes in the evening fire rite. Yet, do they add wood? The priests must add wood to the altar for every burnt offering, whether it is for an individual or the public (Lev. 1:7, 12). The same does not hold true for other kinds of offerings, for practical reasons. The priests only burn the fat portions of the animals from other kinds of offerings on the altar, which provides the fuel for them. With all burnt offerings, however, the fire burns up the entire animal. The wood for the morning burnt offering may not provide enough coals to incinerate the one in the

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2 The only exception might be for a burnt offering of birds, because of their small size. Also, see Milgrom, who disagrees that wood needs to be added for every animal offered as a burnt offering (1991, 163).
3 See Leviticus 2–5 for details about the grain, peace, sin, and guilt offerings. None of the regulations for these offerings indicates that wood is added to the altar. Leviticus 3:5 states that Aaron and his sons must burn the fat from the peace offering on top of the burnt offering that is on the burning wood. The priests always place the other kinds of offerings on the burnt offerings, and not on the wood itself.
evening. The priests need to place wood on the altar each time they offer burnt offerings in addition to those in the morning; this includes the burnt offering for the evening.

The procedure for maintaining the fire at the morning fire rite is prescribed in Leviticus 6:8–13 [MT 6:1–6]. One of the priests\(^4\) dons his sacred linen vestments with his linen undergarments next to his body. After he removes the ashes of the previous day from the altar, he places them on its east side.\(^5\) Then, the priest takes off his sacred vestments and puts on common clothes, to carry the ashes to a ritually clean location outside the camp. Finally, he adds firewood to the altar for burnt offering.\(^6\) The relation between the ritual vesting and the removal of the ashes indicates a ritual sequence. Does the priest put on his sacred vestments again when he puts the wood on the altar? If so, then the ritual activities of the morning fire rite would require the priest to change his clothing three times in this part of the service alone.\(^7\) That seems inefficient and impractical. Could the sequence follow another course?

The ritual sequence for maintaining the altar fire might not entirely be spelled out in Leviticus 6:8–13 [MT 6:1–6]. While the procedure of putting on the sacred vestments, removing the ashes from the altar, changing into common clothes, and removing the ashes from the camp presupposes a specific order, the legislation for the priest to add wood to the fire every morning may be a more general command. If so, then the addition of wood immediately follows the removal of the ashes from the altar, but before the priest changes into his common clothes and removes the ashes from the camp. The lapse of time between removing the ashes and bringing wood from outside the camp would increase the danger of the fire going out.\(^8\) Adding wood immediately after the removal of the ashes seems most probable. The priest, therefore,

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\(^4\) There is normally a distinction between the priest, which designates the high priest or his deputy, and the regular priests. In this chapter, the priest simply means the one who is performing the ritual activity. The distinction between the different kinds of priests and their specific duties is discussed more thoroughly in the next chapter.

\(^5\) The ashes are placed on the ground next to the altar on its east side (Lev. 1:16).

\(^6\) Kleinig condenses these ritual acts to three stages. First, one of the priests vests and removes the ashes from the altar to its east side. Second, he removes his vestments and carries the ashes to a ritually clean dump outside the camp. Third, he returns with wood and stokes the fire in order to burn the remaining offerings from the previous day (2003a, 148). Milgrom divides the removal of the ashes into two stages: first, their removal from the altar, and second, their removal outside the camp of Israel (1991, 385).

\(^7\) This scenario results in the following sequence. First, the priest dons his sacred linen vestments. Second, he removes the ashes from the altar. Third, the priest changes into his common clothes. Fourth, he removes the ashes from the camp, returning with wood. Fifth, he changes into his vestments again. Finally, he adds firewood to the altar.

\(^8\) The LORD’s three–fold repetition not to let the fire go out impresses upon the priests the great care they must take when removing the ashes (Milgrom 1991, 387).
most likely removes the ashes from the altar and adds the wood while wearing his sacred vestments the first time.\textsuperscript{9}

The practice in the late second temple period according to Tamid 1–2 seems to indicate that the removal of ashes from the altar immediately precedes adding new wood.\textsuperscript{10} The priest who is chosen to clear the ashes from the altar washes his hands and feet from the font. Then he takes a silver fire pan, clears away the glowing cinders to each side, scoops up the inmost completely burned cinders in the fire pan, and heaps them up beside the altar. The other priests then take spades and hooks to move the parts that have not been consumed to the sides of the altar. Once they have heaped up the ashes in a pile in the middle of the altar, they remove them.\textsuperscript{11} After removing the ashes, they bring logs to put on the altar fire so that the priest who was chosen to remove the ashes can also arrange the new wood on the altar.\textsuperscript{12} This supports the view that the priest adds wood to the altar before carrying the ashes outside the camp, and thus eliminates the need for him to change his clothes three times in the morning fire rite. Curiously, the procedure described in Tamid 1–2 speaks of the priest neither putting on his sacred vestments, nor removing them to carry the ashes outside the camp. It probably assumes that the priests don their sacred garments for service, based on the legislation in the Pentateuch.

In addition to the regulation in Leviticus 6:10–11 [MT 6:3–4] about wearing the sacred vestments in the fire rite, Exodus 28:42–43 and 30:20–12 prescribe that the priests must wear them whenever they enter the tent of meeting or approach the altar in the courtyard. Similarly, Exodus 40:31–32 describes Moses, Aaron, and his sons washing their hands and feet before they enter the tent of meeting or approach the altar. The summary, \textit{as the LORD commanded Moses}, in Exodus 40:31–32 correlates with the prescription in 30:20–21.\textsuperscript{13} The priests probably wash their hands and feet every time they enter the tent of meeting and every time they approach the altar for burnt offering. An inseparable connection seems to exist between ritual washing and ritual vesting. Leviticus 6, however, does not indicate whether the priest

\textsuperscript{9} This assumes that someone previously brought wood to the sanctuary, a practice indicated in Nehemiah 10:34 and 13:31. Milgrom holds that the wood for use in the service became an offering brought by the Israelites (1991, 387–88).

\textsuperscript{10} The Mishnah’s Yoma 1:8–2:2 attests to this sequence (Blackman 1963, 277–79).

\textsuperscript{11} Removing the ashes does not remove the coals. When the priests remove the ashes, the lit coals remain on the altar as the source of fire for the new wood that they add.

\textsuperscript{12} See Blackman (1983, 471–76).

\textsuperscript{13} The Hebrew word, usually translated as \textit{approach}, differs in each verse. In Exodus 30:20 it is מַעֲשָׂה and in 40:32 it is מַעֲשָׂה. Cassuto sees no significant difference between the two words (1967, 483). The distinction between them could demonstrate the initial role of Moses as the LORD’s representative to ordain the priests and inaugurate the divine service (Propp 2006, 673). Stuart claims that Exodus 40:31–32 may demonstrate that Moses, Aaron, and his sons only wash their hands and feet on the occasion of the initial erection of the tabernacle; but he favours its reference to future consecutive washings (2006, 798).
washes his hands and feet from the font before clearing the ashes.\textsuperscript{14} Does the priestly tradition assume this?

The ordination of Aaron and his sons as priests correlates their ritual washing with their ritual vesting.\textsuperscript{15} Exodus 29:4–9 prescribes that Moses must wash the priests with water before dressing them in their vestments. The description of the ordination service in Leviticus 8:6–13 affirms the sequence of washing before putting on the garments to minister. In the rite of ordination, Moses washes the entire body of each priest before clothing them in their vestments, something that is not required in the daily service. From this, it may be concluded that the ordination rite establishes the sequence for any kind of ritual washing and ritual vesting for all the subsequent rites of the divine service.

Another example of the relation between washing and vesting is the ritual performance of the Day of Atonement.\textsuperscript{16} The high priest must wash with water before donning the special vestments that he uses for some of the enactments only on that day (Lev. 16:4).\textsuperscript{17} Similarly, after performing certain rites, the high priest must go into the tent of meeting, to take off these vestments and leave them there (Lev. 16:23–24). He must wash himself with water again before putting on his ornate vestments.\textsuperscript{18} Although the Pentateuch makes no such claim about priests washing their entire bodies for the daily services at the tabernacle, it, however, attests to the correlation between ritual washing and ritual vesting.

Tamid 1:4 describes two significant washings related to maintaining the fire rite at the temple in Jerusalem, one which is a complete immersion before entering the courtyard for the daily service, and the other only of hands and feet with water from the font before removing the ashes.\textsuperscript{19} Although it never

\textsuperscript{14} Cassuto notes the qualification, in Exodus 30:20–21, that the priests only wash their hands and feet before approaching the altar to minister, to burn an offering by fire to the LORD (1967, 395–96). Propp affirms that the priests must wash before making an offering, but for other activities, such as clearing the ashes from the altar, they need not wash (2006, 480). Likewise, Stuart holds that the priests wash in connection with approaching the altar to place an offering on it, implying that clearing the altar ashes requires no washing (2006, 641).

\textsuperscript{15} Gorman (1990, 113–21), Klingbeil (1998, 128–39), and Milgrom (1991, 501) each discuss the sequence of washing before vesting. They address the question of whether Aaron’s sons must stand almost naked while Moses dresses Aaron and anoints the tabernacle, its furniture, and Aaron in the high priest’s vestments. The procedure described in Leviticus 8, however, may not portray the exact sequence. The prescription in Exodus 29:4–9 supports the view that the vesting of Aaron immediately precedes the vesting of his sons.


\textsuperscript{17} The Mishnah’s Yoma underscores that the priests wash their entire bodies before vesting, and gives its detailed description of the rites for the Day of Atonement at the temple in Jerusalem (Blackman 1963, 273–312).

\textsuperscript{18} Ordinarily the priests only purify their hands and feet before performing the sacred rites; but because the high priest enters the most sacred area of the sanctuary, he must wash his entire body. Extreme holiness requires stringent preparation (Bailey 2005, 193).

\textsuperscript{19} Yoma 3:2–4 states that no one ever enters the court to perform a ritual act unless he first immerses in water (Blackman 1963, 282–84).
explicitly states that the priests vest, Tamid 1:2 provides evidence that the priests at the temple in Jerusalem wash their entire bodies prior to vesting themselves for service every day. Moreover, the priests wash their hands and feet as a major part of the daily divine service at the tabernacle, and this closely coincides with them putting on their vestments. At the temple in Jerusalem, the priests probably adapt bathing their entire bodies from either the ordination rite or the Day of Atonement, or both. At the tabernacle, the priests cleanse only their hands and feet in the daily divine service, apparently every time they put on their sacred vestments.

When do the priests remove the burning coals for the incense rite? The Pentateuch provides little evidence to answer this question. Since the use of unauthorized fire for burning incense provokes God’s wrath (Lev. 10:1–2), it may be assumed that the fire for the incense rite comes from the altar for burnt offering. The regulations for the Day of Atonement further strengthen this argument. In Leviticus 16:12 the LORD prescribes that the high priest must take a fire–pan full of burning coals from the altar and burn incense on them in the most holy place. Since the priest probably uses one pan full of coals for the altar of incense in the holy place in the daily service, the altar designated in Leviticus 16:12 most likely refers to the altar for burnt offering. The incense altar would not contain enough live coals for both the daily service and for burning incense in the most holy place on the Day of Atonement. Thus, it may be concluded that he takes the coals from the altar for burnt offering on the Day of Atonement. Similarly, it makes sense that the priests would take burning coals from this same altar for the incense rite in the daily divine service.

At exactly what point in the morning or evening service the priest removes the lit coals for burning incense remains a matter of speculation. While Tamid 2:5 affirms that the priest uses coals from the altar for burnt offering in the incense rite, Tamid 5:5 indicates that at the temple in Jerusalem the retrieval of coals from the altar takes place at a later point in the service, just before entering the tent of meeting to burn incense. At the tabernacle, however, the most logical time for removing the coals in the morning service is when the priest removes the ashes, since he is already at the altar. In the evening, he probably removes the coals just before adding the wood in the fire rite because the priests would need to expose the coals under the morning offering to set the new wood aflame.

Based on the preceding evidence, it may be assumed that although the sequence of ritual acts for the morning fire rite differs from that of the evening, it is essentially the same. First, the priest who

21 See also Exodus 30:9.
22 See Blackman (1983, 475, 489).
performs the rite washes his hands and feet with water from the font. Second, he puts on his sacred vestments. Third, in the morning offering only, he removes the ashes from the altar and places them on its east side. This exposes the live coals. In the evening, the ashes are not removed, yet the coals must be exposed and kindled for the following procedures. Fourth, the priest removes some of the burning coals for later use in the tent of meeting. Fifth, he places new wood on the exposed burning coals on the altar. In the evening offering, the fire rite ends with the new wood placed on the burning coals; but in the morning, there are two additional steps. Sixth, the priest takes off his sacred vestments and puts on his common clothes. Seventh, he carries the ashes outside the camp. The fire rite for the morning and the evening consists of the same basic activities, with the exception that every morning the priests remove the ashes from the previous day. Thus, the procedure for the morning fire rite has more steps than the one for the evening.

The ritual activities of the fire rite form the foundation of the morning and evening services. They cannot be performed at any other time in the divine service. The altar fire must be maintained at all times, and that involves clearing the ashes every morning and adding new firewood in the beginning of the morning and evening services (Lev. 6:8–13 [MT 6:1–6]). The ritual washing and vesting ensures that the priest would safely be able to complete the tasks of the rite. Although he removes the vestments to carry the ashes outside the camp in the morning, the priest remains vested for the rites that immediately follow the fire rite in the evening. This indicates that the ministry of the fire rite is always conducted in coordination with the rites that come after it. Maintaining the fire on the altar for burnt offering is the first rite of the service, which prepares it for the main rites of the divine service.

The Presentation Rite

The other initial rite is the presentation of materials for the offerings. It involves the presentation of a young ram, flour mixed with oil and seasoned with salt and frankincense, some wine or

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23 See Leviticus 1:16.
24 Until the ashes are removed from the altar and its fire stoked, the morning burnt offering cannot proceed (Kleinig 2003a, 148).
25 The Hebrew word הִקְרִיב, which is the hiphil form of קָרַּב, is a term in the priestly tradition for the ritual activity of presenting something before the LORD for use as an offering on the altar (Milgrom 1991, 145). Some modern translations, like the New International Version, New American Standard Bible, and The New Jerusalem Bible, translate both הִקְרִיב and עָשָה as offer. הִקְרִיב connotes bringing near, while עָשָה means to make or do something, such as in placing an offering on the altar (Brown, Driver, Briggs 1979, 793, 897). It is a technical term that means to bring an offering, קָרְבָן, to the LORD. The term denotes people or objects that are before the altar for burnt offering as the first ritual action in a private or public rite. Since the LORD is in the midst, בָּרוּךְ, of Israel (Num. 11:20; 14:14), his people may approach, קָרַּב, him (Exod. 16:9; Lev. 9:5; Num. 16:40) and be near, קָרוֹב, to
other fermented beverage, and bread for the high priest’s offering at the entrance to the tent of meeting (Exod. 29:4, 10–11; Lev. 1:3; 8:1–4; 9:5).26 The presentation rite also consists of several other activities that are necessary for performing it. There is a variation in the presentation of materials from the morning to the evening due to the difference between the morning and evening fire rite. The basic sequence, however, is the same. The presentation of the materials prepares them for use as an offering on the altar to the LORD in the daily service.

Although the priests most likely present all the materials together at the same time each morning and evening, it makes sense that they present these materials in a set order. The Pentateuch does not record which materials must be presented before and after the others in the daily divine service, but the order in which the text lists the materials may provide an indication of the order that the priests present them.27 In addition, the prescriptive and descriptive texts for the ordination of the priests spell out a sequence for presenting its materials, and an order is seen in the inaugural service as well. The same sequence probably carries over to the daily service.

In Numbers 28:3–4 the LORD commands the Israelites to present two yearling male sheep without defect every morning and every evening for the daily burnt offering. This agrees with the LORD’s prescription in Exodus 29:38 to offer the rams on the altar. For the rams to become an offering, they must be presented before the LORD. The presentation rite entails a procedure for determining if the ram is acceptable as an offering.

The Pentateuch does not explicitly prescribe that the rams must be inspected, but it is implied.28 The priests need to inspect the rams to determine at least three things that qualify them as an acceptable offering to the LORD. First, the priests have to verify that the rams are yearlings. Second, they must be male. Third, the rams can only be unblemished.29 The priests inspect the animals before they do anything

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26 The exact location of the entrance to the tent of meeting is discussed in the next chapter.
27 The various kinds of offerings are not always listed in the same order in the Pentateuch. Rainey (1970) explains that these lists of offerings fall into one of three categories: didactic order, administrative order, and procedural order. Milgrom also discusses the didactic and administrative distinction, but for a different purpose (1991, 382). In every list of offerings in the Pentateuch the grain offering always follows the burnt offering, regardless of the order for the other kinds of offerings.
28 Nehemiah 3:31 may indicate that there was a designated place at the temple in Jerusalem for inspecting the animals brought for offering.
29 Burnt offerings from the flock must be presented without defects (Lev. 1:10). For a list of defects that disqualify animals from being offered on the altar, see Leviticus 21:17–25.
else with them. The inspection probably entails an initial examination at the time the ram is selected followed by a thorough inspection when it is presented for offering at the entrance to the tent of meeting.\(^{30}\)

After it is presented, the high priest most likely places his hand on the head of the ram.\(^{31}\) Even though the Pentateuch never explicitly commands the high priest to lay his hand on the head of the animal for the public burnt offering, he probably does so. Leviticus 1:1–17 records the legislation for the burnt offerings of individual Israelites and not the public daily burnt offering, but it portrays common elements about the procedure for preparing all burnt offerings. Leviticus 1:4 instructs individuals to place their hand on their own private burnt offering, and this may indicate that the priest should put his hand also on the head of the ram for the public burnt offering. Furthermore, the ordination service prescribed in Exodus 29:1–37 and described in Leviticus 8 tells of the priests placing hands on the burnt offerings after presenting them before the LORD. The inaugural service, however, does not indicate that the priests lay hands on any of its offerings. The phrase in Leviticus 9:16 *he presented the burnt offering and offered it according to the ordinance* may imply, though, that the priests lay hands on the burnt offering at the inaugural service. On the one hand, this may refer to the prescription for the ordination service; but on the other hand, it most likely refers to the procedure commanded in Leviticus 1:3–13. Since Leviticus 1:4 appears to be a general command to place a hand on all kinds of burnt offerings, it probably includes laying a hand on the rams for the public daily burnt offering.

Presenting the rams every morning and evening involves several steps. First, a ram is brought to the entrance of the tent of meeting so a priest can inspect it to determine that it is an unblemished yearling male. Second, he presents the young ram before the altar. Third, the high priest places his hand on its

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\(^{30}\) The rams at the temple are inspected the night before and on the day they are offered (Tam. 3:4). Just as in the case of the paschal ram, so also the one for the daily burnt offering is inspected four days before being offered (Blackman 1983, 478).

\(^{31}\) Since the high priest or his deputy singly performs the public acts for all Israel, no one else may vicariously lay his hand on the head of the ram for the public daily burnt offering. With the individual burnt offering, the head of the family places his hand on the head of the animal to vouch that it belongs to him, and thereby vicariously secures God’s approval and acceptance (Kleinig 2003a, 53). In the same way, the high priest, as the ritual head of the community of Israel, places his hand on the head of the public burnt offering to secure God’s approval and acceptance for the entire community. Milgrom argues that the laying of the hand on the animal for the burnt offering neither transfers sin like the scapegoat, nor identifies the offerer with the offering to bring him closer to God, nor allows the offerer to declare the purpose of the offering or his innocence. Rather, the hand laying identifies ownership (1991, 150–51). The high priest or his deputy puts his hand on the head of the ram for the burnt offering because it belongs to all Israel, which he represents. Therefore, only the high priest or his deputy may place his hand on the head of the ram for the public burnt offering.
head. This sequence entails the presentation of the unblemished yearling ram each morning and evening. When are the other materials presented?

Various texts in the Pentateuch list the different kinds of offerings and their materials in a specific order. This could lead to the conclusion that the materials are presented in the same order that the texts arrange them. According to Exodus 29:38–41 and Numbers 28:1–8 the priests must offer a ram together with one tenth of an ephah of fine flour mixed with one quarter of a hin of beaten olive oil as a cereal offering and one quarter of a hin\(^{32}\) of wine or fermented beverage\(^{33}\) as a drink offering. Moreover, Leviticus 2 indicates that frankincense and salt must be added to every kind of grain offering, and they are most likely presented together with the materials for the cereal offering. In Leviticus 1–2 the prescription for the individual burnt offering comes before the legislation for the individual grain offering. Leviticus 6:8–23 [MT 6:1–16] arranges the statutes for the public daily burnt offering at the beginning, the public cereal offering in the middle, and the bread offering of the high priest at the end. These texts record the rams first, the materials for the cereal offering second, the wine for the drink offering third, and the bread for the high priest’s offering last. This possibly suggests that the priests present them in this same order.

The presentation of the materials at the ordination service follows a similar sequence. Because Exodus 29:1–37 does not legislate a cereal or drink offering and Leviticus 8 does not record them, there is no evidence that the materials for a cereal or drink offering are presented with the animals for the burnt offering for the ordination of the priests. Both of these texts, however, state that an offering\(^{34}\) of bread, cakes, and wafers from fine flour is presented together with the animals to be offered. If the bread at the ordination service is related to the bread for the daily service, then this may support the theory that the ram is always presented first and the high priest’s bread is always presented last.

The inaugural service in Leviticus 9 provides further evidence for a consistent sequence among its various rites; this has implications for the order of the daily service. In Leviticus 9:2–6 where Moses

\(^{32}\) A tenth of an ephah is a dry measure, which amounts to a little more than one quart or approximately 1.2 litres. A hin is a liquid measure that amounts to about three quarts or approximately 3.6 litres. Therefore, a quarter of a hin is approximately 1.5 pints or 0.9 litres (Propp 2006, 471).

\(^{33}\) The Hebrew word שֵׁכָר (Num. 28:7) may refer to any kind of alcoholic beverage including wine (Brown, Driver, Briggs 1979, 1016). Exodus 29:40–41 specifically records that the accompanying drink offering is wine. Levine states that שֵׁכָר is only a fermented beverage made from the fruit of the vine (1993, 219–20; 2000, 374–75). This is further discussed in the next chapter.

\(^{34}\) In light of Leviticus 6:19–20 [MT 6:12–13], the bread offering at the ordination service may be the basis for the daily bread offering of the high priest.
directs Aaron and the Israelites to bring the materials for the service and present them before the LORD, the animals, including the ones for the burnt offering, are listed first and the cereal offering is last. Leviticus 9:16–17 records that Aaron presented the burnt offering before the cereal offering, just as Moses had told him. Since this passage specifies that this is the *morning burnt offering*, it may be concluded that the one in the inaugural service is the same public burnt offering that the priests offer every day. Therefore, the materials for the burnt offering are most likely always presented before the materials for the cereal offering.

In addition to the presentation of all the materials, most likely two other ritual activities are performed. These are enacted, however, in the morning presentation rite only. Since the priest who carries the ashes outside the camp removes his vestments, he must wash his hands and feet and then put on his sacred vestments before performing the ritual activities of the presentation rite. In the evening, he does not need to wash or vest because the ashes are not removed from the altar and taken outside the camp. His hands and feet are already washed and he is still vested from the beginning of the service. Therefore, it makes sense that in the morning the washing and vesting is enacted before any of the materials are presented.

The presentation rite consists of a sequence of enactments. First, the priest washes his hands and feet. Second, he puts on his sacred vestments. These two ritual acts are only performed in the morning. The remaining procedures for the presentation rite are identical for both the morning and evening, and are its core activities. Third, the ram is brought to the entrance of the tent of meeting, inspected to make sure it is a yearling male without defects, presented before the LORD, and the high priest or his deputy lays his hand on it. Fourth, the materials are presented for the accompanying cereal offering. These are flour mixed with olive oil, and seasoned with salt and frankincense. Fifth, the priests present the wine or fermented beverage for the drink offering. Finally, the bread offering of the high priest is presented at the altar. This sequence of ritual activities comprises the presentation rite of the daily divine service.

The ritual activities of the presentation rite prepare the materials for use in the rites that are central to the daily service. The yearling rams without defect, together with the materials for the cereal offering, the wine or fermented beverage for the drink offering, and the bread offering of the high priest are brought into the presence of the LORD at the entrance to the tent of meeting. Unless these materials are presented, they cannot be offered on the altar. Although the sequence for presenting these materials is

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35 The imperative of נְקַח is used here and may be translated as *take* or *bring*. Kleinig has noted that in some contexts it may be understood as *select* (2003a, 209). Since the term is used for Aaron and his sons and their garments, as well as the other materials at the ordination service, it is probably best rendered as *bring.*
not identical in both the morning and the evening, the rite is essentially the same in each. The presentation rite necessarily comes before those that it precedes, because it prepares the materials used in the main rites of the daily service.
The Central Rites

The Blood Rite

The blood rite is the first of three central rites performed in the daily divine service. The blood is splashed against the sides of the altar in preparation for burning incense and smoking up the offerings. Part of the preparation entails cutting up the ram prior to placing it on the altar. The ram must be slain, its blood properly disposed, and the carcass sectioned before it can be smoked up. Although the preparation of the ram comprises the bulk of the ritual activities in the blood rite, the act of splashing the blood against the altar is the most ritually significant. Because the blood rite is both a practical and ritual preparation, it necessarily precedes the enactments inside the holy place and at the altar for burnt offering.

The Pentateuch contains no legislation about the sequence of the blood rite for the daily divine service apart from the need to splash the blood on all sides of the altar (Ex 29:16; Lev 1:5, 11; 3:2, 8, 13; 8:19; 9:18). There is evidence, however, in the ordination and inaugural services as well as the requirements of the individual burnt offerings, for a consistent procedure for the blood rites of all kinds of burnt offerings, although different animals are used. Two things may be concluded from this. First, there is a blood rite for the daily burnt offering. Second, the sequence of acts for the blood rite of the public daily burnt offering is probably similar to the procedure for the other kinds of burnt offerings.

In Exodus 29:16–17 the LORD prescribes the procedure for the blood rite in the ordination service. First, a ram is slain. It is killed in such a way that all of its blood is drained from the carcass into

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36 Zevachim 5:4 states that the priests at the temple in Jerusalem receive the blood of the animals for burnt offerings into more than one vessel. Then they splash the blood at the opposite corners of the altar (Blackman 1964, 38). Tamid 4:1 indicates that the priest at the temple in Jerusalem stands at the northeast corner of the altar and splashes the blood on the east then north sides, with one motion. Then he moves to the opposite southwest corner of the altar and splashes the blood on the west then south sides, with one motion (Blackman 1983, 483). Kleinig proposes that the priest splashes the blood sideways from a bowl against the two sides of the altar at two of its corners (2003a, 55). See also Milgrom (1991, 156).

37 A ram is used for the burnt offering in the ordination service as well as the priest’s burnt offering at the inaugural service (Lev. 8–9). A yearling calf and a yearling ram are the animals offered as the burnt offerings of the Israelites at the inaugural service (Lev. 9). Individual burnt offerings can be either a male from the herd, or sheep or goats from the flock, or a dove or young pigeon (Lev. 1).

38 The blood from all offerings must be disposed at the altar for burnt offering at the sanctuary (Lev. 17:11). This is discussed in the next chapter.

39 The term *slay*, rendering the Hebrew word שָׁחַּט, does not mean *slaughter*. It refers to the ritual killing of the ram by slaying it through the draining of its blood (Brown, Driver, Briggs 1979, 1006). Slaughter means to cut the ram into its pieces. Milgrom explains that שָׁחַּט technically means slitting the throat (1991, 154). He also notes that the offerer and the victim face west toward the tent of meeting when the animal is killed (1991, 154–55). Likewise, Tamid 4:1 states that at the temple in Jerusalem the priests bind the ram, stand it with its head to the south, and turn its face to the west. The priest is positioned on the east side of the ram facing the west also (Blackman 1983, 482–83). This exposes the neck of the ram so that the priest can kill it. He then cuts the throat through the
special basins. Second, the priests take its blood to the altar for burnt offering and splash it against all of its sides. ⁴⁰ Third, they cut the ram into pieces. ⁴¹ Fourth, they wash its entrails and lower legs with water. ⁴² Fifth, the entrails and legs are placed with its head and other pieces. This is the procedure for the burnt offering at the ordination of Aaron and his sons.

In Leviticus 8:19–21 the burnt offering for the ordination of the priests appears to have a variation from its prescription in Exodus 29:16–17. Leviticus 8 records that, the victim is killed and its blood is splashed on the altar, after which Moses cuts it into sections and burns the head, the parts, and the fat, before he washes the entrails and lower legs. The difference between the narrative account in Leviticus 8 and the prescriptive account in Exodus 29 is that in the one case Moses burns the head, parts, and fat before washing the entrails and lower legs; in the other case all the parts of the animal are burned after the entrails and lower legs are washed. In Leviticus 9:12–14, the sequence for the burnt offering in the inaugural service is similar to the ordination service. Although the order slightly varies all the ritual activities of the blood rite in these services are performed according to the procedure spelled out in Exodus 29. This indicates that some variations in the sequence of the rite may legitimately exist within the parameters of the ritual legislation.

The order in which the ritual acts are performed seems to be unique for the blood rite of the public daily burnt offering. There is a difference between the way the daily burnt offering and the burnt main artery so that the heart pumps all the blood out of the ram (Kleinig 2003a, 63–64). See also Clements (2004, 563–66).

⁴⁰ One must distinguish between splashing and sprinkling. In Leviticus 1:11, some of the modern versions, such as the NIV and NASB, translate the Hebrew verb יָצַּק as sprinkle. The Hebrew verb יִזָּה in its hiphil form denotes sprinkling blood from the sin offering (Lev. 4:6). יָצַּק, on the other hand, means to throw, toss, or splash (Brown, Driver, Briggs 1979, 284). The Pentateuch always uses the term יָצַּק to describe the application of blood on the altar, from the burnt offerings. The Pentateuch only uses the term יִזָּה, sprinkling, in relation to the sin offering. Thus, splash represents an accurate translation for the manipulation of blood in the public daily burnt offering. Milgrom (1991, 155–56) observes that there are three forms of blood manipulation from the animals of the various classifications of offerings: aspersing/sprinkling (Lev. 4:6; 8:30; 16:14), daubing/smearing (Lev. 4:7, 18, 25, 30, 34), and dashing/splashing (Lev. 1:5, 11; 3:2, 8, 13; 8:19; 9:18).

⁴¹ The Hebrew verb יָצַּק means to cut into pieces (Brown, Driver, Briggs 1979, 677). Milgrom explains that the Israelites and priests dismember the ram according to its body parts (1991, 157), while Levine thinks that the term connotes cutting up by sectioning (1989, 7). The priests do not simply hack up the ram into random pieces. Rather, they deliberately slaughter the ram into its sections.

⁴² The animal’s entrails, וְכַרְבּ, and legs, וְכַרְע, are washed with water (Lev. 1:13). The NIV translates וְכַרְבּ as inner parts. Levine understands the term as intestines (1989, 7), while Kleinig renders it entrails (2003a, 52, 56). Milgrom points out that the term does not include the other internal organs that need no washing. The priests wash the organs of the digestive tract to remove faeces from them (1991, 159). Thus, וְכַרְבּ does not mean all the inward organs, but rather the digestive organs, the entrails. The legs, וְכַרְע are also washed. Milgrom understands וְכַרְע as shins, meaning the legs below the knees (1991, 159–60). Kleinig renders it as lower legs. He maintains that since the legs become filthy with dirt, mud, and refuse, they need washing before the priest burns them on the most holy altar (2003a, 52).
offerings in other services are enacted because of the additional activities performed in the daily divine service. The blood rite of the ordination and inaugural services as well as the individual burnt offerings do not include burning incense after the blood of the victim is splashed against the altar and prior to the burning of its pieces on the altar. Since the daily divine service includes an incense rite between the blood splashing and the smoking up of the offerings, the sequence of activities in the daily blood rite is affected. The entrails and lower legs would not be washed after the other parts of the animal are placed on the altar fire. As Exodus 29:17 indicates, putting all of the parts of the animal on the fire comes after the entrails and lower legs have been washed. Furthermore, it is unlikely that any of the pieces of the daily burnt offering would be burned on the altar before the incense rite is completed. The ritual acts of the blood rite for the public daily burnt offering most likely follow a sequence different from that of any other offering.43

Leviticus 1 provides other details about the procedure for disposing the blood of every kind of burnt offering. The enactment for the blood rite of individual burnt offerings in Leviticus 1 is the same as that of the narrative accounts for the ordination and inaugural services in Leviticus 8–9. Leviticus 1:5, however, indicates that the blood from the burnt offering is “presented” before it is splashed against the sides of the outer altar.44 Furthermore, Leviticus 1:6 adds that the animal must be flayed before it is cut into sections.45 This correlates with Leviticus 7:8, which states that the priest who offers a burnt offering

43 The family enactment of the rites for the private burnt offering should be distinguished from the public daily burnt offering. Leviticus 1:3–9 does not describe an unbroken chronological sequence. Rather, they prescribe two sets of acts, one performed by the lay Israelite and the other performed by the priests. While most of the ritual acts are performed sequentially, the lay person and the priests perform others simultaneously, such as the arrangement of the sectioned animal on the altar by the priest while the lay person washes the entrails and legs (Kleinig 2003a, 63). See also Gerstenberger (1996, 26–31). Milgrom discusses whether Leviticus 1:3–9 portrays the proper order with the burning of some of the animal’s parts preceding the washing of the entrails and legs. He supposes that the sequence stated in this pericope may refer solely to the burnt offering of individuals and not to that of the public daily burnt offering (1991, 160–63).

44 Leviticus 7:33 speaks of presenting blood from peace offerings, and Leviticus 9:9 refers to the presentation of blood from sin offerings. Although the Pentateuch never mentions that the blood from guilt offerings must be presented, it may be that the blood from animal offerings is always presented before it is disposed at the altar. The word that designates the blood’s presentation, הִקְרִיב, is the same word that is found in the presentation rite. Milgrom notes the ritual presentation of the blood before it is splashed on the altar, and thinks that the presentation of blood can take the form of an elevation offering (1991, 155). See also Kleinig (2003a, 44–45, 55, 63–64).

45 Since Leviticus 1:6 does not state that he must flay/skin the bull, but rather the burnt offering, the command most likely applies to all burnt offerings. Leviticus 1 states the ritual procedure for the herd in greater detail as it sets the basic pattern for the burnt offerings from the flock and from the aviary (Kleinig 2003a, 58). Flay, פָשַּׁט, connotes stripping, such as the removing of clothes (Micah 3:3; 2 Chron. 29:34; 35:11). Milgrom states that flaying does not include removing the skin from the head and lower legs of the victim, which would prove difficult, but refers to all the other areas of its body. He supposes that the lay Israelite skins his own burnt offering and the priests skin the public offerings, but under emergency circumstances such as in 2 Chron. 35:11 the non–priestly
may keep the hide for himself.\textsuperscript{46} Leviticus 1 gives the additional data that after the blood is drained from the animal and caught in bowls it must be presented before the LORD at the altar, and the hide must be removed from the carcass before the victim is cut into sections.

The last ritual activity of the blood rite is putting salt on the animal after it has been cut into pieces. All offerings must include salt (Lev. 2:13).\textsuperscript{47} Ezekiel 43:24 and Tamid 4:3\textsuperscript{48} affirm that the animals for the burnt offerings at the temple in Jerusalem are salted after they have been cut into pieces and before they are smoked up. It would make little sense for the salt to be added to the animal before it is skinned and butchered. Likewise, putting salt on the entrails and lower legs would not precede washing them with water. The most likely place within the blood rite for salting the ram is after it is cut into pieces and its entrails and lower legs washed, but before its incineration. There can be little doubt that is the final ritual activity within the blood rite of the daily divine service.

The blood rite of the daily divine service consists of five enactments that are carried out in a specific sequence. First, the ram is killed by draining all of its blood into special ritual basins to present it before the LORD at the altar for burnt offering. Second, the blood is splashed against all the sides of the Levites may also skin the rams (1991, 156–57). Tamid 4:2 states that, at the temple in Jerusalem, the priests flay the rams for the daily burnt offering after they slay them but before they cut the rams into pieces (Blackman 1983, 483–84). Therefore, this thesis considers the flaying/skinning as the first act in the slaughtering of the ram.

Levine holds that Leviticus 1 meticulously avoids mentioning that the priests must burn the hide of the animal because they must not destroy it. Only in the case of the priestly sin offering, commanded in 4:1–21 and in similar rites of purification, shall they destroy the hide, which they burn outside the camp rather than on the altar (1989, 41). Kleinig concurs that the hide from the burnt offering belongs to the priest who offers it (2003a, 168). Milgrom claims that the hide from the burnt offering of a lay Israelite becomes a prebend for the officiating priest. He holds, however, that in all cases where a priest offers an animal for himself, he must burn the entire animal, including its hide, just as in the case of a priest’s cereal or bread offering (Lev. 6:23 [MT 6:16]). It is not clear whether Milgrom means burning the hide with the animal on the altar or outside the camp like the priests’ sin offerings (1991, 157). Zevachim 12:3–4 states that if the offering is a most holy offering, then the hide belongs to the priest, but if it is a holy offering, such as the peace offering, then the hide belongs to the lay offerer (Blackman 1964, 78–79). The evidence seems to support the view that the officiating priest could claim the hide from the ram for the public daily burnt offering.

The Hebrew word for salt is מֶ֫לַּח. Tamid 4:3 indicates that the salting of the ram’s members comprises the last ritual act for preparing the offering at the temple in Jerusalem (Blackman 1983, 485–87). Levine explains that Ezra 6:9 and 7:22 requires large quantities of salt at the temple; but he doubts that the covenant of salt in Numbers 18:19 reiterates the daily use of salt in Israel’s sacrificial cult (1989, 13). Milgrom acknowledges that the offerer must add salt to all offerings. In the case of the offerings of individuals, the lay Israelite must provide the salt, but for the public offerings including the daily burnt offering, the priests use the salt from the supplies at the sanctuary. Furthermore, he explains that all substances that are offered include salt, with the exception of wine, blood, and wood. Most likely, all offerings burned on the altar for burnt offering require salting (1991, 191–92). Josephus, in Jewish Antiquities 3:227, describes the procedure for the individual burnt offerings. He states that the offerer salts the parts of the animal after cutting it into pieces. The individual who offers the animal, however, cleanses the legs and entrails after salting its other parts, but Josephus never mentions whether they salt these parts too (Whiston 1999, 131).

\textsuperscript{46} See Blackman (1983, 487).
altar.\(^{49}\) Third, after the priests flay the ram to keep the skin from being incinerated on the altar with it, they cut it into sections. Fourth, the priests wash the entrails and lower legs, before putting them with the head, fat, and its other pieces. Finally, all of the pieces of the ram are salted. It is with a great deal of certainty that these ritual acts are performed in this order. This sequence of activities makes up the blood rite of the daily service.

The blood rite prepares for the other two central rites. Practically, it prepares the ram to be turned into smoke on the altar. Significantly, it qualifies the agents to perform the following rites. Unless the priests perform the blood rite, none of the rites after it can be conducted. Although the blood rite prepares for the rites that it precedes, it is essential to the entire daily service. Together with burning incense and smoking up the offerings, the blood rite is one of the most important parts of the daily divine service.

*The Incense Rite*

The incense rite is the most central rite performed in the daily divine service. The primary activity conducted in it is burning incense inside the tent of meeting on the inner altar. Tending the lamps in the morning and lighting the lamps in the evening are the other ritual acts in the holy place. To burn incense on the altar in the tent, the ashes most likely are removed and burning coals added every morning, while coals are probably added in the evening without removing any of the ashes. The priests must also wash their hands and feet and wear specific vestments. The incense rite is composed of some of the most significant things that are done in the daily service.

It is quite certain that burning incense comes after the blood is splashed and before the offerings are put on the altar. The Pentateuch, however, never prescribes an order in which these must be enacted. There is the possibility that the incense offering follows the burnt offering, but most of the data indicates just the opposite.

Some evidence indicates that the incense offering and burnt offering do not follow a set sequence. One could be performed before the other at one time but just the opposite at another time.

In 1 Chronicles 6:49 and 2 Chronicles 13:11 the burnt offering is listed before the incense offering. Yet, neither of them narrates an event but only that each rite must be performed. Explanations for this alternate order may be found in Philo (Laws 1:171) and the Mishnah (Yom. 3:3). These sources indicate that burning incense on the inner altar in the morning comes after the blood is splashed and before the ritual materials on the outer altar are turned into smoke. In the evening, the incense is burned.

\(^{49}\) The procedure for splashing the blood against the sides of the altar is discussed in the next chapter.
after the materials are placed on the outer altar. Although this may reflect the practice in a different period of Israel’s history, the evidence of a prescribed order is lacking in these sources.⁵⁰

At the end of the inaugural service in Leviticus 9:22–24 after Aaron places the offerings on the altar for burnt offering, he and Moses enter the tent of meeting. It may be assumed that they enter there to burn incense, but the text never indicates this.⁵¹ If they enter to burn incense, then the placement of the animals on the altar would precede this act. Since the inaugural service constitutes a different purpose than the daily service, however, the order of its rites is most likely different and unique. One of the most important occurrences of the inaugural service is that the divine fire comes out from the presence of the LORD to ignite the holy fire on the altar for burnt offering. From then on, the daily burnt offerings are smoked up on this fire at the outer altar, and this same fire is carried into the holy place to offer incense on the inner altar.⁵² The unique order for the inaugural service consists of placing the materials on the outer altar, before entering the tent of meeting, followed by the incineration of the offerings by the holy fire. Still, the entrance precedes the smoking up of the animal on the altar by the holy fire.

The sequence of the inaugural service supports the idea that the incense rite comes first and is followed by the incineration of the materials on the altar for burnt offering. The passages from the other sources do not provide conclusive evidence to the contrary in every period of Israel’s history.

Most sources in the Pentateuch indicate that the ritual activities inside the tent of meeting occur before the presented materials are burned on the altar for burnt offering. Exodus 28:42–43 and 30:20 legislate that the priests must wear their sacred vestments when they enter the tent of meeting or approach the altar for burnt offering to make an offering by fire to the LORD. Exodus 40:32 attests that Moses, Aaron, and his sons wash their hands and feet whenever they enter the tent of meeting or approach the altar for burnt offering. Exodus 40:26–29 describes how Moses first sets up the incense altar and burns incense on it, and then afterwards sets up the altar for burnt offering to offer burnt offerings and ⁵⁰ Gane holds that in the morning the burning of incense on the inner altar precedes the smoking up of the burnt offering on the outer altar, while in the evening the incense is burned inside the tent of meeting after the burnt offering is placed on the altar in the courtyard (1992, 187–88).
⁵¹ Although Leviticus 9 does not indicate whether Moses and Aaron entered the tent of meeting to burn incense or, as Moses often did, to pray on behalf of the people, this entry establishes the precedent for the daily incense rite. In the inaugural service, the normal order is reversed to connect the final benediction with Aaron’s entry into the tent of meeting. Aaron enters God’s presence for the first time to bring his blessing out to the assembled congregation (Kleinig 2003a, 217). Furthermore, since it is the inaugural service the lamps would be tended on the menorah and the bread and other items set out on the table for the first time. It makes sense that at the same time, the fragrant incense would be burned on the inner altar.
⁵² It was established in the section on the fire rite that the coals from the outer altar are carried into the tent of meeting for use at the altar for incense.
cereal offerings. During the twelve days of the dedication of the sanctuary in Numbers 7:12–83, a representative from each of the twelve tribes of Israel presents incense, after which animals are presented for burnt offerings. Deuteronomy 33:10 shows the same pattern, that incense is placed before the LORD before burnt offerings are placed on the altar. These passages in the Pentateuch list the incense offering before the burnt offering, which most likely indicates that the incense rite is performed before the burning rite.

Several texts outside the Pentateuch bear witness to burning incense before the burnt offering is offered on the altar in the daily service at the temple in Jerusalem. In 2 Chronicles 2:4, when he is about to build the temple, Solomon mentions burning fragrant incense before the burnt offerings are smoked up every morning and evening. In 2 Chronicles 29:7, at the time he purifies the temple after it had become defiled, Hezekiah declares that the priests failed to burn incense and offer burnt offerings, again indicating that the incense rite comes before the burning rite. Psalm 141:2 implies that the incense is offered before the burnt offering. Sirach 50:5–21 reports that the high priest emerges from the temple and then approaches the outer altar to offer burnt offerings on it. Tamid 5:6–7:3 provides a detailed account of the incense rite performed prior to the burning rite at the temple in Jerusalem. According to these texts, the order at the temple supports the premise that the incense rite is performed before the burnt offering is turned into smoke at the tabernacle.

Although it may be possible for the burning rite to precede the incense rite, the evidence in the Pentateuch strongly suggests that it comes after the incense rite. The analysis in the next section further strengthens this argument. Moreover, the investigation of the function and purpose of each rite in the next chapter leads to the conclusion that the incense is burned after the blood is splashed on the altar and prior to the smoking up of the daily burnt offering. This thesis, therefore, assumes that the incense rite is enacted before the burning rite in the daily divine service every morning and evening at the tabernacle.

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53 Kleinig emphasizes the integration of all the parts of the service as described in 2 Chronicles. He states that the burning up of incense correlates with the burning up of the burnt offering and that the incense is burned on the inner altar before the incineration of the offering on the outer altar (1993, 100–105).


55 Kleinig is one of the only contemporary scholars with interest in reconstructing the entire daily divine service at the tabernacle. He divides the service into three parts. First, there is the rite of atonement, which includes the presentation of the materials, slaughter of animals for offering, and splashing of blood against the sides of the altar. Second, the rite of burnt offering consists of the entering into the holy place to burn incense, tend the lamps, and replace the bread on the table; the approaching of the outer altar to burn the parts of the animal and the token portion of the cereal offering; then the pouring out of wine and sounding of the silver trumpets. Third, there is the sacrificial meal, in which the high priest blesses the congregation and the sacred food is eaten (2003a, 39). He maintains a similar order for the public daily burnt offering at the temple, based on his study of Chronicles (1993, 132). Kleinig consistently portrays the burning of incense on the inner altar prior to the incineration of the burnt
Burning incense on the altar in the holy place is the primary ritual activity of the incense rite. The LORD prescribes that fragrant incense must be burned every morning and every evening on the altar in the tent of meeting (Exod. 30:7–8). Burning incense coincides with the other ritual acts that are conducted in the morning and evening services. The text adds that the incense is burned every morning when the lamps are tended and every evening when the lamps are lit. Since Exodus 30:8 declares that incense will burn regularly before the LORD, it is the main activity inside the tent of meeting, even though other things are done at the lamps each time incense is burned.

The lamps must be tended every morning and lit every evening (Exod. 30:7–8). The LORD stipulates that the lamps must be kept burning from evening until morning (Exod. 27:21; Lev. 24:3). Since Leviticus 24:4 states that the lamps must be set in order regularly, this probably refers to both tending the lamps every morning and lighting them every evening.\textsuperscript{56} There is little doubt concerning the interrelation between the ritual activities at the lampstand and those at the incense altar. Yet, which is enacted before or after the other? The answer lies in another ritual activity.

Although the Pentateuch never records anything about removing ashes from and adding burning coals to the incense altar, these are necessary for conducting the rites in the holy place inside the tent.\textsuperscript{57} It may be assumed that the ashes on the incense altar need to be removed at some point, and the most logical time for this is in the morning, because that is when the lamps are tended. The wicks in the lamps need to be either trimmed or replaced every morning when they are filled with oil in preparation for lighting them that evening. Thus, every morning the ashes are probably removed from the incense altar before the new burning coals are placed on it.\textsuperscript{58} After this, the trimmings and depleted wicks are placed in the same container as the ashes from the inner altar. In the evening, the procedure is different. Since the lamps are lit in the evening, the ashes most likely are not removed from the incense altar at that time. Instead, the burning coals are added on top of the altar before one of them is carried with tongs to light the offering on the outer altar. This thesis holds that this is the correct order of the public daily burnt offering based on evidence from the Pentateuch and other sources.

\textsuperscript{56} Milgrom holds that this could refer to setting up the lamps if the lamps can be separated from the menorah. Thus, whether they are being tended or lit, the lamps would be taken down and then set back up on the menorah (2001, 2091). Exodus 25:31, however, might indicate that the lamps are inseparable from the lampstand. If so, then Leviticus 24:4 means that the “setting of the lamps in order” refers to tending them in the morning and lighting them in the evening.

\textsuperscript{57} Tamid 1:4 and 3:1, 6 indicate that the ashes are cleared every morning at the Temple in Jerusalem and that burning coals are taken from the altar for burnt offering into the holy place and put on the inner altar to burn incense (Blackman 1983, 473, 476, 479).

\textsuperscript{58} It was established in the discussion about the fire rite that the coals from the outer altar are taken into the tent of meeting for burning incense on the inner altar. The details of this procedure are discussed in the next chapter.
lamps. Putting the fire on the incense altar every morning and evening is necessary to light the lamps and burn incense inside the tent of meeting.

If the previous analysis is correct, then the incense is burned after the lamps are tended in the morning or lit in the evening. The ritual activities at the incense altar, however, coincide with those at the lamps. While both must be enacted together, burning incense is the primary ritual activity in the incense rite, and it comes at the end of it.

Is anything performed daily at the golden table upon which sits the bread of the presence? It seems unusual that nothing would be enacted there each day. According to Exodus 25:30 the LORD prescribes that the bread of presence must be on the table at all times, and Exodus 40:22–23 explains that Moses put the bread on the table when he set up the tabernacle after its construction. Moreover, Leviticus 24:5–9 tells how it is made and replaced on the table every Sabbath. Evidently the bread of the presence sits untouched for a week, until it is replaced with new bread. There are twelve loaves placed in two piles, each containing six pieces of bread, on the gold table in the holy place. Leviticus 24:7 records that pure frankincense is placed on each pile as a memorial for the bread and an offering by fire to the LORD. Thus, every Sabbath the frankincense is burned and the bread is changed. There are also daily ritual acts performed at the table. Exodus 30:36 states that the finely ground fragrant incense must be placed before the bread of the presence.
the testimony where the LORD meets with Moses. Since Moses does not enter into the most holy place to meet with the LORD, the incense must be kept somewhere in the holy place. Most likely, it is stored in containers on the table. In addition, there is evidence that the oil for the lamps and the wine for the drink offering are stored on the golden table (Exod. 25:29). If this is so, then the ritual acts in the holy place also involve the table. The fragrant incense burned on the inner altar every morning and evening is probably taken from the golden table after the lamps are tended or lit.

The priests wash their hands and feet before entering the tent of meeting. The LORD prescribes that the priests who enter the tent of meeting must wash their hands and feet with water from the bronze font in the courtyard (Exod. 30:19–20). Just as the priests wash their hands and feet at the beginning of the fire and presentation rites, so also they wash them at the beginning of the incense rite. Since the washing precedes any of the other ritual activities in the fire and presentation rites, the same holds true for burning incense. Washing is most likely the first thing enacted in the incense rite.

What about vesting in the sacred vestments? The discussion in the preceding sections on the fire and presentation rites reveals a correlation between ritual washing and ritual vesting. Furthermore, in the section on the blood rite it is argued that the priests do not need to wash their hands and feet or vest again because they have already done so. In the incense rite, the priests are already vested. Most likely, the high priest is also already wearing the basic vestments similar to the other priests, because he is the one who places his hand on the ram when it is presented. If so, he would need to don his ornate vestments before entering the holy place. Since Exodus 30:19–20 requires that the priests wash their hands and feet again when they enter the tent of meeting, this is probably the place in the service where the high priest puts on his additional ornate vestments. Like the other rites, the high priest washes before donning his ornate vestments. Yet, if any of the regular priests assist him in the tent of meeting, they too wash their hands and feet before entering, even though they are already vested. There is a correlation between washing and donning the sacred ornate vestments of the high priest before entering into the holy place to perform his ministry.

63 Propp thinks that the incense burned on the incense altar in the tent of meeting is taken from the table upon which the bread of the presence sits (2006, 397).

64 Gane holds that the vessels for drink offerings at the table indicate that the daily divine service must include drink offerings both at the outer altar and in the tent of meeting (cf. Exod. 25:29). Since Exodus 30:9 prohibits pouring drink offerings on the incense altar, the vessels for the inner drink offerings are not used for pouring out but rather for pouring into. He claims that the drink offering at the table in the tent of meeting functions like the bread of the presence. It sits upon the table in the presence of the LORD, but unlike the bread, the drink offering is changed every morning and evening (1992, 183–89). Evidence for this interpretation appears to be lacking. See also Haran (1985, 216–17). This is further discussed in the next chapter.
All the priests are required to wear their vestments when they enter into the tent of meeting, yet the ornate vestments of the high priest hold a greater significance than the vestments of the regular priests. In Exodus 28:43 the LORD stipulates that the priests must wear their vestments whenever they enter the tent of meeting. All the priests wear the basic vestments, the tunics, the sashes, and the caps. The high priest alone wears the ephod, breast piece, robe, and turban with the gold plate over the regular vestments when he enters the holy place and stands before the LORD (Exod. 28:12, 29, 30, 35). Exodus 28 makes clear that the vestments of the high priest must be worn as a ritual activity, not merely as a preparation for burning incense. Exodus 28:12 records that the high priest bears on his shoulders the names of Israel engraved on memorial stones and attached to the ephod as a memorial before the LORD. In Exodus 28:29–30 the LORD prescribes that when he enters the holy place the high priest bears over his heart the names of the Israelites engraved on jewels and attached to the breastpiece of judgment. Furthermore, the urim and thummim are placed in the breastpiece over the heart of the high priest when he enters into the presence of the LORD. Exodus 28:33–35 legislates that golden bells and pomegranates must be attached to the hem of the high priest’s robe so that the sound of the bells are heard when he enters the holy place before the LORD. Finally, Exodus 28:36–38 requires the high priest to wear the turban with the attached gold plate, which is engraved with the words YHWH’s holiness, when he ministers in the presence of the LORD. While wearing the ornate vestments into the holy place the high priest performs several ritual acts.

The incense rite is made up of a sequence of ritual acts. First, the high priest, and any priest entering the holy place with him, washes his hands and feet from the bronze font in the courtyard. Second, the high priest dons and wears his ornate vestments into the tent of meeting. Third, in the

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65 For a full discussion about the ritual significance of the vestments of the high priest see Haran (1985, 165–74; 210–15).
66 This inscription is discussed in chapter three.
67 Exodus 28:43 and 30:19–20 seems to indicate that Aaron and his sons enter the tent of meeting to perform the ritual activities there. While the reference to his sons could be his descendants who succeed him as high priest, the context may indicate that his immediate sons also enter the tent of meeting with him. Exodus 28:1 may designate both kinds of sons, Aaron’s four sons that are mentioned by name, as well as his descendants that are the future high priests. Furthermore, Exodus 28:43 refers to future priests as descendants וֵרָע. Thus, the word sons, בְנֵי, most likely refers to his four sons, in this context. Aaron’s immediate sons probably enter into the tent of meeting to assist him there. Exodus 30:7–8, however, makes it clear that the ritual activities in the tent of meeting must be performed by the high priest. If any other priests enter with him, then it is only to assist him. See Haran (1985, 206–7).
68 Haran claims that the wearing of the vestments by the high priest constitutes three distinct ritual activities, which include the bells, the stones on the ephod and breast piece, and the diadem. Haran states that there are six ritual activities performed in the holy place, the three with the ornate vestments as well as the other three at the incense altar, the menorah, and the golden table (1985, 216).
morning the ashes are removed and new coals are placed on the incense altar. In the evening, burning coals are placed on the inner altar on top of the ashes that remain from the morning. Fourth, in the morning the lamps are tended. After the depleted wicks are removed and put in the container with the ashes from the incense altar, the lamps are filled with oil. In the evening, a burning coal is taken with tongs from the incense altar to light the lamps. Fifth, the high priest burns fragrant incense on the inner altar. After this, he comes out of the tent of meeting. If this sequence is correct, then the high priest begins at the font, enters the holy place, goes to the incense altar, then to the lampstand, before going to the golden table, moving to the incense altar, and completing the rite by leaving the tent of meeting.

The incense rite is one of the most important sequences of ritual acts in the daily divine service. Every part of it is equally important. While the focus of the rite is on burning incense, there is a correlation between it and the ritual activities at the font, wearing the unique vestments by the high priest, the activities at the lampstand, and those at the table. Together with the preceding blood rite and the following burning rite, the incense rite is one of the main parts of the daily service.

*The Burning Rite*

The burning rite is the last of the three central rites and it is the climax of the daily divine service. Without it the daily service could not function properly as a whole and in all of its parts. Every other ritual act corresponds with the burning rite by either preparing for it or resulting from it. Its importance cannot be overemphasized. Together with splashing blood and burning incense, smoking up the offerings is the last and, practically, the most significant of the three central rites of the daily service.

Three ritual acts are involved in placing materials on the burning coals on the altar in the burning rite.

First, the ram is burned and so sent up in smoke on the altar for burnt offering. Two rams are offered on the altar each day, one ram every morning and one ram every evening (Exod. 29:38–39; Num. 28:3–4). New wood is placed on the burning coals before the parts of the animal are placed on the altar (Lev. 1:12, 17). The burning coals are on the bottom, wood is placed on the coals, and the materials for the offerings are placed on the wood after it is ignited and reduced to new burning coals. Furthermore,

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Propp does not interpret Exodus 29:38–42 as the public daily burnt offering, but rather as referring to part of the prescription for the ordination offering. He views Numbers 28:3–8 as the prescription for the daily burnt offering. Propp understands the burnt offering in Exodus 29:38–42 as prototypical to, but not the public daily burnt offering itself, that is offered every morning and evening throughout the entire year (2006, 471). This thesis follows the interpretation of Haran (1985, 207), Kleinig (1993, 74; 2003a, 4, 49), Levine (1989, 35), and Milgrom (1991, 163), that Exodus 29:38–42 prescribes the public daily burnt offering.
Leviticus 3:5 and 6:12 [MT 6:5] suggest that the pieces of the ram are placed on the altar and cover the entire surface of burning coals so that it becomes the foundation upon which all the other offerings are laid.\(^7\) The ram is the first of the ritual materials placed on the newly burning coals on the altar.

Second, the accompanying cereal offering is placed upon the pieces of the ram on the altar. Exodus 29:40–41 and Numbers 28:5, 8 legislate that every morning and evening the cereal offering must be offered with the ram. Unlike the ram, however, the entire cereal offering is not smoked up on the altar.\(^7\) Only a memorial portion of the cereal offering is actually burned (Lev. 6:15 [MT 6:8]). The priest takes a handful of the cereal offering, together with all of the incense that had been presented on it, and puts it on the altar with the animal for the burnt offering.

Third, the bread offering of the high priest is placed upon the memorial portion of the cereal offering and the ram on the altar fire. Leviticus 6:19–23 [MT 6:12–16] requires this bread to be offered on the altar. The high priest offers half of it in the morning service and the other half in the evening service. Since the ram is placed on the altar first, and the cereal offering second, the bread offering of the high priest is the last of the ritual materials placed on the altar in the daily divine service.\(^7\)

The order in which these three ritual materials are put on the altar is reasonably certain. In both Exodus 29:38–42 and Numbers 28:1–8 the cereal offering accompanies the ram for the burnt offering, indicating that the ram is placed on the altar first and the cereal offering is placed on the altar after it. In Leviticus 1–2 the various kinds of offerings are recorded in the following order: burnt offerings, cereal offerings, and bread offerings that could be in the form of cakes or wafers prepared either on a griddle or in a pan. Furthermore, Leviticus 6:8–23 [MT 6:1–16] lists the regulations for the burnt offering first, the cereal offering second, and the bread offering of the high priest third. It makes the most sense that the order in which these offerings are recorded in the Pentateuch is the same order in which they are placed on the altar.\(^7\)

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\(^7\) See also Exodus 29:25 and Leviticus 8:28; 9:14, 17. Placing the ram’s parts on the newly burning wood that is on the burning bed of coals would bank the fire so that the wood does not burn up as quickly as if it were placed on an open flame. Thus, the meat smoulders on the burning wood and produces smoke. All other offerings on the altar, such as grain, sin, guilt, and peace offerings, are placed on top of the ram for the public daily burnt offering to smoke up a soothing aroma to the LORD (Kleinig 2003a, 85, 91).

\(^7\) As was discussed in the section on the blood rite, the skin of the ram is the only part of a burnt offering that is not incinerated on the altar.

\(^7\) Kleinig (2003a, 154–57) and Milgrom (1991, 399) claim that the daily bread offering of the high priest is the last offering of the day that is sent up in smoke on the altar. This indicates that it is also the last offering turned into smoke on the altar in the morning service, since the procedure for the morning burning rite is the same as that of the evening.

\(^7\) Tamid 7:3 states that the parts of the ram are placed on the altar first, the cereal offering is placed on the altar second, and the high priest’s bread offering is placed on the altar last at the temple in Jerusalem (Blackman
There is some uncertainty about when the quarter of a hin of wine or fermented beverage\(^{74}\) for the drink offering is poured out in the burning rite.\(^{75}\) Based on Exodus 29:40–41 and Numbers 28:7–8 the drink offering is probably poured out every morning and evening after the ram and cereal offering are placed on the altar.\(^{76}\) Yet, is the drink offering poured out before or after the bread offering of the high priest is placed on it? The biblical text does not answer this question.\(^{77}\) According to Tamid 4:3 and 7:3 the drink offering is poured out at the temple in Jerusalem after all the ritual materials, including the bread offering of the high priest, are placed on the altar.\(^{78}\) Since there is no evidence to the contrary, this appears to be the most logical place within the order of the service for the drink offering to be poured out.\(^{79}\)

The priests wash their hands and feet as the initial ritual act in the burning rite. It was established in the sections on the fire rite and the presentation rite that according to the ritual legislation in Exodus 30:20 the priests must wash their hands and feet whenever they approach the altar. Although the priests have already washed their hands and feet several times before this in the service, they must wash them once again before performing the ritual activities in the burning rite. Since the washing is a precondition for the other activities it must come first in this part of the service, just as it does in the fire, presentation, and incense rites.\(^{80}\)

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\(^{74}\) Exodus 29:40 specifies that the beverage for the drink offering is wine, while Numbers 28:7 refers to it as a fermented beverage. This implies that any quarter of a hin (about one litre or quart) of alcoholic beverage could be offered as a drink offering in the daily divine service.

\(^{75}\) Exodus 25:29; 37:16; and Numbers 4:7 indicate that the vessels used for pouring out the drink offerings may be part of those of the golden table in the tent of meeting. See the next chapter.

\(^{76}\) Leviticus 23:13, 18, 37 prescribe that a cereal offering and a drink offering must accompany all burnt offerings, and possibly all peace offerings. See also Numbers 15:5, 7, 10, 24; 28:9, 12–14, 20, 21, 28, 29, 31; 29:3, 4, 9, 10, 14, 15, 18, 21, 24, 27, 30, 33, 37. These verses indicate that the portions for the accompanying cereal and drink offerings are not always the same as those for the daily burnt offering.

\(^{77}\) Neither of the diagrams by Kleinig explicitly includes the bread offering of the high priest in the order of the service. He holds, however, that the drink offering comes after the placement of all the other ritual materials on the altar (1993, 132; 2003a, 39).

\(^{78}\) See Blackman (1983, 486–87, 495–96).

\(^{79}\) There is some uncertainty about where the drink offering is poured out. Is it on the other offerings that are placed on the altar? Is it beside the altar? Is it somewhere else? The question about the location of the libation is dealt with in the next chapter.

\(^{80}\) In the morning service, the priests wash their hands and feet at the beginning of the fire, presentation, incense, and burning rites. In the evening, they wash their hands and feet at the beginning of the fire, incense, and burning rites. The difference is because the ashes are not removed and carried outside the camp in the evening, and thus, the washing of hands and feet remains effective through the fire, presentation, and blood rites. There are, therefore, seven significant times every day that the priests wash their hands and feet from the font while they perform the duties of the daily divine service.
The only other ritual activity performed in the burning rite at both the morning and evening offerings is the high priest wearing his ornate vestments. All the priests must wear their vestments whenever they approach the altar for burnt offering to minister before the LORD (Exod. 28:42–43). This is especially true for the high priest. The argument that has been made about the vestments of the high priest in the section on the incense rite also applies to the burning rite. These ornate garments serve a more ritually significant function than the regular vestments at the incense rite in the tent of meeting. The same is true about the burning rite at the outer altar, although the functions of each rite are distinct.\footnote{Haran claims that the outer vestments of the high priest are not worn in the burning rite at the outer altar. Rather, he sees them as exclusively connected to the ritual activities inside the tent of meeting (1985, 211–12). This appears to contradict the prescription that the priests’ vestments, including those of the high priest, must be worn when they enter the tent of meeting or approach the altar to minister (Exodus 28:43). In Leviticus 16:24, the legislation for the Day of Atonement shows that the high priest wears all of his vestments at the outer altar when he places the burnt offering on the altar. Therefore, the high priest most likely wears all of his ornate garments while he performs the burning rite in the daily divine service.} Furthermore, just as the high priest washes before he wears the ornate vestments into the tent of meeting, so also he washes his hands and feet prior to wearing the ornate vestments in the burning rite. While the vestments of the regular priests chiefly prepare them for service, the ornate vestments of the high priest are more ritually significant. Therefore, the high priest wears his vestments in the burning rite as its second ritual act.

Based on the preceding analysis, the burning rite consists of a sequence of ritual activities. First, the priests wash their hands and feet from the font. Second, the high priest wears his vestments at the altar for burnt offering as he and the other priests perform its ritual activities. Third, the materials for the offering are placed on the altar fire. This involves three steps for both the morning and the evening. The ram is arranged on the fire first, before the memorial portion of the cereal offering is put on the ram, after which the bread offering of the high priest is placed on the altar. Finally, the wine or fermented beverage for the drink offering is poured out. This is the order for the burning rite of both the morning and evening offerings in the daily divine service.

The burning rite is the most essential part of the daily service. Its ritual acts, especially the smoking up of the ritual materials and the pouring out of the drink offering, form the core of the service. All of the rites for the morning and evening offerings correlate with the burning rite as a unified whole, yet it is the high point of the daily service. Since the preceding acts prepare for it and the ones that follow require it, smoking up the offerings is the climax of the daily divine service as well as the three central rites.
The Concluding Rites

The Blessing Rite

The blessing rite is the first of two concluding rites in the morning and evening in the daily service. It is composed of two ritual acts, sounding the silver trumpets over the burnt offering and performing the benediction.

The Pentateuch does not specify at what point within the service the blessing must be proclaimed. It only prescribes that it must be done. In Numbers 6:22–27 the LORD commands Moses to tell Aaron and his sons how they are to bless the Israelites. They must say to them, “The LORD bless you and keep you; the LORD shine his face upon you and favour you; the LORD lift up his face toward you and give to you peace.” By this announcement, the priests place the name of the LORD upon the Israelites for him to bless them. Since Aaron and his sons perform the benediction, it is a priestly act done in the divine service. The Pentateuch, however, never legislates when it should be spoken in the service.

There are several clues within and outside the Pentateuch that help determine where the benediction occurs in the daily service.

The legislation for the daily burnt offering in Exodus 29:38–43 shows a sequence of events that may shed light on the location of the blessing within the service. First, the offerings are placed on the altar, including the burnt offering and accompanying cereal offering. Second, the drink offering is poured out. Third, the LORD meets with and speaks to Moses. Finally, the LORD meets with Israel and consecrates them. In Exodus 29:42 the LORD promises to regularly gather at the entrance to the tent of meeting to speak to Moses. This verse indicates that the meeting and speaking would continue

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82 Levine notes the etymological difficulty of the Hebrew word for bless, קבר. He maintains that it is possible for it to come from קבר, which he translates as gift. Therefore, to bless is to request or bestow a gift from the LORD (1993, 227). Mitchell, however, cautions against trying to determine the meaning of קבר solely based on its etymology. Rather, a number of factors define how it must be understood, such as when, where, and by whom it is spoken. See his comprehensive analysis of the meaning of קבר in the Old Testament (1987).

83 Since, according to Numbers 6:22, 27, Aaron and his sons are to give the blessing, and they will put the name of the LORD on the Israelites, it seems that all the priests announce the blessing together. Tamid 7:2 records that all the priests on duty at the temple in Jerusalem speak the blessing together (Blackman 1983, 494). Sirach 50:20 states that only the high priest gives the blessing. Although there is a lack of agreement, Numbers 6:22, 27 may support the view that all the priests announce the blessing to the congregation each morning and evening at the tabernacle. Kleinig (1993, 132) claims that more than one priest announces the benediction. He, however, may have revised this view (2003a, 39). Mitchell too seems to agree that not only the high priest but all of the priests speak the benediction together (1987, 96–98). See the next chapter.

84 In this context, the LORD declares, I will meet with you (plural) and speak to you (singular). While Exodus 29:42 refers to the LORD meeting with and speaking to Moses or the high priest, 29:43 records that the LORD will meet with the sons of Israel. Since the LORD manifests himself to the Israelites, not only through the
throughout the generations of Israel. Since Moses’ death would prevent him from continuing to speak to the LORD at the sanctuary, in this passage Moses most likely represents every high priest or his deputy. If so, then the LORD promises to meet with and speak to the high priest in the daily service. Exodus 29:42–43 implies that after the LORD speaks to the high priest, he announces the benediction to Israel on behalf of the LORD.\(^{85}\) Exodus 29:38–43, therefore, indicates that the blessing comes after the placement of the offerings on the altar.

Leviticus 9:22–23 tells of the performance of two blessings in the inaugural service. The first blessing is announced only by Aaron, after the offerings have been placed on the altar. Following the first blessing, Moses and Aaron enter into the tent of meeting and then come out to perform the second benediction. With this second blessing, fire comes out from the presence of the LORD and consumes the offerings on the altar. Since the inaugural service is enacted for a different purpose than the daily service, its ritual activities are unique. Yet, a pattern may be determined from it. The blessings follow the chief rites.\(^{86}\) They come after the priests have entered the tent of meeting to burn incense and have approached the altar to place the offerings on it. There is a difference, however, between the two blessings at the inaugural service. While the first blessing is apparently only an announcement of peace, due to its proximity with the peace offering, the second blessing coincides with the divine fire as an epiphany of the presence of God.\(^{87}\) It makes the most sense, therefore, that in all subsequent daily services the blessing would coincide with the manifestation of the divine fire as the offerings are smoked up from it every

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85 The blessing by the high priest is significant since he wears the gold plate, inscribed with “YHWH’s holiness,” on his turban. As he blesses the congregation with the three-fold name of the LORD, they see the divine name borne on his head. Tamid 7:2 states that at the temple in Jerusalem the high priest raises his hands to the level of the golden plate on his head while he announces the blessing to the congregation (Blackman 1983, 494–95). Most likely, the high priest stands between the altar for burnt offering and the opening to the courtyard facing the congregation with the altar behind him (Kleinig 2003a, 218). If so, then the manifestation of the presence of the LORD in the smoke rising from the altar combines with the name of the LORD on the diadem and the words spoken to the people. The congregation sees the name, יְהֹוָה, and hears it three times in the blessing as if it is coming from the smoke rising from the altar.

86 Levine holds that the blessing spoken at the end of the inaugural service is the benediction from Numbers 6:24–26 (1993, 227).

87 Kleinig (2003a, 217) claims that the first blessing coincides with the peace offering. If the benediction from Numbers 6:24–26 is spoken at the first blessing in the inaugural service, then the declaration of peace at the end of the benediction corresponds with the peace offering, which is designated by a form of the same word, שלום. The purpose of the second blessing, however, is to bring the blessing of the LORD out from his presence in the tent of meeting, indicating that the LORD has emerged from it to bestow his blessing on his people. See also Levine (1993, 243–44) and Mitchell (1987, 97).
morning and evening. If so, then only one blessing is announced as the epiphany of the LORD each morning and each evening after the offerings are placed on the altar and the smoke rises from it. 

Two other passages in the Pentateuch refer to the priestly blessing. Deuteronomy 10:8 and 21:5 may indicate that the blessing comes after the other parts of the service. Both passages record that the LORD set apart the Levites as priests to serve him and to bless in his name. If their serving refers to the ritual activities in the tent of meeting and at the altar for burnt offering, then this may imply that the blessing comes after them. Thus, the two passages from Deuteronomy might confirm that the blessing is performed after the burnt offering is put on the altar.

Texts outside the Pentateuch show continuity with Deuteronomy and explain where the blessing occurs in the service each morning and evening. In 1 Chronicles 23:13, Aaron and his descendants are set apart to burn incense before the LORD, to serve him, and to bless in his name. Burning incense in the tent of meeting, ministering at the altar for burnt offering, and blessing comprise the sequence of three main ritual enactments in the daily divine service. This further supports the view that in Deuteronomy serving the LORD means to serve him by making offerings on the outer altar. Since serving is distinguished from burning incense and announcing the blessing, the order in which 1 Chronicles 23:13 lists them probably designates the order in which they are performed. Sirach 50:5–21 states that the high priest comes out of the holy place, before he puts the offerings on the outer altar, after which he pours out

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88 Milgrom (1991, 18) and Noth (1968, 58) hold that the blessing comes at the conclusion of the service, based on the second blessing at the inaugural service in Leviticus 9. See also Coffman (1987, 320) and Kleinig (1993, 132; 2003a, 217).

89 The Hebrew verb נָשָׁרְתָה, from נָשָׁרַת, in Deuteronomy 10:8 and 21:5 is also used in Exodus 28:35, 43; 29:30; 30:20. These contexts specify ritual acts that are performed by the high priest or regular priests in Israel’s divine services. Therefore, נָשָׁרְתָה is best translated to serve or to minister. See also 1 Chronicles 23:13 and Knoppers (2004, 809).

90 Gray (1906, 72) claims that all the Levites pronounce the blessing, based on Deuteronomy 10:8 and 21:5. See also Noth (1968, 57–8). 1 Chronicles 6:48–49 distinguishes between the ritual duties of the priests and the Levites who are not priests. Furthermore, 1 Chronicles 23 spells out the specific duties of the Levites, who are to assist the priests. This implies that only the priests speak the benediction. See Mitchell (1987, 98). The song that is sung by the Levitical choir in Chronicles, however, could be an extension of the blessing. Since the Levites no longer need to carry the tabernacle and its furnishings after entering the land, they are reassigned other duties. One of these duties, עֲבֹדַּת, is to sing in the regular divine services. 1 Chronicles 25:1–3 refers to this work at the sanctuary as prophesying, הַנִבָֹא. By calling the singing and playing of musical instruments by the Levites prophesying, the Chronicler may view these duties as an extension of the blessing. For a discussion about the nature of the Levitical prophesying in 1 Chronicles 25:1–6, see Kleinig (1993, 148–57).

91 Knoppers (2004, 809) holds that the verb נָשָׁרְתָה means to serve at the altar for burnt offering, performing ritual acts, and ministering at the sanctuary. Since the same word refers to serving at the tent of meeting in Exodus 28:35, 43; 29:30; 30:20 and Deuteronomy 10:8 and 21:5, it most likely designates the ministry of the daily divine service in 1 Chronicles 23:13.

the drink offering. Next, he blesses the people who had prostrated themselves when the trumpets were sounded. Assuming that he comes forth from the holy place after burning incense on the inner altar, the order is similar to the one mentioned in 1 Chronicles 23:13. This strengthens the argument that the blessing comes after the burnt offering is placed on the altar in the morning and evening services.

The evidence from the biblical texts inside and outside the Pentateuch support the position that the benediction is announced to Israel after the offerings are placed on the altar and the drink offering is poured out at the sanctuary.

The other ritual activity in the blessing rite is sounding the silver trumpets. Numbers 10:1–10 prescribes that two silver trumpets must be constructed and that the priests are to blow them with different sounds for different purposes. Numbers 10:10 states that the trumpets are sounded in the day of gladness, in the appointed times, on the first of months, and over the burnt offerings and peace offerings. At first, this does not appear to indicate that the trumpets are sounded over the burnt offerings in the daily divine service.94 This is especially true if the appointed times are references to those in Leviticus 23,95 which include the Sabbath, Passover, Unleavened Bread, First-fruits, Pentecost, the Day of Acclamation, the Day of Atonement, and Tabernacles. No mention is made of the daily burnt offering. In Numbers 28–29, however, which also prescribe the offerings for the appointed times, the public daily burnt offering is included.96 Therefore, when Numbers 10:10 stipulates that the silver trumpets must be sounded over the burnt offerings at the appointed times, this includes the regular morning and evening offerings in the daily divine service.

Several texts outside the Pentateuch support the view that the trumpets are sounded over the burnt offerings every day. According to 1 Chronicles 16:6, the trumpets are blown by the priests regularly, תָּמִיד. As has been noted previously, the word תָּמִיד usually refers to the ritual activities performed in the daily divine service. In the second temple period it became the name that designates the daily service.97 Thus, 1 Chronicles 16:6 gives evidence that the trumpets are played daily. It is also significant that only two men

93 Numbers 10:10 is the only place in the Bible that prescribes the use of the silver trumpets in the divine service (Levine 1993, 303).
94 The reference in Number 10:8 to the sounding of the silver trumpets as a statute forever means that they would be a permanent feature of Israel’s cult (Levine 1993, 306).
95 Gray claims that Numbers 10:10 refers to the appointed times mentioned in Leviticus 23 (1906, 89).
96 Milgrom recognizes that the trumpets are sounded twice daily in the divine service. He attributes this to the inclusion of the daily burnt offering as an appointed time in Numbers 28:1–8; 29:39 (1990, 75). Budd also references Numbers 28–29 as the appointed times mentioned in Numbers 10:10, but he does not view the daily service as part of them (1984, 107–8). For a similar position see also Noth (1968, 75).
are named as the trumpet players in this verse, which seems to support that each of them sounded one of the trumpets. This verse, however, indicates that the trumpets are sounded before the ark of the testimony in Jerusalem, in the unusual era of Israel’s history when the tabernacle remained at Gibeon. Yet, according to 1 Chronicles 16:42 two priests are responsible for blowing the trumpets at the tabernacle where the burnt offerings are offered every day (1 Chron. 16:40). Evidently, trumpets are sounded at both places every morning and evening. Sirach 50 also speaks of the priests sounding the trumpets over the burnt offering in the daily divine service. Finally, Tamid 7:3 affirms that the trumpets are sounded over the burnt offering each day at the temple in Jerusalem. These sources concur with the position that the priests sound forth the trumpets in the daily service, and not merely at the appointed times other than each morning and evening.

Which comes before and after the other in this part of the service, the blessing or sounding the trumpets? The Pentateuch does not answer this question. Yet, it makes the most sense that the blessing follows the sounding of the trumpets. Since the trumpets are blown after the offerings are placed on the altar, the blessing probably occurs after the trumpets are sounded. As Tamid 7:3 shows, there are a series of times that the trumpets are played at the temple in Jerusalem. One is after the offerings are placed on the altar and the drink offering is poured out; the other is after the Levitical choir completes each verse of their song. Tamid 7:2, however, indicates that the benediction takes place before the priests place the offerings on the altar. While this may reflect the practice at the temple in Jerusalem in a certain period, other evidence shows a different order especially in light of the analysis of the blessing rite previously discussed. Sirach 50:13–21 records that the offerings are placed on the altar before the drink offering is poured out followed by the trumpets being sounded after which the blessing is announced to the congregation. This seems to be more in line with the biblical texts previously mentioned. This thesis assumes that order. Therefore, the sounding of the trumpets probably comes before the blessing.

98 Klein (2006, 369), Kleinig (1993, 53), and Knoppers (2004, 640–41) do not hold that 1 Chronicles 16:42 indicates that the priests sound the trumpets at the tabernacle at Gibeon. The word לְמַשְׁמִיעִם, however, which literally means for them to cause to hear, likely refers to the priests making sounds on them. 1 Chronicles 16:42 probably implies that the priests sound the trumpets both at the tabernacle at Gibeon and simultaneously before the ark in Jerusalem.

99 See Blackman (1983, 496).

100 See Kleinig (2003a, 39).


102 This order may further be supported by 2 Chronicles 29:28 where the trumpets seem to be the signal for the congregation to prostrate themselves. If this is true, then the priests blow the trumpets, the people prostrate themselves, the high priest blesses them, and the Levitical choir sings its song. At the end of each verse, the trumpets are sounded and the people prostrate themselves. Evidently, this occurred repeatedly until the burnt offering was completed. See Kleinig (1993, 81–82, 95, 120–22).
In summary, two ritual activities are enacted in the blessing rite. First, the priests sound the silver trumpets over the burnt offering. Second, the Aaronic benediction is performed. These occur in the morning and in the evening every day in the daily divine service. The blessing rite is the first of the two concluding rites. The second concluding rite completes the service each morning and each evening.

The Meal Rite

The meal rite is the last of the concluding rites. It brings to a close the sequence of rites for the morning offering and the evening offering. The meal rite consists of two ritual acts: eating the most holy food and taking off the sacred vestments.

The Pentateuch never indicates at what point in the service that the most holy food must be eaten or when the sacred vestments must be taken off. It is most logical, however, that these acts would come at the end of the morning and the evening services. Since the vestments are worn while the priests perform their ritual activities within the walls of the tabernacle and removed before leaving it, one of the final acts that the priests perform in the divine service is taking off their vestments. Likewise, the priests can eat the most holy food from the cereal offering only after the token portion has been placed on the altar and the rest of it baked. As has been established in the discussion of the burning rite, the cereal offering is offered in the form of fine flour, not baked bread or cakes. Because it would take some time to bake the cereal offering, eating the most holy food probably comes after all the other rites have been completed. The meal rite must be the final one that the priests perform each morning and evening in the daily divine service.

The priests eat the remaining portion of the cereal offering. Since a handful of the cereal offering is burned on the altar with all of the frankincense that was presented with it (Lev. 6:15–16 [MT 6:8–9]), the priests eat the rest of the cereal offering as most holy food. In Leviticus 6:16–17 [MT 6:9–10], it is noted that the cereal offering, which consists of fine flour mixed with beaten olive oil, must not be baked.

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103 Kleinig states that the flour is kept in common storage with the private cereal offerings, and from this, the priests’ daily bread is made as their portion from the table of the LORD. He holds that the priests eat their bread from the cereal offerings between the morning and evening offerings as part of their midday meal in the LORD’s house (2003a, 150). He does not state whether the priests eat meals as part of the morning and evening offerings in the daily divine service.

104 See Leviticus 6:11 [MT 6:4], as well as the discussion about vesting and divesting in the section on the fire rite in this chapter.

105 Milgrom explains that the burnt offering, the cereal offering, the sin offering, and the guilt offering are most holy, while the rest, such as peace offerings, are holy. Furthermore, he claims that the designations holy and most holy always apply to the portions of the offerings that are eaten (1991, 394–95).
with yeast or eaten with it. Although Leviticus 2:4–7 indicates three ordinary ways that grain offerings may be prepared, baked in an oven, cooked on a griddle, or baked in a pan, the daily cereal offering must only be baked (Lev. 6:16–17 [MT 6:9–10]). After the most holy food from the cereal offering is prepared, Leviticus 6:16 [MT 6:9] specifies that the priests eat it in a holy place in the courtyard of the tabernacle.

At the end of the service, the priests need to remove their sacred vestments before they leave the tabernacle precincts. The Pentateuch never states that the priests remove their vestments at the end of the service, but this may be implied in Leviticus 6:11 [MT 6:4] in relation to the ritual vesting for maintaining the fire on the altar for burnt offering. In the section on the fire rite, it was determined that the priests could not wear the sacred vestments to carry the ashes outside the tent of meeting. The sacred vestments are anointed with the holy anointing oil, and since the vestments are holy, they must only be used for holy purposes. Just as it is necessary for the priest who clears the altar ashes to remove his vestments before carrying them outside the camp, so also the priests must remove their vestments before leaving the courtyard for any reason.

The removal of the vestments prior to leaving the sanctuary occurs at the temple in Jerusalem too. Ezekiel 42:14 states that the priests must not leave the holy precincts until they have taken off their holy

106 A similar prohibition against any leavening agent in the cereal offerings is seen in Leviticus 2:11. Yeast and other kinds of leaven are commonly used in baking, but are excluded for practical and symbolic reasons. Practically, without leaven bread lasts longer and is less subject to mould and decay. Symbolically, the leaven is associated with corruption, sickness, and even death. Because these are ritually unclean, they are not compatible with the holiness of God and his sanctuary (Kleinig 2003a, 76–77). See also Milgrom (1991, 188–89).

107 Kleinig identifies the prepared cereal offering as unleavened flat cakes (2003a, 151). Leviticus 6:16 [MT 6:9] refers to the cooked portion of the cereal offering as צַּמַּמָּוֹת, unleavened bread or cakes (Brown, Driver, Briggs 1979, 595).

108 Because of the most holy status of the cereal offering, it had to be eaten in the LORD’s presence at the sanctuary. The exact location is not specified in the Pentateuch, but it is probably near the altar for burnt offering on its west side (Kleinig 2003a, 150). See also Leviticus 10:12–13. Milgrom attests that the designation holy place in Leviticus 6:16 [MT 6:9] does not mean the holy place inside the tent of meeting, but rather the tabernacle courtyard (1991, 392).

109 In the fire rite, the priest who clears the ashes and adds wood to the burning coals on the altar must put on his sacred vestments before going near the altar to perform these ritual activities. He must also remove them before carrying the ashes outside the camp. This shows that the sacred vestments can never be worn anywhere except within the confines of the tabernacle courtyard.

110 See Kleinig (2003a, 147) and Milgrom (1991, 386–87) for further details about the holy nature and holy purpose of the sacred vestments.

111 In the section on the fire rite, it was noted that there is a similarity between the special vestments of the high priest and the normal vestments that he and the regular priests wear. Just as the special vestments that the high priest wears into the most holy place on the Day of Atonement must only be worn inside the tent of meeting, so also the normal vestments of the high priest and the other priests must only be worn within the courtyard and in the holy place. None of the holy garments may be worn outside the sanctuary.
vestments in which they minister before the LORD. They are required to put on common clothes before they go into the places that are for the people. Ezekiel 44:19 further explains that the reason the priests must not wear the holy vestments among the people is so that they would not transmit holiness to the people by means of them. Both of these passages indicate that there are special rooms where the priests change their clothes and store their holy vestments at the temple in Jerusalem. They put on their common clothes to leave the sanctuary. The practice reflected in Ezekiel further supports the idea that the priests remove their sacred vestments at the end of the service before leaving the tabernacle.

Which of the ritual acts in the meal rite comes before and after the other, eating the most holy food or divesting the sacred vestments? The Pentateuch does not explicitly answer this question. The legislation and description of the ordination service, however, may give clues to the sequence of these ritual acts. Exodus 29:5–9, 29–30 prescribe the priests to wear their vestments in the ordination service. Exodus 29:31–34 describes how, after this, the priests are to prepare and eat the food from the ordination offerings. Similarly, Leviticus 8:7–13, 30 describes the priests vesting at their ordination, and 8:31–32 reports that Moses commands the priests to cook and eat the food from their ordination offerings. Since the vesting comes before the eating in each of these passages, this may indicate that the priests must wear their vestments while they eat the food from the offerings at their ordination. The precedent set at the ordination service could imply that the priests are required to wear their vestments while they eat the

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112 Due to the contagious aspect of holiness, holy things must not come into contact with common things (Hummel 2007, 1225). The holy vestments would be desecrated by being taken out to the common area of the people. For this reason, the priests must put on common clothes to return to the common domain.

113 Hummel makes the connection between the contagious holiness of the sacred vestments and the most holy offerings. He maintains that the Pentateuch does not explicitly refer to the sacred vestments as most holy nor does it contain any prohibitions about the laity coming in contact with them (2007, 1281). The common area of the people at the temple in Jerusalem mentioned in Ezekiel 42 and 44, however, is not to be confused with the entrance to the tent of meeting where the Israelites bring their offerings. Compare Block’s diagram of Ezekiel’s temple (1998, 508–9) and Kleinig’s diagram of the tabernacle (2003a, 48). The area of the people at the temple is outside the courtyard of the sanctuary, and is referred to as the outer court. Conversely, there is no courtyard of the people at the tabernacle. This thesis sees no discrepancy between the prohibitions against the priests wearing the sacred vestments outside the temple in Ezekiel and the practice at the tabernacle.

114 The area of the rooms at Ezekiel’s temple where the sacred vestments must be stored is within the sacred area of the courtyard. For further explanation about the rooms in this area of Ezekiel’s temple see Zimmerli (1983, 392–401, 459).

115 There is a relation between the initial vesting of the priests and the eating of the food at their ordination. The word for ordination is הַמְּלֻאִים, the filling. At the ordination of the priests, their hands are filled with their priestly dues. See also Propp on the filling of the hands (2006, 452), and Milgrom’s comments about the ordination service (1991, 531–42). In the service, the vestments are consecrated after the priests put them on and the ceremony ends with the sacred banquet at the tabernacle in which the priests eat the remaining portion of the food that filled their hands and was offered on the altar (Kleinig 2003a, 202). See also Gorman (1990, 103–39), Haran (1985, 169–71), and Klingbeil (1998, 143–66; 177–91; 208–16).
sacred meal every morning and evening in the daily service. Furthermore, Ezekiel 42:13–14 may entail the priests eating the most holy food prior to removing their sacred vestments. Verse thirteen speaks of the priests eating the sacred meal in special rooms at the temple in Jerusalem, while verse fourteen speaks of taking off the holy vestments before leaving the temple precincts. Since eating the most holy food is listed before the priests remove their sacred vestments, these verses may indicate the sequence of the meal rite in the daily divine service. The evidence points to the priests eating the most holy food while they are wearing the sacred vestments. They probably remove their holy garments as the last ritual act of the meal rite in the daily divine service.

The final rite for the morning offering and the evening offering is the sacred meal. Eating the most holy food from the cereal offering and divesting of the sacred clothing brings to an end all the ritual activities in the daily divine service of ancient Israel. The meal rite follows all the other rites and depends on their completion before it can be enacted. It is the last of the two concluding rites.

\[\text{116} \quad \text{Hummel implies this by connecting the place at Ezekiel’s temple where the priests eat the most holy food with the place where they leave their sacred vestments. These are not two different locations, but the same place. The place where the priests eat the most holy food is where they put on and take off their sacred vestments (2007, 1224–25). See also Zimmerli (1983, 400).}\]

\[\text{117} \quad \text{A comparison may be made between proper attire required for attending a banquet and the sacred vestments being required to eat the most holy food by the priests at the tabernacle. It seems unlikely that the priests would wear their common clothes while they eat the most holy food from the cereal offering. Rather, as guests at the LORD’s house they must be properly clothed with the vestments that the LORD himself supplies to them while they eat the food from his holy table.}\]
<table>
<thead>
<tr>
<th>Morning service</th>
<th>Initial rites</th>
<th>Central rites</th>
<th>Concluding rites</th>
</tr>
</thead>
<tbody>
<tr>
<td>FIRE</td>
<td>PRESENTATION</td>
<td>BLOOD</td>
<td>INCENSE</td>
</tr>
<tr>
<td>Washing hands and feet with water from the font</td>
<td>Washing hands and feet with water from the font</td>
<td>Slaying ram on north side of outer altar and presentation of blood</td>
<td>Washing hands and feet with water from the font</td>
</tr>
<tr>
<td>Vesting with sacred vestments</td>
<td>Vesting with sacred vestments</td>
<td>Splashing ram’s blood against four sides of the outer altar</td>
<td>Putting on and wearing high priest’s vestments inside the tent of meeting</td>
</tr>
<tr>
<td>Removal of ashes from outer altar and coals for use on the inner altar</td>
<td>Inspection, presentation, and placing a hand on first ram</td>
<td>Flaying and slaughter of ram into sections</td>
<td>Removal of ashes from inner altar and adding burning coals to the inner altar</td>
</tr>
<tr>
<td>Adding wood to the fire on the outer altar</td>
<td>Presentation of flour with oil, salt, and frankincense, and wine</td>
<td>Washing ram’s entrails and legs, and placing them with head, fat, and pieces</td>
<td>Tending lamps</td>
</tr>
<tr>
<td>Divesting vestments and removal of ashes outside the camp</td>
<td>Presentation of first half of high priest’s bread offering</td>
<td>Salting all its sections</td>
<td>Burning incense on inner altar</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Evening service</th>
<th>Initial rites</th>
<th>Central rites</th>
<th>Concluding rites</th>
</tr>
</thead>
<tbody>
<tr>
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<td>PRESENTATION</td>
<td>BLOOD</td>
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<tr>
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<td>Splashing ram’s blood against four sides of the outer altar</td>
<td>Flaying and slaughter of ram into sections</td>
<td>Adding burning coals to the inner altar</td>
</tr>
<tr>
<td>Removal of coals from outer altar for inner altar and for lighting lamps</td>
<td>Inspection, presentation, and placing a hand on second ram</td>
<td>Flaying and slaughter of ram into sections</td>
<td>Burning the ram with its cereal and high priest’s bread offerings</td>
</tr>
<tr>
<td>Adding wood to the fire on the outer altar</td>
<td>Presentation of flour with oil, salt, and frankincense, and wine</td>
<td>Washing ram’s entrails and legs, and placing them with head, fat, and pieces</td>
<td>Lighting lamps</td>
</tr>
<tr>
<td>Presentation of second half of high priest’s bread offering</td>
<td>Salting all its sections</td>
<td>Burning incense on inner altar</td>
<td></td>
</tr>
</tbody>
</table>

Figure 1. The sequential order of the daily divine service.
Conclusions to Chapter Two

The foregoing analysis of the priestly tradition in the Pentateuch leads to conclusions about the practical order of the daily divine service of ancient Israel. The daily service consists of all the ritual activities in the morning and evening throughout the entire day. The morning service and evening service are composed of three sets of enactments: the initial rites, the central rites, and the concluding rites. These follow the same order for the morning as they do for the evening, yet with some variation in their ritual activities.

The initial rites are the fire rite and the presentation rite. Within each of these, the ritual acts are slightly different from the morning to the evening. The maintenance of the fire in the morning consists of the following sequence. The priest on duty washes his hands and feet with water from the font and puts on his sacred vestments. Then, he removes the ashes of the previous day from the outer altar, and some lit coals for later use in the tent of meeting. After this, the priest places wood on the burning coals on the outer altar. Next, he takes off his sacred vestments, puts on common clothes, and carries the ashes outside the camp. The same order occurs in the evening with the exception that the ashes are not removed from the altar, and the priest does not need to change his clothes because there are no ashes to carry outside the camp. Similarly, the presentation of materials is not identical for the morning and evening services. In the morning, after the priest washes his hands and feet from the font, he puts on his sacred vestments. The ram is presented, inspected, and the high priest lays his hand on it, after which the cereal offering and drink offering are presented. Finally, half of the bread offering of the high priest is presented before the LORD. In the evening, the priest does not wash or vest because he has already done so in the fire rite without taking his vestments off to leave the sanctuary, such as in the morning. This is the sequence of the ritual activities for the initial rites of the daily divine service.

Three things are done in the central rites; the blood is splashed on the altar, the incense is burned in the holy place, and the offerings are smoked up on the altar. The blood rite is identical in both the morning service and in the evening service. After the ram is slain, its blood is splashed against the sides of the altar. Then the ram is skinned, cut into pieces, and its entrails and lower legs are washed before they are placed with its other pieces. Once the ram has been prepared, all of its parts are seasoned with salt. There is a slight variation from the morning incense rite to the one in the evening. In the morning, after the high priest washes his hands and feet from the font, he puts on and wears his ornate vestments inside the tent of meeting. Next, the ashes are removed from the incense altar and burning coals are added
to it. Then the lamps are tended, and incense is placed on the burning coals on the inner altar. In the evening the procedure is the same, except that the ashes are not removed and the lamps are not tended but lit. The final central rite is the sending up of the offerings in smoke on the altar. The morning and the evening burning rites are identical. First, the priests wash their hands and feet from the font. Then, the high priest wears his ornate vestments at the outer altar. After the ram, cereal, and bread offering of the high priest are placed on the altar, the drink offering is poured out. Splashing the blood, burning incense, and smoking up the offerings are the central rites of the daily burnt offering of ancient Israel.

The concluding rites consist of the priests performing the Aaronic benediction and their consumption of the most holy food. The number and sequence of ritual acts are identical for both the morning and the evening offerings. In the blessing rite, the priests sound the silver trumpets before the high priest announces the Aaronic benediction. In the meal rite, the priests eat the most holy food in the courtyard before they take off their sacred vestments. The concluding rites are the last things that the priests enact in the daily service.

The daily divine service of ancient Israel follows a set order of seven rites. The priests maintain the fire on the altar for burnt offering and then present the materials to be offered on it. They splash the blood on the sides of the altar, after which they burn incense in the tent of meeting and smoke up the offerings on the outer altar. Finally, the priests perform the benediction before they eat the sacred meal. These rites with all of their ritual activities are enacted every morning and evening at the tabernacle. It can be concluded, therefore, that the seven parts of daily divine service of ancient Israel are performed in the order spelled out in the preceding analysis.
CHAPTER THREE

The Ritual Function of the Daily Divine Service

What, according to the priestly tradition in the Pentateuch, is the ritual function and theological purpose of each rite that is divinely instituted for the daily divine service? This chapter analyses the rites of the daily service by investigating the prescriptive and descriptive texts\(^1\) in the Pentateuch as well as relevant documents outside of it. These sources help answer three questions. First, who authorizes each rite? It is assumed that the institution of the rite establishes its ritual function and theological purpose. Second, who does what, to or with whom, with what materials, where, and when? The answer to these questions discloses how each rite functions within the divine service. Third, what is the theological purpose of each rite? This question assumes that God intends to accomplish something through each of the rites and it investigates his ritual objective for its performance. Thus, each of the seven rites in the daily service is examined according to three categories: its institution, its ritual function, and its theological purpose.

An investigation of the relevant texts within and outside the Pentateuch determines the function and purpose of the ritual activities that those texts depict. The meaning of a ritual act is not the chief thing, though. Ritual acts do something; they are enacted to accomplish a purpose. Since this thesis is a ritual analysis, its aim is not necessarily to interpret the meaning of the texts in the Pentateuch. Rather, it investigates the ritual activities that its texts portray. But since the rites of the daily service are no longer enacted and cannot be observed, a ritual analysis of the divine service of ancient Israel must be based on the texts that bear witness to it. So this chapter examines the ritual texts in the Pentateuch to ascertain the ritual function and theological purpose of the seven rites in the daily divine service.

\(^1\) See Levine for a more detailed explanation of the distinction between prescriptive and descriptive texts (1965).
The Fire Rite

The fire rite is the foundation for all of the rites in daily divine service. It must be performed for the service to accomplish the goal for which it is instituted. Unless the fire rite is enacted, none of the rites function properly within the ritual system. This would also prevent the theological purpose of the divine service from being achieved. The fire rite must be performed for the others to function in coordination with it and to bring about their divinely intended outcomes within the daily service.

The Divine Institution of the Fire Rite

The answer to two key questions determines the origin of the fire rite. Who institutes it and its ritual acts? Where does the Pentateuch record who authorizes it? These questions can be answered with certainty.

The LORD institutes the fire rite by commanding the priests to keep the fire burning on the altar, so that it is never extinguished (Lev. 6:8–13 [MT 6:1–6]). He repeats this instruction three times to emphasize the necessity of maintaining the fire (6:9, 12, 13 [MT 6:2, 5, 6]). Why is it so necessary to prevent the fire from dying out? It is no ordinary fire! The fire that burns up the offerings on the altar at the inaugural service comes from the presence of the LORD, most likely from the most holy place in the tent of meeting (Lev. 9:24). It is divine fire, the fire of God. The disastrous event with Nadab and Abihu shows that no other fire may be used for the ritual acts at the tent of meeting without deadly consequences.

2 This short pericope mentions the need to maintain the fire for three different reasons: to keep it burning on the altar all night, to keep from extinguishing it when the ashes are removed, and to keep the fire burning continually, תָּמִיד. The word תָּמִיד stresses the necessity to keep the fire burning, even if the offerings are completely consumed on the altar (Milgrom 1991, 384–89). תָּמִיד is used later in Israel’s history as the name for the daily divine service at the sanctuary because it is the word by which the Hebrew Bible designates the offerings and ritual acts that must be conducted regularly/daily (Exod. 25:30; 27:20; 28:29, 30, 38; 29:38, 42; 30:8; Lev. 6:6, 13 [MT 5:25; 6:6]; 24:2, 3, 4, 8; Num. 28:3, 6). See Beyse (2006, 690–94) for an overview of תָּמִיד and its uses in the Old Testament.

3 The presence of God that is normally hidden in a cloud is manifested at the inaugural service as the divine fire comes forth from the most holy place. In every subsequent service, the LORD meets with Israel through the fire on the altar (Kleinig 2003a, 212, 220). Milgrom discusses several possibilities of the origin of the fire. He claims that it could have come of itself, or like with the contest between Elijah and the prophets of Baal (1 Kings 18:22–39), it could have fallen from heaven, or it may have originated in the most holy place, passed through the holy place where it ignited the incense on the inner altar, incinerated Nadab and Abihu, then exited to the courtyard and consumed the offerings on the outer altar. Milgrom settles on the view that the fire comes out from the most holy place and burns up the offerings in a flash (1991, 590).

4 Levine calls the fire, the fire of God or God’s fire (1989, 58). Kleinig holds that the fire is sacred fire and a theophany of the presence of God (2003a, 146, 212). Milgrom refers to it as divine fire and claims that God appears as fire in his glory (1991, 590–91). Each of these views seems to agree that the fire is not natural fire but the fire of God.
(Lev. 10:1–2). The LORD authorizes the fire rite so that the priests can safely maintain the divine fire on the altar for burnt offering and not let it go out.\(^5\)

The LORD also institutes the five activities performed in the fire rite. First, since the LORD commands the priests to wash their hands and feet when they approach the altar (Exod. 30:17–21),\(^7\) they need to wash them before they come near the altar to maintain the fire on it. Second, the LORD commands the priests to wear their sacred vestments when they approach the altar (Exod. 28:43). Thus, the priest who keeps the altar fire burning must put on his sacred vestments before ministering at it (Lev. 6:10 [MT 6:3]).\(^8\) Third, the removal of the ashes from the altar every morning is divinely established (Lev. 6:10 [MT 6:3]).\(^9\) Fourth, the LORD commands that new wood be added to the altar fire to keep it lit (Lev. 6:12 [MT 6:5]).\(^10\) Finally, the LORD orders the priests to remove their vestments and carry the

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\(^5\) After the destruction of Nadab and Abihu, Leviticus 10:3 quotes the LORD, “When I am treated as holy by those who are near me, I appear in glory in the sight of all the people.” This implies that when those near him, the priests, do not treat him as holy, he appears in wrath. On Mount Sinai the LORD appears to the Israelites as smoke when he descends upon the mountain in fire, which causes them to be afraid of the sight (Exod. 19:16–25; 20:18–21). Exodus 19:18 records that the smoke billowed up from Mount Sinai like from a furnace. Similar language describes the fire of God at the temple in Jerusalem, and Israel’s fear of it. Isaiah 31:9 states that the LORD’s fire is in Zion and his furnace is in Jerusalem. It is written in Isaiah 33:14, “In Zion sinners are in dread; trembling takes hold of the godless as they declare, ‘Who of us can live with the consuming fire? Who of us can live with everlasting burning?’” Thus, on the one hand, the LORD’s fire reveals his glory to those who treat him as holy, while on the other hand, it is cause for fear to those who sin against him. See also Isaiah 10:17; 29:6; 30:27, 33.

\(^6\) The fire rite may be compared with the other regular, תָּמִיד, parts of the service that are authorized by the LORD. Just as the burnt offering, its cereal offering, the incense, the lamps, the bread of the presence, and the high priest’s vestments are regular, תָּמִיד, parts of the daily service, so too is the maintenance of the divine fire (Kleinig 2003a, 143). See also Haran (1985, 207) and Levine (1989, 36).

\(^7\) Although Leviticus 6:8–13 [MT 6:1–6] makes no mention of the priests washing their hands and feet, Exodus 30:17–21 testifies that this is done every time they conduct the prescribed activities at the altar. Cassuto (1967, 395–96), Propp (2006, 480), and Stuart (2006, 641) do not hold that the priests must wash their hands before removing the ashes. Ritual washing is connected with ritual vesting, however, and Exodus 30:17–21 establishes the necessity of the priests to wash their hands and feet before performing all prescribed acts at the altar for burnt offering.

\(^8\) Levine sees Exodus 28:43 as a divine command for the priests to wear their sacred vestments when they minister in the tent of meeting and at the outer altar (1989, 36). Milgrom (1991, 385, 502, 918) and Propp (2006, 452–54) interpret Exodus 28:43 as only referring to the linen undergarments. Exodus 28:43, however, is most likely a reference to all of the sacred vestments mentioned in Exodus 28 and not merely the priests’ undergarments.

\(^9\) The analysis of the fire rite in the last chapter confirmed that the removal of ashes does not occur in the evening offering, but in the morning only. Kleinig holds that the fire rite occurs each morning as the first ritual enactment in the daily divine service at the sanctuary and, while it is not an integral part of the morning offering, it necessarily precedes it as a preparatory rite (2003a, 148).

\(^10\) Although Leviticus 6:12 [MT 6:5] does not specify that wood is added in the evening, Leviticus 1:7, 12 may indicate this. While Milgrom holds that all of Leviticus 1 only prescribes the ritual activities for private burnt offerings (1991, 163), some of the procedures indicated in it must also apply to the daily burnt offering. Leviticus 1:7, 12 seems to establish the need for adding wood to the altar every time a burnt offering is placed on it because the entire animal is burned and requires additional wood as fuel to incinerate it. An exception may be when birds are the burnt offering, since they are small.
ashes outside the camp in the morning service (Lev. 6:11 [MT 6:4]).\(^{11}\) All of these texts show that the ritual acts of the fire rite are instituted by God.

The fire rite is instituted by the LORD. Exodus and Leviticus bear witness to his establishment of each of it acts. When the priests perform the fire rite, they do not do so on behalf of themselves, or on the authority of Moses or of Israel. They enact their duties on behalf of the LORD. He commands the priests to wash their hands and feet and to vest themselves in their sacred vestments before approaching the altar for burnt offering. He requires them to remove the ashes from the altar, add new wood to the altar fire, and remove their vestments to carry the ashes outside the camp. It is the LORD, who institutes the fire rite and each of its acts in the daily divine service.

The Ritual Function of the Fire Rite

To determine the ritual function of the fire rite, five areas of inquiry must be addressed. Who is involved in it and why? What is the significance of it as a whole and each of its parts? What materials are used, and why do they matter? When is it performed, and what does this imply? Where does the rite take place, and what may be inferred by its location? The answer to these questions assists in ascertaining what the fire rite is meant to accomplish in the divine service.

Ritual Agents

The LORD is the most significant agent in the performance of the fire rite, in two ways. First, he commands Moses to implement it (Lev. 6:8 [MT 6:1]).\(^{12}\) The priests enact the duties of the fire rite on behalf of the LORD, who authorizes it to be performed every day (Lev. 6:9 [MT 6:2]).\(^{13}\) Second, the fire is divine fire in which the LORD reveals his glory.\(^{14}\) Just as the LORD manifested himself to Moses in the burning bush and to Israel in the fire cloud and in the fire on the top of Mount Sinai (Exod. 3:2; 5:18; 19:18; 34:5–10; Deut. 4:11; 5:24–26; 31:12; 34:10).

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\(^{11}\) The priest changes his clothes and takes the ashes outside the camp after he removes the ashes from the altar in the morning, but these are not enacted in the evening offering.

\(^{12}\) Although Moses is the ritual founder through whom the LORD institutes the fire rite, he has no distinct role thereafter in its performance in the daily divine service.

\(^{13}\) The high priest’s authority to perform the rites of the daily service does not come from himself, but from the LORD. His word authorizes Moses to ordain Aaron and his sons and to inaugurate Israel’s divine service (Kleinig 2003a, 214).

\(^{14}\) Budd recognizes the fire that consumes the offerings in the inaugural service as the fire of the LORD, but he does not connect this fire with the fire on the altar in the daily service (1996, 108–10, 147–48). However, see Gorman (1997, 45, 63), Levine (1989, 58), Kleinig (2003a, 146, 212), and Milgrom (1991, 590–91) who believe that the fire on the altar is not natural fire but the same divine fire that consumes the offerings at the inaugural service.
13:21–22; 19:11–20), so also he manifests himself in the fire at the sanctuary on the altar.\textsuperscript{15} Since the LORD reveals his glory in the fire on the altar for burnt offering, he is the primary agent in the daily divine service.

Aaron and his sons must maintain the fire on the altar (Lev. 6:9 [MT 6:2]). The priest, however, is the one who is responsible for its ritual acts (Lev. 6:10, 12 [MT 6:3, 5]). Since the Pentateuch normally distinguishes between Aaron, referring to the high priest, and his sons as the regular priests, the designation the priest probably indicates that the high priest is responsible for this task.\textsuperscript{16} He has the authority to conduct all of the ritual acts in the daily service including the fire rite, and he is the one who deputises the regular priests to officiate on his behalf.\textsuperscript{17} When the high priest designates another priest to do something in his stead, it is as if the high priest does it himself.\textsuperscript{18} Thus, the regular priests enact what is assigned to them by the high priest in the fire rite.\textsuperscript{19} Both he and the regular priests are the main ritual agents who keep the fire from being extinguished on the altar.

The Israelites are agents probably in two ways in the fire rite, even though the Pentateuch never prescribes a ritual role for them in it. First, they are beneficiaries of the divine fire on the altar.\textsuperscript{20} Through

\textsuperscript{15} See Kleinig (2003a, 147). Milgrom holds that the LORD’s presence at the top of Mount Sinai is temporary as opposed to his permanent residence at the tabernacle. The divine fire that rested on the top of Mount Sinai is the same fire that fills the tabernacle and that incinerates the offerings on the altar for burnt offering (1991, 134–38). Moses tells the priests and elders of Israel that the LORD would appear to them in the inaugural service that day (Lev. 9:4) and that they would see the glory of the LORD (Lev. 9:6). Then, the LORD’s glory appeared to all Israel in the fire that issued from the tent of meeting at the conclusion of the service, fulfilling what Moses promised. Thus, the LORD established his residence among Israel at the sanctuary.

\textsuperscript{16} Budd (1996, 108–110), Gorman (1997, 45–6), Hartley (1992, 96), Levine (1989, 35–6), Milgrom (1991, 382–87), and Noth (1965, 53–4) do not specify that the priest refers to the high priest in this section but to one of the unspecified priests. Kleinig identifies the priest as the priest who is on duty. As the steward of the LORD’s house, he is responsible for looking after his residence. Since the altar is regarded as the centre of the LORD’s residence, the primary duty of the priest is to attend to the fire on its hearth (2003a, 146). Kleinig claims elsewhere, however, that the designation the priest specifically refers to the high priest or his deputy (2003a, 60).

\textsuperscript{17} Although Haran maintains that only the high priest performs the ritual activities inside the tent of meeting, while the regular priests are responsible for the ritual activities at the outer altar, he acknowledges that the high priest is responsible for everything that occurs at the tabernacle (1985, 205–7). Milgrom has a similar interpretation (1991, 452). See also Kleinig (2003a, 154–56).

\textsuperscript{18} This observation is important because the high priest is the only one who represents all Israel to the LORD and the LORD to all Israel. He is a unique ritual agent, without whom the ritual activities of the entire ritual system would be incomplete. The authority of the regulars priests is inseparably tied to the high priest, as the ordination service makes clear (Exod. 28; Lev. 8).

\textsuperscript{19} See Milgrom’s insights about the different roles of the laity and the priests in both the individual offerings and the public offerings (1991, 134, 382–83).

\textsuperscript{20} Israel receives the LORD’s blessing both at the inaugural service and every day as the fire continues to burn within their midst (Kleinig 2003a, 214–15, 218–20).
it the LORD dwells among them as their God. Second, they most likely supply the wood for the fire. Although the Pentateuch never designates who must bring the firewood to the tabernacle, other sources indicate that the laity supply the wood as a kind of offering to the LORD. As those who supply the wood for the divine fire and as the beneficiaries of the presence of the LORD through it, the Israelites are ritual agents in this particular daily enactment.

Ritual Acts

The priest, who approaches the altar to clear the fat–drenched ashes every morning and to add wood to the fire each morning and evening, washes his hands and feet from the font. He does not do this merely to remove dirt from his hands and feet, but rather for a ritual purpose. The priests must wash them, *so they will not die* (Exod. 30:20–21). Since they are liable to tread upon or handle impurity outside the sanctuary, the priests must take care not to approach or touch the most holy altar and defile it, lest they die. The washing purifies his hands to handle holy things and his feet to walk on holy ground. This daily washing is not a major ritual cleansing like washing the entire body at the ordination of the priests or before the high priest enters the most holy place on the Day of Atonement (Lev. 16:4, 24). Yet, it is a ritual purification necessary for approaching the holy altar and handling the holy things.

After the priest washes his hands and feet, he puts on his sacred vestments (Exod. 28:43). The ritual function of the vestments is to cover the priest with God’s holiness. At the ordination of the priests, they and their vestments are consecrated with both the blood from the offerings that had been put on the altar and the most holy anointing oil. Since the holy vestments are never taken outside the sanctuary,
they remain holy. The priests, however, risk being desecrated whenever they leave the tabernacle (Lev. 21–22). When they vest, however, they are covered by the holiness of the vestments. The priests may then safely approach the divine fire on the altar and perform the acts that maintain it.

The first thing that is done to maintain the divine fire is the removal of the fat-drenched ashes from the altar (Lev. 6:10 [MT 6:3]). These must be removed, so that the live coals may be kindled in preparation for adding new wood. If the fatty ashes are never removed from the altar then eventually they could smother the fire entirely, an occurrence that would have dire consequences. The ashes are like scraps cleared from the table of the LORD so that his servants may set out his food for that day. The removal of the fatty ashes from the altar prepares it for keeping the fire burning.

In the second part of the rite for the maintenance of the divine fire the priests set aside some live coals from the outer altar to use for burning incense on the inner altar. In this case, the removal of some of the coals has nothing to do with maintaining the fire on the altar for burnt offering, but for taking the divine fire inside the tent of meeting. There are three reasons for using the coals from the outer altar to burn the incense inside the tent of meeting. First, the coals from the altar for burnt offering are in close proximity to the tent. It makes the most sense that the priests would remove these lit coals from the outer altar when they kindle the fire in preparation for the new wood. Second, the coals that are removed from the outer altar burn with the holy fire. Third, one of these coals burning with the divine fire will be carried with tongs from the incense altar to light the lamps in the holy place every evening. It is inconceivable

vestments (2003a, 202). Leviticus 8:30 states, however, that Moses sprinkles the holy blood and holy oil on the regular priests, and consecrates, שׁוֹחֵד, them. The difference between the consecration of the high priest and the regular priests is that the turban, diadem, and head of Aaron are anointed when the tabernacle and its furniture are anointed, implying that these have the same ritual status. The heads of the regular priests are not anointed. Yet, they and their vestments are consecrated just as the high priest and his ornate vestments are consecrated by the blood and oil. Because the high priest is the ritual head of the priests and Israel, his head and its unique vestments are consecrated to signify his unique ritual status with God, the regular priests, and Israel. See also Milgrom (1991, 494–534).

29 See Kleinig (2003a, 203).
30 If the priests allow the fire to be extinguished, God will no longer give them access to his grace (Kleinig 2003a, 147). See also 2 Chronicles 29:6–9 where the LORD punishes Israel because the priests failed to perform their duties at the sanctuary.

31 Milgrom (2004, xii) and Kleinig (2003a, 204) maintain that the altar for burnt offering is a table at the LORD’s house. Ezekiel 44:16 also refers to the altar for burnt offering as a table. In Numbers 28:2, the LORD calls the morning and evening offerings that are offered on the altar, my food, לַחְמִי. See also Leviticus 21:6, 8, 17, 21, 22; 22:25; and Numbers 28:4.

32 Haran holds that the coals for burning incense on the inner altar are taken from the altar for burnt offering (1985, 232).
that any other fire would be allowed for the ritual functions in the holy place. Removing the coals for use in the tent of meeting is a practical preparation for burning incense on the inner altar.

The third way to maintain the divine fire is by placing new wood on the live coals on the altar. Since the Pentateuch gives no indication of any theological significance for the wood that is used, its sole function is to produce new live coals for the holy fire.

Finally, in the morning fire rite, the priest removes his sacred vestments before carrying the ashes out of the sanctuary and outside the camp to a ritually clean place (Lev. 6:11 [MT 6:4]). He takes off the vestments so that they will not be desecrated, by wearing them outside the sanctuary. He leaves them in the sanctuary to preserve their holiness. Divesting also removes the holiness of the vestments from the priest, allowing him to enter into the common realm without indiscriminately consecrating someone by contact with them. When the ashes are removed from the sanctuary and camp, they remain ritually clean but they are no longer holy. The ashes, therefore, can no longer be utilized for ritual purposes.

Like scraps from the table of the LORD, they are disposed in a place outside of his house. These are the final acts involved in maintaining the divine fire on the altar for burnt offering every morning.

Ritual Materials

Six ritual materials are significant for preserving the fire in the daily divine service. First, the priests wash with the water from the font (Exod. 30:18–21). The water purifies their hands and feet, not merely hygienically but ritually. Since the LORD commands that this water be used for ritual purification,

The coals from the outer altar are the only ones that can be used for burning incense on the inner altar. Because Nadab and Abihu offer unauthorized/strange fire for burning incense, failing to distinguish between holy fire and common fire, they are destroyed (Kleinig 2003a, 231). See Leviticus 10:1; Numbers 3:4; 26:61 for the references to Nadab and Abihu offering unauthorized fire and its consequences. In Leviticus 16:12, the LORD commands that lit coals must be taken from the outer altar into the most holy place to burn incense on the Day of Atonement. According to Numbers 16:46, the priest atones for the sins of Israel by the extraordinary event of burning incense on coals taken from the altar and carried in a fire pan into the camp. See also Tamid 6:1, which states that the lamps are lit from the fire taken from the altar for burnt offering (Blackman 1983, 492). It may be concluded that the only fire acceptable for ritual purposes at the sanctuary is the divine fire on the outer altar.

Tamid 2:3 states that all kinds of wood may be used for the holy fire except wood from the olive tree and the grapevine (Blackman 1983, 474). Milgrom claims that this is a sign of respect for the trees whose fruit, olives and grapes, are used for ritual purposes in the divine service. Furthermore, these kinds of wood may not burn well and produce too much smoke (1991, 387–88). The Pentateuch makes no restriction to which kinds of wood may be used on the altar.

The sacred vestments must remain in the sanctuary, so that they will not consecrate the people (Ez. 42:14; 44:19). See Hummel (2007, 1225, 1281) and Milgrom (1991, 386–87).

Kleinig holds that the ashes are not holy, but are ritually clean and common (2003a, 147). Milgrom maintains that the ashes are holy, but have no inherent powers. Their holiness is not contagious, but merely a static holiness (1991, 387). Most likely the ashes are holy while they are on the altar and at the sanctuary. Once they are removed from the sanctuary and the camp of Israel, the ashes become common while remaining ritually clean.
he cleanses their hands and feet when they wash. Second, the linen vestments that include a tunic, a sash, and a skull–cap provide holy covering for the priest who performs the rite. The priests are also required to wear linen undergarments that cover everything from their waist to their thighs, functioning as a barrier between their private area and the sacred vestments (Exod. 28:39–43). Third, the ashes are a significant material. Although they are what remain from the holy offerings from the previous day, they cease to perform a ritual function and must be removed to a clean place outside the camp. Fourth, the new wood provides fuel for the divine fire. The coals eventually disintegrate and wood must be added. Since it is necessary for maintaining the fire, sometimes the wood itself is viewed as an offering to the LORD. Fifth, the altar and its utensils are necessary equipment. Of all the utensils associated with the altar, the pails, the shovels, and the fire pans are especially relevant to the fire rite (Exod. 27:1–8). The priest uses a shovel to remove the ashes from the altar. He carries them outside the camp in the pails. He uses fire pans to remove lit coals for later use on the inner altar. The sides of the altar practically bank the fire. Finally, the most significant material is the fire itself, in two ways (Lev. 6:13 [MT 6:6]). Practically, the divine fire is necessary for the entire ritual system to function as it should. Significantly, the fire manifests the glory of the LORD among his people. These materials are essential for perpetuating the holy fire in the daily divine service.

37 Propp claims that the ritual washing with water from the font symbolizes purification from disease, death, and corruption that infects the realm outside the tabernacle. Since the hands and feet most frequently contact the unclean world, they must not bring impurity into the sanctuary or else the priests will die (2006, 501–2).

38 On the one hand, the linen undergarments create a zone between the priest’s genitals and the sacred vestments, protecting him from polluting the sacred vestments by an accidental emission of semen, which could result in his death. On the other hand, they absorb, but do not transmit, holiness (Propp 2006, 452–54). See also Haran (1985, 165–74) and Kleinig (2003a, 142, 147).

39 The ashes cannot be dumped just anywhere. Thus, the ash heap outside the camp constitutes a ritually clean, yet common space designated by God (Budd 1996, 109–10). See also Gorman (1997, 45–6) and Hartley (1992, 94).

40 Nehemiah 10:34 [MT 10:35] refers to the wood that is brought for the altar fire as a קֻרְבָן, the same root word that designates the regular offerings, קָרְבָן, at the sanctuary (Lev. 1:2; Num. 28:2). Since anything that touches the altar becomes holy (Exod. 29:37), it makes sense that the Israelites view the wood for the divine fire as an offering to the LORD.

41 The altar for burnt offering is constructed of acacia wood and is overlaid with bronze. There is a horn or protrusion on each corner of the altar, and it has a bronze grating that sits inside the altar halfway between its top and bottom. The altar does not contain a closed bottom, but rather is hollow and consists of its four sides. Its height is three cubits, which is about 4 ½ feet or 1.3 meters. Its length and width are the same, five cubits, which is about 7 ½ feet or 2.3 meters. The altar is carried by two poles made of acacia wood and overlaid with bronze (Exod. 27:1–8; 38:1–7). The centre of the altar is probably filled with earth and stones whenever it is set up at the tent of meeting (Kleinig 2003a, 55). For further discussion on the function and significance of the altar for burnt offering, see Milgrom (1991, 250–51).

42 Banking a fire is any procedure that reduces the amount of oxygen to lit coals so they will burn longer, such as covering them with ashes or blocking the airflow with rocks or other objects.

43 See Kleinig (2003a, 146–47).
Ritual Times

The fire rite is conducted every morning and every evening (Lev. 1:7; 6:12 [MT 6:5]). Although new wood is added to the altar in both the morning and the evening before the offerings are placed on it, only in the morning does the priest remove the ashes from the altar and carry them outside the camp. The morning begins at the break of day, probably once the sky brightens before the sun appears on the horizon. The evening is the time after the sun goes down over the horizon and before the sky is completely dark. It is significant that the divine fire is maintained at these times each day. Renewing the fire each morning ensures that the LORD will be accessible to Israel throughout the day, while its maintenance in the evening protects them from danger throughout the night. It is imperative that the priests refresh the divine fire at these times, so that the LORD can reveal his glory to his people in the offerings that the fire turns into smoke on the altar signifying that he is with them both day and night.

Ritual Locations

There are three significant locations related to the fire rite: the altar for burnt offering, the area to its east side, and a ritually clean place outside the camp of Israel (Lev. 6:10–11 [MT 6:3–4]). While the morning fire rite involves all of these places, the one in the evening occurs only at the altar because each evening wood is added without removing the ashes. The altar functions at the tabernacle in two ways.

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44 Tamid 3:2 indicates that daybreak is the time when the eastern sky is lit up before the sun rises. However, according to Tamid 1–2, the removal of the ashes and adding wood occur before dawn while it is still dark at the temple in Jerusalem (Blackman 1983, 469–77).

45 Exodus 29:39 calls this the time between the evenings, בֵיןֹהָעַּרְבָיִם, or possibly “between the two evenings”, which indicates the period between sunset and dark (Brown, Driver, Briggs 1979, 787–88). See also Propp (2006, 472). Haran refers to this time as twilight (1985, 207).

46 The movement from night into day and from day into night can be understood as a rite of passage, the movement from one state of being to another (van Gennep 1960). In the morning, the fire rite consists of the first ritual activities that transition from the previous day to the current day, as well as from night–time to daytime. In the evening, the fire rite begins the movement from day to night.

47 In every service the LORD meets with his people through the fire on the altar, which is a daily sign of his gracious presence among them. Since God gives his grace to his people and access to himself in the fire, the priests must diligently maintain the fire each morning and evening (Kleinig 2003a, 148, 220). The LORD’s protection from the dangers of the night are reminiscent of the forces of evil through Pharaoh and his army in the exodus from Egypt, when the divine fire cloud prevented the Egyptians from harming Israel throughout the night (Exodus 14:19–20). Psalm 91:5 speaks of the terror of night, and Psalms 104:20 and 107:10 as well as Isaiah 9:2 and 60:2 imply the danger and evil of darkness. Psalm 23:4 tells of the LORD’s protection from the danger of the shadow of death. Since the darkness of the night can be a time of evil and danger, the maintenance of the fire in the evening may indicate the LORD’s protective presence in the midst of Israel throughout the night.

48 See figures two and three.
First, it is like a hearth\(^{49}\) where the fire of the LORD burns continually. Prior to modern times, the fire in private dwelling places was maintained so that a new fire would not need to be started every day. The same is true for the fire on the altar at the house of God.\(^{50}\) It must remain lit at all times. Second, the altar is the LORD’s table.\(^{51}\) Unlike the fire at a private residence, which is the place where food is prepared, the LORD “consumes” his food through his fire on the altar. The two places at a human dwelling, one where the food is prepared and the other where it is consumed, are combined in one location at the house of the LORD, his altar.\(^{52}\) The other significant place is the east side of the altar, where the ashes are placed when the priest removes them from it (Lev. 1:16).\(^{53}\) This is for a practical reason. Its east side is the closest to the entrance to the courtyard through which the ashes will be carried to remove them from the camp. The last significant place is the ritually clean ash heap outside the camp (Lev. 6:11 [MT 6:4]). The priests cannot indiscriminately dump the ashes from the offerings anywhere they want, but only where the LORD designates that depleted ritual materials must be placed.\(^{54}\) The altar and the ground on its east side at the sanctuary, as well as the ash heap outside the camp, are the locations that serve a ritual function in the fire rite of the daily divine service.

\(^{49}\) In the Pentateuch, the Hebrew word for hearth/altar–hearth is מֹקְדָה, and it is only found in Leviticus 6:9 [MT 6:2]. An alternate term for hearth is הַרְאֵל, which is only found in Ezekiel 43:15.

\(^{50}\) The altar fire at the residence of the LORD may be compared to the fire at households of the ancient world (Kleinig 2003a, 147–48).

\(^{51}\) Malachi 1:7, 12 are the only places in the Old Testament where the altar for burnt offering is called a table, שולחן. The Pentateuch implies, however, that the altar functions as the table of the LORD at his dwelling place because both he and his guests “consume” the food from it.

\(^{52}\) The LORD calls the regular offerings “my food” which he does not eat with his mouth, but consumes through his fire and smells with delight on his table (Num. 28:2). The offering is a sweet savour that brings pleasure to the LORD (Milgrom 1991, 162–63). Milgrom (2004, xii) holds that the altar is a table from which the LORD consumes his food. Kleinig (2003a, 204, 231) maintains that the LORD shares his most holy food with the priests and his holy food with the laity. Psalm 50:9-13 indicates that the LORD does not need food or drink. Rather, he gives the meals from his table to his guests.

\(^{53}\) At the second temple, the ashes were evidently dumped at the east side of the ramp, which is on the south side of the altar (Milgrom 1991, 171).

\(^{54}\) Levine (1989, 22, 36) claims that there are two ash piles, one near the altar on its east side and the other at a specific place outside the camp. He identifies the ash pile next to the altar as the place for the ashes, מְקוֹם הַדָּשִׁים (Lev. 1:16), and the ash pile outside the camp as the ash heap, שֶׁפֶך הַדָּשִׁים (Lev. 4:12).
Figure 2. The tabernacle ground plan.

Figure 3. The camp of Israel.
Summary of the Ritual Function

The ritual function of the fire rite involves its agents, acts, materials, time, and location. The agents are the LORD, the high priest and regular priests, and the entire community of the Israelites. Each of these agents performs a specific role to keep the fire burning. The LORD institutes the fire rite, the priests enact most of its functions, and the responsibility of the laypeople is unspecified. The priest does several things. He washes his hands and feet, after which he dons his sacred vestments. He removes the fat–drenched ashes from the altar in the morning. The priest removes lit coals from the altar in both the morning and the evening to later burn incense on the inner altar, as well as for lighting the lamps each evening. Then, he adds new wood to the altar. In the morning fire rite, he divests his sacred vestments and carries the ashes outside the camp. The materials that are significant to this rite include the water, the vestments, the ashes, the new wood, the altar and its utensils, and the fire itself. These are enacted every morning while the sun is rising and every evening after the sun has gone over the horizon but before dark. There are two significant locations. One is at the altar for burnt offering and the other is at a ritually clean place outside the camp. The authorised agents perform the prescribed acts in the fire rite with its designated materials every morning and evening at its proper locations to keep the divine fire burning at all times on the altar for burnt offering.

The Theological Purpose of the Fire Rite

What is the theological purpose of the fire rite in the daily divine service? The answer to this question determines what God accomplishes through it. He institutes the fire rite and specifies its ritual function not merely for the priests and laity to do something, but ultimately so that he can accomplish his own purposes.

To determine the theological purpose of the fire rite, it is necessary to understand the origin of the divine fire. Although the holy fire comes out from the LORD (Lev. 9), most likely from the most holy place, this is not the first encounter that the Israelites have had with the holy fire. The LORD first appeared to Moses in the form of fire in the burning bush, when he called Moses to deliver the Israelites out of slavery in Egypt (Exod. 3:2). The LORD first revealed himself to all the Israelites in a pillar of cloud and fire through which he led them out of Egypt and into the Sinai wilderness (Exod. 13:21–22). He was manifested to Israel in fire and smoke on the top of Mount Sinai (Exod. 19:9–18). The cloud and 55 The LORD speaks to Moses from between the two cherubim on the lid of the ark, which indicates that the LORD specifically resides in the most holy place inside the tent of meeting (Num. 7:89). See also Leviticus 1:1–2.

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the glory of the LORD, which looked like a consuming fire to the Israelites, rested on Mount Sinai where he gave instruction to Moses about constructing the sanctuary (Exod. 24:15–18). After the tabernacle was constructed and its furniture set in place, the cloud covered the tent of meeting and the glory of the LORD filled the tabernacle (Exod. 40:34–37). The cloud remains over the tabernacle in the daytime and the fire appears in it throughout the night (Exod. 40:38). The divine fire that first appeared to Moses in the burning bush and to all Israel in the glory cloud emanates from the presence of the LORD in the tent of meeting. 56 This fire came out of the tent of meeting at the inaugural service and ignited the fire on the altar for burnt offering (Lev. 9:24). Thus, the fire on the altar is the fire of God.

It is significant that the fire came out from before the LORD in the tent of meeting at the inaugural service instead of falling from heaven (Lev. 9:24). 57 By igniting his holy fire on the outer altar, the LORD indicates that the place where he meets with the Israelites is at that altar, not inside the tent of meeting. This argument is further strengthened by the apparent correlation between Mount Sinai and the tabernacle. 58 The most holy place in the tent of meeting is similar to the top of Mount Sinai. Its holy place is comparable to the middle of the mountain. The altar for burnt offering in the courtyard correlates with the base of the mountain. Furthermore, the glory cloud moves from the top of the mountain and enters the most holy place after the tent of meeting is constructed. 59 Moses and Aaron alone enter the holy place at the inaugural service (Lev. 9:23), just as they alone are allowed to go up the mountain to meet with the LORD (Exod. 19:24). The altar for burnt offering is placed outside the tent of meeting, yet within the boundary of the courtyard, similar to the altar and boundary at the base of Mount Sinai (Exod. 19:12–24; 24:4). This signifies that the tabernacle takes the place of Mount Sinai as the dwelling place of God on

56 See Kleinig (2003a, 218), Milgrom (1991, 142–43), and Propp (2006, 673, 688) for further discussion about the fire in the cloud that leads Israel out of Egypt and that rests on the summit of Mount Sinai.

57 Fire falls from heaven and consumes the offerings on the altar at the dedication of the temple in Jerusalem (2 Chron. 7:1–3). The glory of the LORD had previously moved from Mount Sinai to the tent of meeting (Exod. 40:34), after which the fire consumed the offerings on the outer altar (Lev. 9:24). The glory departs when the Philistines capture the ark and it probably never returns to the tabernacle after the ark is recovered (1 Sam. 4:1–22). If so, then this explains why the glory cloud does not move from the tabernacle to the temple at its dedication (2 Chron. 7:1–3). The fire of God and the LORD’s glory would then come from heaven. The LORD does not command that the temple be constructed as he does the tabernacle. David desires to build the temple, and it is completed by Solomon (2 Sam. 7:1–16; 2 Chron. 6:1). The LORD, however, accepts the temple and chooses it as his dwelling place after it is built (2 Chron. 7:12). See Kleinig (1993, 111). The LORD’s command to construct the tabernacle, as well as the implementation of its inaugural service, is foundational to Israel’s divine service. See Keil and Delitzsch (1983, 328–33), as well as Hamp’s discussion of 28 (1974, 424–28).

58 The tabernacle may be understood in terms of a portable Mount Sinai. It functions as a safe container for transporting God’s presence from Sinai to Canaan. Like Mount Sinai, its purpose is to bridge the gap between heaven and earth (Propp 2006, 673, 687–88). See also Sarna (1986, 190–91; 203–206).

59 See Kleinig (2003a, 218).
Therefore, when the fire comes out from the LORD in the most holy place and ignites the fire on the altar for burnt offering, this signals that the LORD is accessible to all the Israelites through the fire at the altar.61

The theological purpose of the fire rite is to maintain the presence of the LORD in the fire on the altar so that the Israelites can meet with him there.62 All of the offerings derive their holiness from that holy fire, and apart from it none of the offerings becomes holy. Through the holy fire, the LORD “consumes” his portion of the holy meal from his table. By the holy fire, the food for the priests from the altar becomes most holy and the food for the laity from the altar becomes holy. The part of the offerings that the LORD does not “consume,” he gives from his table for his priests and people to eat. The fire on the altar sanctifies the food by which the Israelites partake of a communal meal with the LORD.63 The fire rite maintains the divine fire and the presence of God in it, so that the Israelites can continue to have access to him at the altar for burnt offering every morning and evening in the divine service.

Conclusion

The LORD institutes the fire rite to perpetuate his holy fire on the altar among the Israelites. The priest, who is responsible for performing it, purifies his hands and feet so that he can touch the holy altar with its utensils and walk on the holy ground near it. He is covered with the holiness of the sacred vestments, so that he can perform the ritual activities at the most holy altar. The priest removes the ashes to clear the leftovers away from the table of the LORD and to prepare for the offerings for that day. After

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60 Milgrom holds that there is a correlation between the distinct sections of Mount Sinai and those of the tabernacle. He asserts that the three different areas of the mountain and the tabernacle represent a division into three gradations of holiness. The summit of the mountain is like the most holy place in the tabernacle. God’s voice comes from there (Exod. 19:20; 25:22; Num. 7:89); it is off limits to both the priests and laity; its sight is fatal (Exod. 19:21, 24; Lev. 16:2; Num. 4:20). Moses alone is allowed to ascend to the top just as the high priest alone may enter the most holy place only once per year (Exod. 19:20; Lev. 16:2). The midsection of the mountain corresponds to the holy place in the tabernacle, and is partially covered with a cloud (Exod. 20:21; 24:15–18). The base of the mountain, which is below the cloud, is like the outer courtyard where the altar stands (Exod. 19:17; 24:4). Milgrom, therefore, concludes that there are three areas and grades of holiness at both the mountain and the tabernacle (1991, 142–43).

61 In every service the LORD meets with his people through the fire on the altar as a daily sign of his gracious presence in the midst of Israel (Kleinig 2003a, 220).

62 See also Kleinig (2003a, 221).

63 The food for the priests becomes most holy through its contact with the fire on the altar. The food for the people, from peace offerings and cereal offerings, becomes holy. The most holy food for the priests communicates the LORD’s holiness to them, since anything that is most holy has the power to make whatever it touches holy. The holy food, on the other hand, does not directly communicate God’s holiness. However, through the holy food the lay Israelites have communion with God. Although the lay people do not share in God’s holiness through the holy or most holy food, like the priests, yet they are sanctified by the name of the LORD pronounced to them in the Aaronic benediction as the smoke rises from the holy fire (Kleinig 2003a, 11–12, 231).
he takes some of the live coals from the altar with which to burn incense later in the tent of meeting, the priest adds new wood to the remaining live coals so that the divine fire can be rekindled and “consume” the offerings that are placed upon it. He removes his vestments to preserve their holiness and keep from consecrating people and things outside the sanctuary when he carries the ashes away from the camp to a ritually clean place. The LORD institutes the fire rite and its ritual agents, acts, materials, time, and location to ensure that the divine fire on the altar continues to burn, so that he can remain accessible to the Israelites in the daily divine service every morning and evening at his sanctuary.
The Presentation Rite

The daily offerings are brought to the LORD in the rite of presentation after the fire is kindled on the altar. The Hebrew term for “offering” is קָרְבָן, which means something that is brought near to God. The words that are related to the Hebrew rootקרב show that an offering in the Pentateuch involves several aspects. Its noun is קָרְבָן, which means offering/gift. Its hiphil verb form, הִקְרִיב, means to present, while the qal form, בָּרַך, means to approach/draw near. Once an offering has been presented to the LORD, it is בָּרַך, near, him who dwells in Israel’s midst. 64 An offering to the LORD involves all of these things, but there is more to an offering than simply bringing something near to him. 65 The things that are brought near to the LORD must also be placed on the altar for them to be an offering to him. All of the materials for the daily service must be brought near and presented before the LORD prior to being smoked up to him on the altar fire. Unless they are first presented and then placed on the altar there is no offering. Thus, the presentation rite is a necessary part of the daily divine service.

The Divine Institution of the Presentation Rite

By whose authority is the presentation rite enacted? Which sources state who institutes the presentation rite? Several relevant passages in the Pentateuch answer these questions.

The LORD commands the Israelites to present 66 the offerings at their appointed times (Num. 28:1–2). These include the daily burnt offering with its accompanying cereal offering and drink offering, the Sabbath offering, the monthly offering, and yearly offerings at the Passover, Feast of Weeks, Day of

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64 See Brown, Driver, and Briggs (1979, 897–99) and Eberhart (2004, 488).
65 See Kleinig (2003a, 44).
66 The Hebrew word for present is בָּרַךְ, the hiphil form of בָּרַךְ. For the other places that the Pentateuch refers to bringing near or presenting an offering to the LORD, see Exodus 28:1; 29:3, 4, 8, 10; 40:12, 14; Leviticus 1:2, 3, 5, 10, 13, 14, 15; 2:1, 4, 8, 11, 12, 13, 14; 3:1, 3, 6, 7, 9, 12, 14; 4:3, 14; 5:8; 6:14, 20, 21 [MT 6:7, 13, 14]; 7:3, 8, 9, 11, 12, 13, 14, 16, 18, 25, 29, 33, 35, 38; 8:6, 13, 18, 22, 24; 9:2, 9, 15, 16, 17; 10:1, 19; 12:7; 14:12; 16:6, 9, 11, 20; 17:4; 21:6, 8, 17; 22:18, 20, 21, 22, 24, 25; 23:8, 16, 18, 25, 27, 36, 37; 27:9, 11; Numbers 3:4, 6; 5:9, 16, 25; 6:14, 16; 7:2, 3, 10, 11, 12, 18, 19; 8:9, 10; 9:7, 13; 15:4, 7, 9, 10, 13, 27, 33; 16:5, 9, 10, 17, 35; 17:3, 4; 18:2, 15; 26:61; 27:5; 28:3, 11, 19, 26, 27; 29:8, 13, 36; 31:50. Milgrom maintains that this word is a technical term for the ritual presentation of materials to the LORD at the altar before they are incinerated on it. He states that the presentation of some materials may take the form of an elevation offering, such as in Leviticus 7:30. Like the elevation offering, the presentation rite transfers the ritual materials to the domain of God (1991, 155, 185–86, 204, 391). Levine holds that בָּרַךְ is a technical operative term for the presentation of offerings before the LORD (2000, 370). For further discussion, see the section on the presentation rite in chapter two. See also Kleinig (2003a, 44–45), Klingbeil (1998, 220–22), and Levine (1993, 275, 390).
Acclamation, Day of Atonement, and Feast of Tabernacles (Num. 28–29). Each of these public offerings must be presented to the LORD at the sanctuary before the priests place them on the altar for burnt offering.

In the daily divine service the LORD requires the presentation of two yearling unblemished rams (Num. 28:3). The first ram is offered in the morning and the second one is offered in the evening every day. The cereal offering of fine flour mixed with olive oil, and the drink offering of a fermented beverage are also presented before the LORD (Num. 28:4–8). The materials for the cereal offering and drink offering are included in the general command of the LORD to present offerings at their appointed times (Num. 28:1–2; 15:2–7). Furthermore, the regular priests must present the daily cereal offering to the LORD in front of the altar (Lev. 6:14 [MT 6:7]). Since frankincense is always part of the cereal offerings (Lev. 2:1, 15; 6:15 [MT 6:8]) and salt is added to all grain offerings (Lev. 2:13), they are most likely placed on the fine flour mixed with olive oil before the cereal offering is presented to the LORD. Thus, all of the ingredients of the cereal offering most likely are presented together. There is evidence that the drink offering is brought out of the tent of meeting when it is poured on the altar (Exod. 25:29). If this indicates that it is stored inside the tent, then the drink offering is probably not presented on the same day when it is poured on the altar. The wine, though, must necessarily be presented before the LORD at

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67 The public offerings in Number 28–29 may be divided into two categories: first, the legislation governing the daily, Sabbath, and monthly offerings, and second, all of the annual offerings (Levine 2000, 365–67).

68 Levine claims that the command in Numbers 28:3 to present an offering by fire to the LORD refers to all of the offerings in chapters 28–29 (2000, 371). While Numbers 28:3 only refers to the daily burnt offering, however, Numbers 28:2 is the LORD’s command to present all the public offerings at their appointed times.

69 Nowhere does the Pentateuch ever say that the rams must be presented, קֹרֵב, in the morning and in the evening. It is possible that both rams, as well as both cereal offerings and both drink offerings, are presented only in the morning. Evidence for this may be found in Numbers 28:2–8, where the rams and their cereal and drink offerings are presented, קֹרֵב, every day (28:2–3) and are offered, מִקְרָב, every morning and evening (28:4–8). However, there is other evidence that supports two presentation rites, one in the morning and the other in the evening. The bread offering of the high priest is presented, פִּסֵד, half of it in the morning and half of it in the evening (Lev. 6:20 [MT 6:13]). Leviticus 1:2–13 and Leviticus 6:14–15 [MT 6:7–8] coordinate the presentation of burnt offerings and the daily cereal offerings with their incineration on the altar. The daily divine service most likely consists of two presentation rites, one for the morning and the other for the evening.


71 There may be two different presentations with each cereal offering. The first happens when the materials are brought to the altar. The second occurs when the priest removes the token portion, before it is burned on the altar. These two presentations are similar to meat offerings, which include one presentation of the animal Lev. 1:3, 10) and another of its blood (Lev. 1:5) just before its application to the altar (Milgrom 1991, 181, 391).

72 Frankincense is part of the cereal offering. It is an ordinary form of incense that is distinguished from the most holy fragrant incense burned twice daily by the priest on the altar in the tent of meeting. Salt is added to the cereal offering for two reasons. First, it is a practical preservative, which decreases the possibility of mould and decay. Second, it is symbolic of permanence, because it is a substance that lends stability to other ingredients without altering its own characteristics (Kleinig 2003a, 76).

73 This is discussed in the section on the burning rite.
some time or other to replace what has been used. Most likely it is replenished every morning and evening in the presentation rite. The LORD commands that all of the materials for the daily divine service must be presented to him before they are offered on the altar.

The daily bread offering of the high priest must also be presented before the LORD prior to being burned on the altar (Lev. 6:19–22 [MT 6:12–15]). This bread offering consists of fine flour mixed with oil and cooked on a griddle. Once the bread has been cooked, it must be broken into pieces, soaked in oil, and then presented before the LORD. The high priest is to present half of it in the morning and half of it in the evening in the daily divine service.

The LORD requires the materials for the daily service to be presented to him before they are turned into smoke on the altar. He commands the priests to present two unblemished yearling male sheep every day (Num. 28:3). He directs them to bring before him the accompanying cereal offering of fine flour mixed with olive oil, with frankincense and salt added to it (Lev. 6:14 [MT 6:7]). The LORD prescribes the drink offering of wine or fermented beverage to be presented at the sanctuary as part of the divine service (Num 28:1–8). He instructs the high priest to bring to him a daily bread offering and present half of it in the morning and half of it in the evening (Lev. 6:19–22 [MT 6:12–15]). Thus, the presentation rite is instituted by the LORD.

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74 The bread offering of the high priest takes place in three stages. First, the bread is prepared. Second, it is presented before the LORD by the high priest. Third, all of the bread, half of it in the morning and half of it in the evening, is burned on the altar by the high priest’s successor. While every other grain offering is eaten by the priests, no one eats any portion of the bread offering of the high priest, because all of it is placed on the altar (Kleinig 2003a, 156).

75 The bread offering is not only cooked in oil but, after it is broken into pieces, it must be soaked in oil (Kleinig 2003a, 156).

76 There is some discrepancy about exactly who presents the bread offering of the high priest and when it is presented. Leviticus 6:20 [MT 6:13] states that Aaron and his sons, אַהֲרֹןֹוּבָנָיו, must present the bread offering of the high priest. Normally, Aaron and his sons refer to the high priest and the regular priests, as in Leviticus 6:16 [MT 6:9]. However, there is reason to believe that אַהֲרֹןֹוּבָנָיו means Aaron and his successors as future high priests. This especially makes sense if the bread offering is offered daily, and not merely at the occasional ordination of high priests. According to Leviticus 6:20 [MT 6:13] the bread offering must be presented יְבָשִׁים וּמִנְשָׁמֵשׁ, which could literally be “on the day he is anointed.” The verse states, however, that the bread offering of the high priest is a regular/daily, יְבָשִׁים, offering, and therefore, יְבָשִׁים must be “from the day he is anointed.” Furthermore, since the high priest is called the “anointed priest” (Lev. 4:3, 5, 16), due to being anointed on his head (Lev. 8:12) in addition to the consecration like the regular priests (Lev. 8:30), בָּשָׁמֵשׁ must refer to the high priest. Leviticus 6:20 [MT 6:13] most likely prescribes that the high priest and his successors — all future high priests — must present their bread offering every morning and every evening in the daily divine service. See Kleinig (2003a, 154–57), Levine (1989, 38–39), and Milgrom (1991, 396–97).
**The Ritual Function of the Presentation Rite**

What is the ritual function of the presentation rite? Practically speaking, the materials for the daily divine service cannot be smoked up unless they are first brought to the tabernacle. The rite involves those who both actively and receptively are engaged in presenting the offerings before him in the correct place and at the right time. A closer analysis of the various facets of the presentation rite will help determine its ritual function.

**Ritual Agents**

The high priest and regular priests are the agents who perform the presentation rite. The high priest is responsible for ensuring that all of its acts are performed according to the LORD’s command (Exod. 28:1–2). Although he might not actually perform all of its activities, he supervises the priests when they carry them out. As the ritual head of the entire community of Israel, the high priest or his deputy, places his hand on the head of the ram for the burnt offering to designate that it belongs to all Israel and it is their offering to the LORD (Lev. 1:4). The high priest also presents his daily bread offering (Lev. 6:20 [MT 6:13]). The regular priests are the agents who perform most of the acts in the presentation rite. They present the materials for the daily burnt offering before the LORD (Lev. 6:14 [MT 6:7]). Since the high priest and the regular priests perform most of the rite of presentation, they are its most significant agents.

All of the Israelites are involved in the presentation of materials. The LORD commands the Israelites to present the public offerings (Num. 28:1–3). Evidently, the lay people are responsible for providing the materials, such as the young ram, flour, olive oil, frankincense, salt, and wine. Since the public offerings are performed on behalf of the entire community of Israel, they must provide the materials. They are also beneficiaries of the presentation rite, because the priests perform its ritual acts...

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77 In the inaugural service (Lev. 9), Moses, as the founder of the ritual system, hands over the responsibility of the tent of meeting, the altar for burnt offering, and the divine service to Aaron as the high priest. Aaron exercises this authority over Moses following the death of Nadab and Abihu in Leviticus 10 (Kleinig 2003a, 214, 230). Milgrom holds to the superiority of Moses, the prophet, over Aaron, the priest, even after Aaron gets the better of Moses on a legal point (1991, 627).

78 See Milgrom’s extensive discussion about placing the hand on animals presented as offerings. Although the Pentateuch never states that the high priest, or any priest, should place his hand on the ram for the public burnt offering, Milgrom concludes that all quadrupeds presented at the altar must have a hand placed on it by the one presenting it (1991, 150–53). See also Budd (1996, 47–48).

79 Milgrom asserts that the regular priests normally divide up the responsibilities so that each of them presents one of the offerings (1991, 391). See also Noth (1965, 54–57).

80 See Milgrom’s discussion about whether or not it is the high priest or the regular priests that must supply the materials for the bread offering of the high priest (1991, 396–97). Tamid 1:3 indicates that the priests make the bread for the daily bread offering of the high priest at the temple in Jerusalem (Blackman 1983, 471–72).

81 The Israelites are responsible for providing the materials for the offerings (Kleinig 2003a, 151).
vicariously in their stead (Exod. 29:42–44). Not only does the high priest represent the LORD to Israel, he also represents Israel to the LORD (Lev. 16:20–22). This is especially clear when he places his hand on the head of the yearling ram (Lev. 1:4). Furthermore, the regular priests carry out the acts of presenting the ritual materials on behalf of Israel. Since the Israelites provide the materials that are needed for the public offerings, they are ritual agents in the performance of the presentation rite in the daily divine service.

The LORD is the main ritual agent of the presentation rite in two ways. On the one hand, he is active in its performance, and on the other hand, he receives what is presented. The LORD authorizes the enactment of the presentation rite (Num. 28:1–2). It is by his authority that its acts are carried out. The rite is conducted on behalf of the LORD, and he accomplishes his purpose through it. Thus, he is an active ritual agent. The LORD is also a receptive ritual agent in the presentation rite. He is the one to whom the offerings are presented (Num. 28:2–3). He receives the offerings as his own, when they are brought before the altar for burnt offering (Lev. 6:14 [MT 6:7]). Since the LORD both authorizes its ritual acts and is the recipient of the things that are presented, he is the main agent in the rite of presentation.

Ritual Acts

At the beginning of the presentation rite the priests wash their hands and feet after which they put on their sacred vestments. These acts are not performed at the evening service, because at that time the ashes are not removed from the altar and carried outside the camp. In the evening, there is no need to wash and vest since the priests have already done so in the fire rite. Yet, they must purify their hands and feet and be dressed in their sacred garments prior to performing the main acts in the presentation rite. They wash to purify their hands for handling holy things and their feet for walking on holy ground near the altar for burnt offering. They wear the sacred vestments to cover themselves with the holiness of God, which enables them to safely enact the presentation rite in the holy precincts of the courtyard. The priests must wash and vest prior to presenting the offerings before the LORD at his altar.

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82 The priests perform a mediating role, representing the LORD to the people and the people to the LORD (Gorman 1997, 46–47). They, therefore, present the offering at the altar on behalf of the people (Kleinig 2003a, 149).

83 Since the LORD authorizes the offerings, he determines how, by whom, and which offerings are presented before him. The instituting word of the LORD establishes how he is active in and through the offerings. Their status, efficacy, and sanctity are established by him (Kleinig 2003a, 47).

84 See Kleinig 2003a, 75, 149.

85 For further discussion about the ritual significance of the washing and vesting, see the section on ritual acts in the fire rite.
The materials for the offerings must be brought to the tabernacle and inspected before they can be presented to the LORD. The Israelites are responsible for supplying the unblemished yearling ram for the burnt offering, the flour and olive oil mixture with frankincense and salt for the cereal offering, and the wine or fermented beverage for the drink offering (Num. 28:1–8). Although the inspection of the materials for these offerings is probably not as tedious as the examination of the ram, the priests still need to confirm that the proper ingredients in their correct amounts are presented. The bread offering of the high priest is prepared on a griddle, brought well mixed, and presented in broken pieces (Lev. 6:21 [MT 6:14]). This indicates that the bread is prepared outside the sanctuary. It too needs to be inspected, to confirm that it is prepared with the correct ingredients in the right proportion. All of the ritual materials for the offerings must be brought to the sanctuary and inspected to confirm that they are fit to be offered on the altar.

After the materials have been inspected, they are presented to the LORD at the tabernacle. The ram for the burnt offering, the flour and oil mixture with frankincense and salt for the cereal offering, and the wine or fermented beverage for the drink offering, must be presented to the LORD before they can be offered to him on the altar (Lev. 6:14–15, 19–22 [MT 6:7–8, 12–15]; Num. 28:1–8). The ritual presentation of the materials for the daily offerings transfers them from outside the sanctuary into the presence of the LORD at his altar, indicating their change from common use to a holy purpose.

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86 The only ritual material presented in the daily divine service that the Pentateuch requires to be brought, תְבִיא נָה, is the bread offering of the high priest (Lev. 6:21 [MT 6:14]). This may indicate that all of the offerings for the daily divine service are brought from outside the tabernacle courtyard. The Pentateuch also never states that the materials must be inspected. This is implied, since the LORD prescribes specific qualifications for the materials that are offered (Num. 28:3–7; Lev. 6:14–23 [MT 6:7–16]; Lev. 22:17–25).

87 The high priest, the regular priests, and the Israelites are responsible for presenting unblemished animals for private offerings (Lev. 22:18). The inspection probably starts with the Israelite who supplies the animal. Then the regular priest most likely inspects it again, after which the high priest may inspect it one last time when it is presented at the altar (Milgrom 2000, 1870–71). A list of blemishes that disqualify animals for offering on the altar is found in Leviticus 22:17–25.

88 Nehemiah 3:31 may imply that one of the gates at the temple in Jerusalem is designated for inspecting the ritual materials. Tamid 3:4 states that the rams at the temple are inspected the night before and on the day they are offered (Blackman 1983, 478).

89 The flour mixed with oil is baked on a griddle as flat bread. 1 Chronicles 9:31 identifies a specific Levite family, who also served as gatekeepers at the temple in Jerusalem, as the ones who prepared the bread offering in the postexilic period (1 Chron. 23:29). The bread is then brought to the sanctuary broken in pieces and soaked in oil. It is presented by the high priest to the LORD before being burned on the altar (Kleinig 2003a, 156).

90 Numbers 28:2 emphasizes that the offerings of the LORD must be presented at the appointed time, וֹלְהַּקְרִיבֹלִיֹבְמוֹעֲד (Levine 2000, 370). However, מועֵד not only means appointed time, it can mean appointed place (Brown, Driver, and Briggs 1979, 417–18). When the ritual materials are presented before the LORD at the entrance to the tent of meeting, מֵת הָרָּאשׁ לְהַקְרִיבֹלִיֹבְמוֹעֲד (Exod. 29:42), their function changes according to the change of location. The LORD’s presence creates a ritual topography with decreasing impurity and increasing holiness the closer a person or object comes to him (Kleinig 2003a, 8–9). Since the priests bring the ritual materials from the
The high priest, or his deputy, places his hand on the head of the ram to designate that it belongs to Israel. Since the accompanying cereal offering and drink offering, as well as the bread offering of the high priest, are presented in the hands of the priests, there is no need to lay hands on them again. The Israelites are instructed to place a hand on several kinds of individual offerings, and the priests place their hands on animals in the ordination service (Lev. 3:1–2, 7–8, 12–13; 4:3–5, 14–16, 22–25, 28–30, 32–34; 8:14–15, 18–19, 22–23). In each of these cases, placing a hand designates ownership of a quadruped presented as an offering. Furthermore, the offerer presents and lays a hand on the head of the animal so that the LORD will accept and atone for the person when it is offered on the altar (Lev. 1:3–4). As the common realm and present them before the LORD in the holy realm, the ritual status of the materials changes from common to holy. Similarly, the materials that are placed on the most holy altar change from being holy to most holy. Both the appointed time every morning and evening, and appointed location at the tent of meeting, determine the purpose for which the materials are used.

There is no text in the Pentateuch that requires the priest to place a hand on the ram for the daily burnt offering. Leviticus 1:4 implies, however, that placing a hand on the animal’s head is a key part of the presentation rite of the daily burnt offering, not merely when individuals present their burnt offerings before the LORD. Milgrom holds that laying/placing a hand, יָד־שִים, must be distinguished from hand leaning, יָד־שִים. When the hand is placed on the head of a person, such as in Genesis 48:18, the expression refers to an act of blessing. Hand leaning implies that pressure is placed on the object (Amos 5:19; Judg. 16:29; 2 Kings 18:21), and in the case of animals presented for offering on the altar, hand leaning designates ownership (1991, 150–52). While this thesis agrees with Milgrom’s reason for “leaning” the hand on the head of the offering, putting/placing/laying the hand is, nonetheless, an accurate way to describe what happens when someone carries out this ritual act. Thus, placing or laying a hand is used throughout this thesis as the translation for יָד שִים.

Laying a hand on an offering is not required when it can be carried by hand. The animal for the guilt offering does not require placing a hand on it because the money, which can be brought by hand, could be offered in the place of the animal (Lev. 5:14–19; 7:1–7). Likewise, the cereal and bread offerings (Lev. 2:1–16; 5:11–13; 6:14–23 [MT 6:7–16]), as well as offerings of birds (Lev. 1:14–17; 5:7–10) are carried to the sanctuary in a person’s hands. Thus, there would be no question about ownership, such as with a quadruped, which would probably be dragged into the courtyard by a rope (Milgrom 1991, 151–52).

Each of these passages tells of a specific procedure. Bringing or presenting the animal is always first, next is placing the hand on it, then slaying it, followed by the disposal of blood. The presentation of the animal in these private and special offerings is coupled with the hand placing, implying consistency with the presentation and hand placing in the presentation rite for the daily divine service. For other examples of ritual hand placing on a quadruped in the Pentateuch, see Exodus 29:10, 15, 19; Leviticus 16:21; 24:14; Numbers 8:10, 12; 27:18, 23; and Deuteronomy 34:9.


There are three basic interpretations for placing a hand on the animal. First, it transfers or confers something from the person to the animal, whether that is sin (Lev. 16:21), pollution (Lev. 24:14), authority (Num. 27:23), or a particular spirit (Deut. 34:9). In such cases, both of the person’s hands are placed on the recipient and he declares what is imparted. This does not seem to match the daily burnt offering, especially since only one hand is placed on it and there is no evidence that any words are spoken. The second view identifies the offerer with the animal so that it becomes a vicarious substitute through its death. This is unlikely, because the death of the animal is ritually insignificant. In the third view, the hand placing indicates ownership, so that it could be used vicariously on the person’s behalf, to receive God’s approval and acceptance. This last view is probably the best interpretation (Kleing 2003a, 53). Milgrom recognizes these same three views, but adds a fourth, which views the hand placing as a declaration, to enable the offerer to declare the purpose of the offering or to declare his innocence. Milgrom does
ritual representative of the entire community of Israel (Exod. 29; Lev. 8–9), the high priest places his hand on the head of the ram for the public daily burnt offering to designate that the ram belongs to the entire community of Israel (Num. 28:2–3). In this ritual act, the ram is designated to secure the LORD’s atonement vicariously for Israel through splashing its blood against the altar and to gain his acceptance of the Israelites as it is smoked up on the altar.96 When the high priest, or his deputy, places his hand on the head of the ram, he is attesting that the entire community of Israel owns it and that they will benefit from its flesh and blood being offered on the altar in the following ritual enactments.97

Ritual Materials

There are six ritual materials used in the presentation rite. The first is the water that the priests use to wash their hands and feet; the second involves their sacred vestments.98 The third and main materials for the presentation rite are the two unblemished yearling rams (Exod. 29:38–41; Num. 28:3–4). The Pentateuch does not specify why this particular kind of animal is offered, but the ram most likely represents Israel.99 The rams are yearlings and, therefore, not taken from the breeding stock. Furthermore, since they are males, they are more economically expendable than females, which supply milk and offspring. As males, however, they may represent headship.100 It is significant that the rams are physically not held, however, that there is any evidence for this perspective, and he believes that the hand placing shows ownership (1991, 150–53). See also Levine (1989, 6–7).

96 The animal secures God’s approval and acceptance of the offerer in two ways. First, God atones for him as the animal’s blood is splashed against the altar. Second, God gives the offerer access to himself when the animal is smoked up on the altar for burnt offering. God accepts the burnt offering and the person who presents it to him at the sanctuary (Kleinig 2003a, 53, 63–66).

97 See Kleinig (2003a, 53).

98 For further discussion about the significance of the water and the vestments, see the section on ritual materials in the fire rite.

99 Isaiah 5:17 and Hosea 4:16 seem to compare Israel with rams, כְבָשִים. This is a similar idea to Jeremiah 23:1–4 and Ezekiel 34:1–31 where it speaks of Israel’s leaders as shepherds and Israel as a flock, צֹאן. The only reference to a ram mentioned in the Pentateuch prior to the ones for the daily burnt offering in Exodus 29:38, is in Exodus 12:5, the animal for the Passover in Egypt. However, as that text makes clear, the Passover animal could be taken either from the sheep or from the goats, וּמִן־הַּכְבָשִיםֹוּמִן־הָעִזִיםֹתִקָח. Therefore, the ram for the daily burnt offering is probably not significantly related to the Passover, but most likely it represents Israel, since through the ram for the burnt offering Israel is accepted by God (Lev. 1:4).

100 See Milgrom (1991, 147). There are at least two possible reasons why the animals for private burnt offerings must be males. First, since the males are less valuable than female breeding stock, males are usually eaten. Furthermore, it takes fewer males to breed a herd or a flock. Second, the male represents the entire herd or flock, as its head. In addition, male animals represent the male head of the family that presents the offering (Kleinig 2003a, 61). The same reasons probably apply to the public burnt offering. When the high priest, the ritual head of the community, lays his hand on the head of the ram, he designates it to represent all of Israel.
unblemished,\textsuperscript{101} which most likely symbolizes ritual perfection.\textsuperscript{102} The fourth ritual material is the cereal offering. Its ingredients are one tenth of an ephah of choice flour\textsuperscript{103} mingled with one fourth of a hin of beaten olive oil (Num. 28:5).\textsuperscript{104} It is presented with an unspecified amount of frankincense (Lev. 6:15 [MT 6:8]) and salt (Lev. 2:13). Yet, the amount of frankincense is small enough for all of it to be removed with the handful of the cereal offering that is burned on the altar (Lev. 2:2, 16; 6:15 [MT 6:8]).\textsuperscript{105} This offering is presented before the LORD, so that it becomes the most holy bread that the priests eat from the LORD’s table.\textsuperscript{106} Fifth is the drink offering (Exod. 29:40–41; Num. 28:7–10), which amounts to one fourth of a hin of \textit{wine} (Exod. 29:40)\textsuperscript{107} or \textit{fermented beverage} (Num. 28:7).\textsuperscript{108} It probably signifies that the daily offerings are kind of banquet in the presence of the LORD, the best parts of which he reserves for himself.\textsuperscript{109} The last material is the bread offering of the high priest (Lev. 6:19–23 [MT 6:12–16]). It is

\textsuperscript{101} The two yearling rams, נָּקַּבְשֵׁנִים, must be unblemished, יָנָּשׁ (Lev. 22:17–25). Levine notes that the blemishes that disqualify animals from being offered at the sanctuary are almost identical to the blemishes that disqualify priests from serving at the sanctuary (1989, 140–41). See also Kleinig (2003a, 447) and Milgrom (2000, 1836–40). Although the list of blemishes in Leviticus 22:17–25 specifically refers to private offerings brought by individuals, they most likely also apply to determining the soundness of the animals for the public offerings. See Levine (2000, 371).

\textsuperscript{102} See Kleinig (2003a, 477–78).

\textsuperscript{103} Milgrom (1991, 179) holds that the choice flour, זַרְעָה, is wheat grits or semolina, not ordinary flour, קָמַּח (1 Kings 4:22). Kleinig is less certain about its exact identity, but he agrees that זַרְעָה is produced from wheat and not from barley. He believes it is the highest quality material, since it is listed with luxury items such as honey and oil (Ezek. 16:13, 19). It probably consisted of husked grits of wheat with the bran removed, or it could have been finely sifted white wheat flour (2003a, 70). Propp suggests that one tenth of an ephah is equal to about 1.2 litres, or a little more than one quart. He notes that the same volume of grain is an omer (2006, 471). Milgrom points out, however, that an ephah is estimated to be approximately 22.8 litres, which means that one tenth of an ephah is about 2.3 litres or almost two and a half quarts (1991, 398).

\textsuperscript{104} A hin is about 3.6 litres, or approximately three quarts (Propp 2006, 471). Therefore, one fourth of a hin of beaten olive oil, נַבְשּׂרָה רַבָּתְוָא, amounts to about 0.9 litre or three fourths of a quart. The oil is \textit{clear beaten olive oil} and is produced by pounding olives in a mortar rather than squeezing them in a press (Cassuto 1967, 369–70). This results in the finest grade of olive oil (Propp 2006, 427).

\textsuperscript{105} See Milgrom (1991, 181).

\textsuperscript{106} See Kleinig (2003a, 150–51).

\textsuperscript{107} The drink offering of one fourth of a hin of \textit{wine}, שֵׁכָר, accompanies each ram (Exod. 29:40). The ritual use of wine is unusual, because fermented substances, such as leavened bread or date honey, are usually associated with impurity (Propp 2006, 472). One fourth of a hin is about a litre or a quart of liquid measure (Stuart 2006, 630).

\textsuperscript{108} The Hebrew word is שֵׁכָר. Brown, Driver, and Briggs translate it as \textit{intoxicating drink, strong drink} (1979, 1016). Kleinig identifies it as beer or a similar fermented beverage distinguished from wine (2003a, 225). Levine’s insightful discussion of שֵׁכָר determines that it cannot refer to \textit{beer}. He argues that beer is made from fermented grain, a substance that is forbidden on the altar. According to Numbers 15, all drink offerings must be from wine. The שֵׁכָר in Numbers 28:7 probably refers to a liquid made from grapes or another fruit of the vine, possibly new wine or grappa (1993, 219–20; 2000, 374–75). The fermented beverage most likely refers to forms of alcoholic liquid from grapes that are stronger than wine. See also Oeming (2006, 1–5).

\textsuperscript{109} In societies where people rarely eat meat, wine, like oil and fat, is associated with the best foodstuff. Often, the best parts of the meal are reserved for those who are honoured. Therefore, the wine is reserved for the LORD, who is honoured above all. Interestingly, Isaiah 25:6–8 prophesies that a time would come when the LORD
made with the same substance and quantity as each daily cereal offering, one tenth of an ephah of choice flour (Lev. 6:20 [MT 6:13]). It is prepared with oil and cooked on a griddle\textsuperscript{111} to produce flat bread. Then, it is presented broken into pieces and soaked in oil (Lev. 6:21 [MT 6:14]).\textsuperscript{112} The bread offering of the high priest is half the amount of the daily cereal offering. It is divided in two, so that half of it may be presented in the morning and the other half presented in the evening (Lev. 6:20 [MT 6:13]). Since the entire bread offering of the high priest is incinerated on the altar (Lev. 6:22–23 [MT 6:15–16]), it likely signifies his total dedication to serving the LORD.\textsuperscript{113} These six materials are brought into the presence of the LORD and are designated for ritual use in the daily service.

**Ritual Times**

The presentation rite is conducted regularly every day (Lev. 6:20 [MT 6:13]; Num. 28:3).\textsuperscript{114} The priests are required to present the daily offerings every morning when the sun rises and in the evening at twilight.\textsuperscript{115} Although the acts are slightly different in the morning than they are in the evening, the rite of presentation has the same purpose at both,\textsuperscript{116} to present the food of the LORD in the times appointed by him (Num. 28:2).\textsuperscript{117} Thus, the materials for the daily divine service are presented every morning and every evening, to supply his table with food at dawn and at dusk every day.\textsuperscript{118}

\textsuperscript{110} The text does not specify an amount of oil that must be used to prepare the bread. See the footnote above about the substance and the amount of the choice flour.

\textsuperscript{111} \textit{עַל־מַחֲבַּת} means on a griddle. Brown, Driver, and Briggs define \textit{מַחֲבַּת} as a flat plate, pan, or griddle for baking. They note that only the priestly tradition uses this word to describe a cooking utensil (Lev. 2:5; 6:14 [MT 6:7]; 7:9; 1 Chron. 23:29), but in Ezekiel 4:3 it describes an iron plate that signifies a wall of iron (1979, 290).

\textsuperscript{112} The procedure for preparing the daily bread offering of the high priest resembles that of daily life in ancient Israel. They would prepare this kind of bread, break it into pieces, and soak it in oil just before eating it (Kleinig 2003a, 156).

\textsuperscript{113} See Kleinig (2003a, 156–57).

\textsuperscript{114} In both Numbers 28:3 and Leviticus 6:20 [MT 6:13], the offerings must be presented before the LORD regularly, \textit{תָּמִיד}. Although Leviticus 6:20 [MT 6:13] does not specify it, Numbers 28:3 adds that the offering is presented each day, \textit{לַּיּוֹם}. Thus, the offerings must be presented every day, without exception.

\textsuperscript{115} For further details about the exact time of the morning and evening, see the section on ritual time in the fire rite.

\textsuperscript{116} See the section on ritual acts.

\textsuperscript{117} הָבִיתָא ... ?

\textsuperscript{118} The offerings are presented not exactly at dawn and not exactly at sundown. Before clocks were invented, it was likely impossible to find a more precise way of determining time than the sun’s rhythms (Stuart 2006, 629). Thus, the LORD provides his food both in the beginning of the day and as night is falling.
Ritual Locations

Two locations are significant in the presentation rite. The first is somewhere outside the courtyard of the tabernacle. This is the place where the Israelites select and initially inspect the rams for the burnt offering. It is most likely also outside the courtyard that the choice flour is mixed with the olive oil, and the frankincense and salt are added to it. The drink offering of wine or another fermented beverage from the vine is selected before it is brought to the tabernacle. The bread for the offering of the high priest is prepared on a griddle somewhere outside the sanctuary area. After these materials are prepared, they are brought to the tabernacle. The second significant location is the entrance to the tent of meeting. This is the space from the doorway of the courtyard to the doorway of the tent, where the altar for burnt offering and the font are placed (Exod. 29:42; 38:8; Lev. 1:5; 4:7, 18; 17:4–6). While the priests have access to any part of the courtyard, most likely the lay Israelites are limited to the east and north sides of the altar. This leads to the conclusion that when offerings are brought before the LORD at the entrance to the tent of meeting, their ritual presentation takes place on the east side of the altar. The selection, preparation, and initial inspection takes place outside the walls of the courtyard, but the presentation of the offerings occurs between the altar for burnt offering and the entryway of the courtyard. The

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119 See the section above on ritual acts, especially the discussion of the bread offering of the high priest in Leviticus 6:19–23 [MT 6:12–16].


121 This area includes the entire space from the door of the tent to the door of the courtyard. Since Leviticus 1:5 states that the altar for burnt offering is located in the entrance to the tent of meeting, the altar does not mark its boundary but encompasses the altar in its entirety. Furthermore, Leviticus 1:11 shows that the lay offerer slaughters his offering at the north side of the altar, giving the laity access to an area beyond the front of the altar. Furthermore, the two curtains at the door of the tent and the door of the courtyard consist of identical material and craftsmanship (Exod. 26:36; 27:16), indicating that the entire courtyard comprises the same degree of holiness (Milgrom 1991, 147–49).

122 While Leviticus 1:11 gives lay offerers access to the north side, in addition to the east side, of the altar, 1:13 may indicate that they have access to the west side between the altar and the tent, because the font may supply the water necessary for washing the entrails and legs of the slaughtered animals. The Pentateuch never states, however, that the water for washing the parts of the animal comes from the font.

123 The phrase before the LORD, לְפִנֵיְהוָה (Exod. 29:42) probably designates the area to the east side of the altar. While before the LORD, לְפִנֵיְהוָה may spell out the entire area from the tent doorway to the courtyard opening, the entrance to the tent of meeting before the LORD, לְפִנֵיְהוָה could mark out the space from the altar to the opening of the courtyard. See Milgrom (1991, 155).

124 The entrance, לְפִנֵיְהוָה, to the tent of meeting, לְפִנֵיְהוָה, is the tabernacle’s eastern courtyard. It extends from the altar to the courtyard entrance, and is the zone where the Israelites come to interact with the LORD by approaching him and presenting their offerings. Although the altar itself is completely out of bounds for the laity, they may access the east and north sides of the altar (Kleinig 2003a, 53). Leviticus 2:8 seems to confirm that the laity cannot access the altar itself. Milgrom, however, suggests the possibility that a layperson may even touch the
movement from the common area outside the tabernacle and into the holy area in front of the altar signals a change of status and purpose for the materials that are presented to the LORD. Both areas are ritually significant for the presentation rite in the daily divine service.

Figure 4. The tent of meeting and the courtyard.

Summary of the Ritual Function

The ritual function of the divine service depends on the interaction between its various components. The agents are the priests, the Israelites, and the LORD. The priests conduct the presentation rite at the sanctuary. The Israelites are responsible for supplying the materials that the priests present as offerings, as well as their initial inspection and preparation. The LORD receives the offerings that are presented to him, which he authorizes for the daily divine service. The acts involve the following. The priests wash and vest before they inspect and present the ram for the burnt offering. Next, the high priest places a hand on the head of the ram, after which the priests present the cereal offering and drink offering. Then, the high priest presents his bread offering. Four categories of materials are brought to the tabernacle for the priests to present before the LORD. The first is the unblemished yearling ram. The second is one altar because he distinguishes between “touching” it and “encroaching” it to minister at it (1991, 148). His view appears to agree with the directives in Numbers 1:51; 3:10, 38; 17:13; 18:3–7 where the Levites and the laity are forbidden from approaching the altar to perform the divine service. Neither the laity nor the Levites, however, can touch the altar because it is most holy (Exod. 29:37; 30:22–29) and they have not been anointed to enact its rites. Furthermore, the altar is both covered and carried by poles that are inserted into it, as is the case with all of the most holy furniture (Exod. 25:13, 14, 15, 27, 28; 27:6, 7; 30:4, 5; 35:12, 13, 15, 16; 37:4, 5, 14, 15, 16, 27, 28; 38:5, 6, 7; 39:35, 39; 40:20; Num. 4:6, 8, 11, 14), so that even the Levites do not touch the altar when it is moved.
tenth of an ephah of choice flour mixed with one quarter of a hin of beaten olive oil, with frankincense and salt. The third is one quarter of a hin of wine or fermented beverage. Finally, the bread offering of the high priest is made from one tenth of an ephah of choice flour cooked with oil on a griddle. Half of it is presented in the morning and half of it is presented in the evening. All of these offerings are presented before the LORD every morning at dawn and every evening at twilight. The Israelites bring the materials for the offerings to the tabernacle, and the priests present them at the entrance to the tent of meeting between the altar for burnt offering and the opening to the courtyard. The presentation rite ensures that the materials are presented to the LORD for the daily divine service at the tabernacle.

The Theological Purpose of the Presentation Rite

What is the theological purpose of the presentation rite? This question assumes that God achieves an intended purpose through its enactment. The LORD accomplishes two ritually significant things through the presentation rite.

First, he favourably accepts both the offerings and the agents who present them at the entrance to the tent of meeting (Lev. 1:3–4). The presentation of the materials in the hands of the priests and placing a hand on the head of the ram by the high priest, show that the materials belong to all Israel so that the LORD will accept them and their offerings. When the high priest presents his daily bread offering, the LORD favourably accepts it and confirms him as the ritual head of Israel and as the

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125 The Hebrew word רָצוֹן means goodwill, favour, acceptance, will, desire, pleasure (Brown, Driver, and Briggs 1979, 953). Variations of the form לְרָצוֹן, for acceptance, always occur in liturgical contexts (Exod. 28:38; Lev. 1:3; 19:5; 22:19, 20, 21, 29; 23:11; Ps. 19:15; Is. 56:7) to express divine favour of someone, or in the case of Jeremiah 6:20 divine disfavour. In Leviticus 1:3, the third person masculine singular pronominal suffix on לְרָצוֹن can refer to either the offering or the person who brings the offering or both (Kleinig 2003a, 53). Levine claims that since the antecedent of לְרָצוֹן in Leviticus 1:3 is the one who presents the offering, the offering is accredited to the person (1989, 6). לְרָצוֹן functions as a ritual term to identify offerings that benefit the offerer, as long as the materials and procedures are correct (Hartley 1992, 19). Milgrom points out two significant aspects of לְרָצוֹן. First, for the person presenting the offering to be acceptable to the LORD, the offering must be unblemished. In Leviticus 22:17–30, which specifies blemishes that disqualify animals from being offered, there are seven references to forms of the word לְרָצוֹן. This indicates the necessity of presenting unblemished offerings, for the offerer to be accepted by God. Second, לְרָצוֹן is only associated with burnt offerings (Lev. 22:19–20; Jer. 6:20) and peace offerings (Lev. 19:5; 22:21, 29), never with sin offerings or guilt offerings. This suggests that the sin and guilt offerings strictly serve expiatory functions, while the burnt and peace offerings secure God’s favour and acceptance of the one who presents the offering (1991, 149–50). See also Propp (2006, 450).

126 The acceptance, לְרָצוֹון, of the offerer in Leviticus 1:4 involves both placing his hand on the head of the animal and bringing the animal before the LORD (Milgrom 1991, 153). See also the section above on ritual acts.

127 The high priest bears the responsibility for all of the offerings presented by the Israelites (Exod. 28:38; Num. 3:10). The regular priests only perform their duties under the direction and supervision of the high priest.
representative of the LORD to them. Through the presentation of the materials for the daily divine service the LORD accepts both the materials and the entire community of Israel, including its priests.

Second, the LORD supplies the offerings for the altar. He receives the public offerings to be presented before him as his food (Num. 28:2). When the priests and Israelites present the daily offerings in obedience to the LORD’s command, he is providing the food for his own table. The LORD shares his food with his priests, and provides their daily bread from his table while they are on duty at the sanctuary. Through the presentation rite the LORD accomplishes the practical purpose of replenishing the food that both he and the priests “consume” from his table, the altar for burnt offering.

The LORD accomplishes his purposes through the presentation rite. As the priests present the materials for the offerings before him and designate them for use in the divine service, the LORD favourably accepts his people by accepting their offerings. Since the LORD himself establishes the offerings that are presented at his sanctuary, he provides the food to replenish his table. Through the rite of presentation in the daily divine service, the LORD accepts his people and provides for the holy food that his priests eat from his altar at the sanctuary.

Conclusion

The LORD institutes the presentation rite in order to accept the priests and Israelites through the daily offerings that they present to him every morning and evening. As the agents perform its ritual acts with its prescribed materials at its specified time and location, the presentation rite changes the status and use of the materials presented at the tabernacle. The priests ritually purify their hands to handle holy things and their feet to walk on holy ground near the altar for burnt offering. They put on their sacred vestments, covering themselves with the holiness of the LORD, to perform the ritual enactments within the holy precincts at the entrance to the tent of meeting. The priests inspect and present a yearling ram

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128 Although the bread offering of the high priest must be presented in the daily divine service, it probably has no immediate effect for Israel or the other priests. It is only for the high priest. Leviticus 6:22 [MT 6:15] supports this view, since the high priest’s successor places the bread offering on the altar. See Kleinig (2003a, 154, 156–57).

129 Levine maintains that there is a difference between presenting an offering to the LORD and presenting an offering to other deities in the ancient Near East. For the latter, the pervasive mode of offering is presentation, even though there is some evidence for offerings by fire. The offerings of pagan gods are placed before them on a platform or table and the deity receives the offerings by viewing them, not by consuming them. Priests or other attendants eat the food offerings of the deity. If an altar is used, it is not for burning any part of the offering. It functions merely as a table. Thus, the deities receive the offerings by “sight” and not in any other way. The LORD, however, receives his offerings not by sight, but as they ascend to him in smoke from the holy fire on the altar (2000, 400–402).
each morning and evening, and the high priest or his deputy places his hand on its head. The priests present the accompanying cereal and drink offerings before the LORD, and the high priest presents his bread offering to him, half of it in the morning and half of it in the evening as part of the ritual enactments each day. The LORD institutes the presentation rite to supply the offerings for his altar, and to accept his priests and his people through them in the daily divine service.
The Blood Rite

The ritual use of animal blood in the daily divine service may seem foreign or even repulsive to people in the modern world, but in animistic societies blood is a significant and powerful substance. To them blood is the supernatural life-force that enlivens and empowers animals and humans. It is both living and life giving; it exists in both the material and the spiritual realms. The pagan neighbours of ancient Israel drank blood or ate meat with the blood in it to gain the vitality, virility, fertility, and energy of the animal for themselves. They also used blood to feed the spirits of the dead or the gods of the underworld as well as to appease the evil spirits to protect themselves from bad fortune. Sometimes blood was used to invoke the powers of the underworld for divination. The LORD forbids all of these uses of blood for the Israelites. Instead, he requires that blood can only be used ritually at the altar for burnt offering at the tabernacle for Israel’s atonement, not because the blood in itself atones but because the LORD institutes the blood rite and the use of the blood from his offerings for this purpose.130

The Divine Institution of the Blood Rite

The LORD institutes the blood rite by authorising the performance of its ritual acts.131 There are two categories of enactments that are performed in the blood rite. The first are those acts that relate to the manipulation of the blood. The second are the ones that prepare the carcass for its incineration. This section examines these two classifications of activities to ascertain the institution of the blood rite in the daily divine service.

The LORD authorises the ritual disposal of blood from the ram for the daily burnt offering. He requires the priests to present the blood and splash it against the sides of the altar in the courtyard (Lev. 1:5). The blood rite is enacted for all burnt offerings of quadrupeds (Lev. 1:10–11). It is also prescribed for the burnt offering at the ordination service (Exod. 29:15–16; cf. Lev. 8:19) and is enacted for the burnt offering of the people at the inaugural service (Lev. 9:12, 16). Since all burnt offerings involve the ritual disposal of blood, it may be concluded that presenting and splashing the blood from the daily burnt offering are divinely instituted.

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131 The ritual acts and their significant terms, such as slaying, presenting, splashing, flaying, and slaughtering, are discussed in the section on the blood rite in the previous chapter.
The LORD commands the Israelites to put the blood of animal offerings on the altar (Lev. 17:1–11). Since the blood from their offerings cannot be disposed in any other place for any other purpose than the blood rite on the altar, this applies foremost to the blood from the rams for the daily burnt offering. The LORD decrees that he himself gives the blood on the altar to make atonement for all of the Israelites. Through his command and promise, God founds the blood rite as a necessary part of the daily divine service; his word empowers the perpetual enactment of the blood rite on the altar at the sanctuary. The LORD’s command to apply the blood of offerings on the altar divinely institutes the blood rite for the daily divine service.

In addition to the ritual disposal of blood, the LORD authorizes the priests to prepare the carcass for its placement on the altar. He commands that the burnt offering must be killed and flayed to remove the skin before it is cut into pieces (Lev. 1:5–6). In both the inaugural service and the ordination service, the priests slaughter the burnt offering and then hand the animal to Aaron in pieces (Exod. 29:17; Lev. 8:20, 21; 9:14, 30). Furthermore, the entrails and lower legs are washed before the burnt offering is put on the altar (Lev. 1:9, 13). The LORD also requires every offering to be dashed with salt (Lev. 13:2). The LORD gives the blood to atone, לְכַּפֵר, for the Israelites’ lives (Lev. 17:11). לְכַּפֵר is a technical ritual term that refers to the application of blood by the priests to the altar for burnt offering (Kleinig 1999, 129). The LORD’s assignment of blood “for you upon the altar” institutes the application of blood to the altar for the benefit of the Israelites as his gift to them (Gilders 2004, 169). See also Lang (1995, 288–303) and Levine (1974, 63–77).

The phrase וַּאֲנִיֹנְתַּתִיוֹלָכּ is a formula of divine assignment that is similar to other formulas that grant a portion of the offerings to the priests (Lev. 7:34; 10:17; Num. 18:8, 11, 12, 19) or to the Levites (Num. 18:21, 24, 26) as what is due to them for their service at the sanctuary. In Leviticus 17:11, the divine assignment grants the blood to the Israelites for the exclusive use on the altar in the blood rite (Kleinig 2003a, 357). Leviticus 17:11 founds the blood rite as one of the most important parts of the ritual system. Here, the LORD constitutes the blood rite and he establishes the practice of ritual atonement (Kleinig 2003a, 367). Leviticus 17:11 does not merely announce what the LORD would accomplish for Israel through the blood rite, but that it actually empowers the rite to atone for his people through the faithful performance of it (Kleinig 1999, 126).

When Deuteronomy 12:1–28 anticipates the Israelites’ settlement into their land, it stipulates that they must bring all of their offerings to the sanctuary. Deuteronomy 12:27 states that the blood from the Israelites’ offerings must be put on the altar for burnt offering. This supports the position that the blood rite established in Leviticus 17:11 is intended to be carried out regularly at the sanctuary after the LORD’s people settle in their own land.

See the analysis of the blood rite in chapter two for further information about the rationale to include the ritual acts that prepare the carcass in the blood rite.

Although Leviticus 1:12 does not specify that the animal must be flayed before it is cut into pieces, this must be assumed on the basis of Leviticus 1:6. Furthermore, Leviticus 7:8 gives evidence that the skin is never burned on the altar but is kept by the priest who offers it.

Occasionally, instead of repeatedly mentioning them, the Pentateuch assumes that ritual activities are performed, such as those related to preparing the carcass (Milgrom 1991, 157, 159, 163, 166).
2:13), including the sectioned pieces of the animal for the daily burnt offering.\textsuperscript{140} These acts must be performed in the blood rite of the daily divine service to prepare the ram for being smoked up on the altar.

The blood rite is instituted by God. He commands the Israelites to ritually dispose the blood of their domestic animals, especially that from the daily burnt offering and all offerings, at the tabernacle. He authorises the priests to perform the ritual acts involved with the manipulation of blood in the daily divine service. Furthermore, he institutes the ritual activities of the blood rite that prepare the carcass to be burned on the altar fire. The LORD establishes the blood rite by prescribing the disposal of blood on the altar at the tabernacle and by authorising the priests to perform its acts in the daily divine service.

\textit{The Ritual Function of the Blood Rite}

What is the ritual function of the blood rite? Splashing blood against the sides of the altar for burnt offering seems like a strange ritual act. Why not just pour out the blood on the ground or use it for some other practical purpose in the daily life of the ancient Israelites? It has already been determined that God establishes the blood rite according to his word. The following examination delves further into the practical reasons for its institution.

\textbf{Ritual Agents}

The high priest and the regular priests are the agents who perform this rite. Since the high priest represents the entire community of Israel, only he or his deputy can perform its primary task, splashing the blood on the altar.\textsuperscript{141} In the inaugural service, Aaron performs the main part of the blood rite for each kind of offering, as his sons assist him by catching the blood in bowls and handing it to him. This indicates that the regular priests perform a secondary role in the corporate blood rites, even though they are the chief agents who perform the activities for the offerings of individuals (Lev. 1:5, 11). Since the inaugural service is a public event, its blood rite is performed by the high priest, as the representative of the entire community. Just as Aaron alone splashes the blood in the inaugural service in Leviticus 9:12, so also Moses alone performs the blood rite in the ordination service in Leviticus 8:19 as the founder of the

\textsuperscript{140} While Hartley (1992, 32–33) and Kleinig (2003a, 74, 76, 79–80) identify the salt in Leviticus 2:13 with cereal offerings, neither of them make mention of salt being put on the pieces of the ram for the burnt offering. Levine (1989, 13) and Milgrom (1991, 191–92), on the other hand, hold that salt is placed on all offerings, including the rams for the daily burnt offering. Tamid 4:3 indicates that the priests salt all of the pieces of the ram for the daily burnt offering at the temple in Jerusalem (Blackman 1983, 487). Numbers 18:19 may also imply that salt must be added to animal offerings.

\textsuperscript{141} See Exodus 28:30, 38, which states that Aaron, the high priest, bears the judgment for all of the offerings of the Israelites in the divine service.
divine service. Both instances imply that the chief representative of the LORD must perform the public blood rite for the entire community. Furthermore, on the Day of Atonement, only the high priest disposes the blood of all of the public offerings. It may be concluded, therefore, that the high priest or his deputy, as the head of the community of Israel, must enact the corporate blood rites including the one for the public daily burnt offering.142

The people of the entire community of Israel are ritual agents in a general sense in the performance of the daily blood rite.143 Since the foundational command in Leviticus 17:11 to put the blood of offerings on the altar must be considered within the broader context of the entire chapter, the agents listed there must also be agents in the blood rite of the daily divine service.144 Because Leviticus 17:2 addresses the whole community, all of the Israelites, whether native born or alien, whether priest or laity, are agents in the public rite of disposing the blood.145 Since the high priest as the chief agent, however, carries out the blood rite, the rest of the people of Israel are its beneficiaries.

The instituting agent is the LORD since he commands who must splash the blood against the altar (Lev. 17:11). He accomplishes his purposes through the priests who dispose of the blood on his behalf (Lev. 1:5–6, 9, 11–13). Through them, the LORD pardons and releases his people from their sins and cleanses them from their impurity. In the blood rite, the priests represent the LORD who acts through them for the benefit of the Israelites.146

142 Leviticus 17:5, 6 seem to imply that “the priest,” הַּכֹהֵן, which, with the definite article, הַֹּ, usually means the high priest, performs the blood rite also for peace offerings.
143 See Leviticus 17:1–2, 10, 13 and 15.
144 See the section above on the divine institution of the blood rite.
145 The audience in Leviticus 17:2 is the same audience in Leviticus 22:18, which is in the section that lists the qualifications for the individual offerings of the Israelites. These are the only two places in Leviticus where Aaron, his sons, and the Israelites – the high priest, regular priests, and lay people – are addressed. Thus, the entire community is responsible. In both chapters, the individual offerings must be distinguished from the public offerings. Yet, both kinds of offerings are part of the entire ritual system conducted at the sanctuary and are not entirely exclusive to each other (Kleinig 2003a, 355, 362–63, 476). Leviticus 17:2 is within an address to the whole community, and therefore all of the Israelites, whether native born or alien, whether priest or laity, are ritual agents in the blood rite at the sanctuary.
146 Everything centres on the presence of the LORD at the tent of meeting and his altar. All the offerings are brought to him and performed for him on his behalf. He institutes the blood rite and warns the Israelites against the misuse of blood from their offerings. The LORD is the main agent in the blood rite (Kleinig 2003a, 363).
Ritual Acts

The first ritual act involves slaying the young ram.\(^{147}\) The ram is taken to the north side of the altar (Lev. 1:11) where its throat is cut through the artery and all of its blood is drained out as the priests catch it in bowls.\(^{148}\) This procedure accomplishes two functions. On the one hand, the ram is slain to collect its blood in bowls so that it can be presented before the LORD.\(^{149}\) On the other hand, the ram must be killed before its carcass can be cut into pieces to burn it on the altar. Slaying the ram at the daily service prepares for the ritual activities that follow it.

The second ritual act is the disposal of its blood, which involves a two-fold procedure: presenting the blood before the LORD and splashing it on the altar for burnt offering.\(^{150}\) Similar to the presentation of the materials in the presentation rite, the blood is presented before the LORD at the altar to effect a change of ritual status and function (Lev. 1:5). After that, it is no longer profane blood with a common function; it is now holy blood to be used for a holy purpose.\(^{151}\) Splashing the blood against the sides of the altar is the most significant activity of the blood rite since it thereby accomplishes a theological purpose. Once the blood has been drained from the animal, caught in bowls, and presented before the LORD, it must be tossed against the sides of the altar to accomplish its ritual function by its proper disposal.\(^{152}\) On the one hand, the presentation of the blood is ritually significant since it effects a change in its status from common to holy. On the other hand, its presentation does not accomplish the purpose of the blood rite but prepares for it. Splashing the blood against the four sides of the altar uses it ritually to accomplish the

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\(^{147}\) See the section on the blood rite in chapter two for an analysis of the order and procedure of its ritual acts, as well as further discussion about the word שָׁחַּט, which is translated here as \textit{slay}.

\(^{148}\) See Hartley (1992, 269–271) and Levine (1989, 112–13) for a discussion about differing interpretations about the Hebrew word שָׁחַּט. In ritual contexts, this term refers to ritually slitting the main neck artery to drain the blood from the animal so that it may be applied to the altar in the blood rite (Kleinig 2003a, 55). The word שָׁחַּט is also found in the Pentateuch in Genesis 22:10; 37:31; Exodus 12:6, 21; 29:11, 16, 20; 34:25; Leviticus 1:5, 11; 3:2, 8, 13; 4:4, 15, 24, 29, 33; 6:18 [MT 6:11]; 7:2; 8:15, 19, 23; 9:8, 12, 15, 18; 14:5, 6, 13, 19, 25, 50, 51; 16:11, 15; 17:3; 22:28; Numbers 11:22; 14:16; 19:3.

\(^{149}\) The ram is not offered by being ritually slain, even though the slaying happens before the LORD (Lev. 1:5, 11). Furthermore, the animal’s death by itself does not hold any special ritual significance (Kleinig 2003a, 53, 63). The purpose for killing the animal by cutting its main neck artery is to collect its blood so that it may be splashed on the altar.

\(^{150}\) For a more detailed discussion about the Hebrew words for present, הִקְרִיב, and splash, זָרַּק, see the sections on the presentation rite and the blood rite in chapter two. See also the section on the presentation rite in this chapter for further information about the ritual function of the presentation of materials.

\(^{151}\) Presenting the blood could be enacted as an elevation offering. See Leviticus 7:30–33 and Milgrom 1991, 155. While the Pentateuch does not command the priests to elevate the blood in the presence of the LORD, this would be an appropriate ritual act to effect the change of the blood’s status from common to holy.

\(^{152}\) See Leviticus 17:11. Since all the blood is dispersed on the altar, it is entirely excluded from human use, including for both sacred and secular purposes (Kleinig 2003a, 64, 368).
LORD’s intended purpose (Lev. 17:11). Thus, the blood is presented and splashed as the two main ritual acts in the blood rite.

Its third ritual activity is slaughtering the ram. Before it is cut into parts, it must be flayed. This involves removing all of the skin with the exception of that from the head and lower legs, which would be practically impossible to dislodge from them. Once the ram has been flayed, the priests may then section it into its pieces that will be burned on the altar. Since the skin is not burned, it is left intact and given for the personal use of the priest who presents the ram. The animal is cut into pieces by dividing both its inner and outer members. Not only are its outer parts dismembered from each other, the entrails of the ram are also separated from its other inner organs and fat. The head, fat, and other pieces are placed together, while the lower legs and entrails are kept apart from them for later use. The ram is flayed and slaughtered to prepare it for its incineration on the altar.

The fourth ritual activity in the blood rite has to do with the priests washing the entrails and lower legs. Since the entrails are filled with faeces, which is not authorised for placement on the altar, they must be swilled with water to wash out the impurity. Likewise, the lower legs, which are dirty with refuse and other contaminants from the ground where the ram walked, need to be washed so as to keep pollutants from contacting the altar. Once the entrails and lower legs have been cleansed with water, they are placed together with the head, fat and other pieces. Washing the entrails and lower legs prepares them to be placed on the altar fire. The washing cleanses them to prevent ritual impurities such as faeces, urine, and

\[\text{\underline{153}}\text{ The application of the offering’s blood on the altar is a rite of atonement because the blood that is reserved for the altar is also given to atone for Israel from the altar. Thus, God grants his people to use the blood only for their atonement. This ritual disposal of the ram’s blood exclusively qualifies the Israelites to participate in God’s holiness through the daily divine service (Kleinig 2003a, 65, 357, 368). The theological purpose of splashing the blood against the altar is discussed in greater detail below.}\]

\[\text{\underline{154}}\text{ The Hebrew word נָתַּח means slaughter, to cut up of the ram into its sections. While some scholars (Kleinig 2003a, 55; Levine 1989, 7; Milgrom 1991, 154) use the word slaughter to designate the ritual killing of the animal, it is helpful, however, to distinguish between the slaying and the cutting up of the ram. Slaying the ram is the ritual cutting of the main neck artery to drain its blood, while slaughtering the ram refers to cutting it into its pieces after its blood has been drained. See also the New American Standard Bible on Leviticus 1:5–6 for a similar distinction between slaying and slaughtering. This term is discussed further in the section on the blood rite in chapter two.}\]

\[\text{\underline{155}}\text{ See the section on the blood rite in chapter two for more information regarding the flaying, פָשַּׁט, of the skin from the ram.}\]

\[\text{\underline{156}}\text{ The hide is a prebend for the officiating priest (Milgrom 1991, 156–57, 411). The hide of the daily burnt offering seems to be devoid of any ritual significance. Therefore, it could be removed from the sacred realm at the sanctuary and used for common purposes by the priest who receives it. See also Kiuchi (2007, 129–30), Kleinig (2003a, 168), and Levine (1989, 7, 41).}\]
refuse from contaminating the other pieces of the animal and from defiling the altar with unclean substances.\textsuperscript{157}

The final ritual activity in the blood rite is salting all of the parts of the animal. The Pentateuch provides little evidence for the ritual function of salting and only states that salt must be added to every offering.\textsuperscript{158} It could function as a preservative due to its stabilizing character, just as it does for the cereal offering.\textsuperscript{159} When applied to the sectioned parts of the ram, however, the salt most likely draws out the residual blood from the meat before it is placed on the altar.\textsuperscript{160} If so, then putting salt on the pieces of the ram completes the necessary removal of blood so that none of it is burned with the offerings.\textsuperscript{161}

**Ritual Materials**

Three ritual materials are used in the daily blood rite. The first and most significant is the blood that is drained from the ram.\textsuperscript{162} Since the blood is splashed against the four sides of the altar to bring

\textsuperscript{157} Dirt and excrement defile the altar, and therefore, the lower legs and the entrails must be washed out to remove filth, bodily fluids, and undigested food (Hartley 1992, 22). See also Kleinig (2003a, 56). While it may be argued that dirt of itself does not defile the altar since the altar sits on the ground, it is evident, however, that dirt and excrement are not acceptable ritual substances that may be offered on the altar.

\textsuperscript{158} See Leviticus 2:13.

\textsuperscript{159} Hartley claims that salt acts as a preservative and a seasoning for the cereal offering (1992, 33). Since the priests eat the remaining portion of the cereal offering, it makes sense that the salt functions as a means of adding flavour. However, none of the meat from the burnt offering is eaten by the priests. Therefore, it is unlikely that salt functions as its seasoning. Kleinig (2003a, 76) and Milgrom (1991, 191) maintain that the salt functions practically as a preservative.

\textsuperscript{160} Levine claims that it is not expected that cereal offerings would be salted, and that this likely reflects the tendency toward ritual uniformity. He does not recognize a ritual function for salting cereal offerings, such as for seasoning or as a preservative. Levine, however, stresses the importance of salting the parts of the slaughtered animal, which functions to remove whatever blood remains in the sectioned carcass (1989, 13).

\textsuperscript{161} Kiuchi holds that the command in Leviticus 2:13 to apply salt to offerings is the final prescription for various loyalty offerings (2007, 72–73). He does not make it clear if he thinks salting is the final ritual act of preparation before the offerings are burned on the altar. Ezekiel 43:24 seems to indicate that salting is the final ritual act prior to the incineration of burnt offerings on the altar. Milgrom, however, questions whether the injunction to add salt applies to all offerings. He suggests that only the parts of the offering that are burned on the altar require salting. This implies that Ezekiel 43:24 may be a general command to salt only those parts of the animal that are burned on the altar (1991, 192). Practically speaking, salting the pieces of the ram is the last thing that happens before the offerings are burned on the altar.

\textsuperscript{162} Bronze bowls are used for splashing the blood. According to Exodus 27:3; 38:3; and Numbers 4:14, bronze bowls, הַמִּזְרָקֹת, are utensils used at the altar for burnt offering. The Pentateuch does not state how these bowls function at the altar, yet it is most logical to assume that they are utilized in the blood rite. The bronze bowls must be distinguished from the silver bowls mentioned in Numbers 7:13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 84, 85, which contain cereal offerings of fine flour mixed with oil. Therefore, the bronze bowls are most likely used in the blood rite to catch the blood as it drains from the ram and to splash it against the sides of the altar. None of the texts in the Pentateuch that speak of blood rites state that bowls are used (Exod. 29:12, 16, 20; Lev. 1:5, 11; 3:2, 8, 13; 4:5, 6, 7, 16, 17, 18, 25, 30, 34; 5:9; 6:30 [MT 6:23]; 7:2, 14; 8:15, 19, 24; 9:9, 12, 18; 16:14, 15, 18; 17:6, 11; Num. 99
about atonement for Israel, the blood is the primary ritual substance in this rite. The second ritual material is the water for cleaning the entrails and lower legs of the ram.\(^ {163} \) It cleanses these parts of the ram so that the contaminants on them will not defile the altar and other parts of the daily burnt offering. The third ritual material is the salt.\(^ {164} \) After the blood is splashed on the altar and all of the parts of the ram are sectioned and ready to be smoked up, salt is put on them to preserve them from corruption and to draw out the remaining blood from them.

**Ritual Times**

The blood rite occurs at the break of day and just before nightfall (Exod. 29:38–39; Num. 28:3–4).\(^ {165} \) Since the blood of every Israelite offering must be applied to the altar (Lev. 17:11), it may be concluded that this happens every morning and every evening after the ram is slain and its blood drained from its artery into the bowls.\(^ {166} \) All of the ritual acts of the blood rite, such as flaying and slaughtering the ram, washing its entrails and legs, and salting all of its parts, are performed twice each day. There is an additional temporal element in that splashing the blood on the altar must happen prior to burning incense and smoking up the offerings, because the blood rite prepares for the ritual acts that follow it. The blood rite is enacted as the sun is rising and setting every day to prepare the priests and people for what occurs in the rest of the divine service.

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18:17; 19:4; Deut. 12:27). The use of bronze bowls in the blood rite is implied, since they are accessories to the bronze altar.

\(^ {163} \) Where does this water come from? The Pentateuch does not answer this question. Wenham claims that the water probably comes from the font that stands between the altar for burnt offering and the tent of meeting (1979, 54). 2 Chronicles 4:6 states, however, that the ten additional basins at the temple in Jerusalem were used for washing the things of the burnt offering, while the font was used exclusively by the priests for their own ritual cleansing. Milgrom supposes that the “things” washed in the basins are the entrails and lower legs of the daily burnt offering, and not merely the utensils used in the blood rite (1991, 160). As Tamid 4:2 indicates, the washing is most likely enacted on the north side of the altar (Blackman 1983, 484). Since the water is holy, having contacted the most holy font (Exod. 30:28–29), it seems unlikely that it would be used for such a menial purpose. The water for washing the entrails and lower legs in the daily blood rite most likely comes from a source other than the most holy font.

\(^ {164} \) Milgrom claims that supplies of salt are kept at the sanctuary for use with the public offerings, while private offerings would be salted from the individual’s personal supply (1991, 191). Levine notes that, according to Ezra 6:9 and 7:22, large quantities of salt were delivered to the temple in Jerusalem for use in the divine services (1989, 13). See also Ezekiel 43:24.

\(^ {165} \) For details about the exact time, see the sections on the fire rite and the presentation rite in this chapter.

\(^ {166} \) See the blood rite in chapter two about the method of splashing the blood against the sides of the altar for burnt offering.
Ritual Locations

The blood is splashed in two significant locations. Both places are within the courtyard of the sanctuary. First, the north side of the altar for burnt offering is the place where the ram is slain (Lev. 1:11), but the Pentateuch provides no rationale for this location. This is also the site where the ram is flayed, cut into pieces, and its entrails and lower legs washed. The north side of the altar functions as the most practical area for preparing the ram, since the font sits to the west, the entryway to the courtyard is east of the altar, and its south side is most likely a location for other ritual functions. The second and most significant ritual location is the altar for burnt offering. The blood is splashed on all sides of the altar (Lev. 1:5, 11) to make atonement on it (Lev. 17:11). Since the altar for burnt offering is where atonement occurs, it is the most ritually significant location in the blood rite. The north side of the altar in the courtyard and the four sides of the altar itself are its two significant ritual locations.

167 Only flock animals offered as burnt offerings, sin offerings, and guilt offerings are slain on the north side of the altar. Flock animals offered as peace offerings are slain at the entrance to the tent of meeting, on the east side of the altar, where all bovine offerings are slain (Milgrom 1991, 164–65). The daily burnt offering is always killed and slaughtered on the altar’s north side.

168 The north side of the altar is the most practical place for the slaughter of the ram, since the west side is the place of the font, the east side is the place of the ash heap and entrance, and the south side at the temple in Jerusalem is the place where the priests ascend to the top of the altar. See Hartley (1992, 23) and Milgrom (1991, 164). See also Ezekiel 40:39–42. The priests probably eat the most holy food either on the south or on the southwest side of the altar, because it is the opposite location from the muddy refuse covered area on its north side. Thus, the designation of the north side of the altar as the place for preparing the ram serves the practical purpose of preserving the other locations around the altar from becoming soiled.

169 See the section on the ritual materials for the fire rite in this chapter for a detailed description of the altar for burnt offering.

170 is literally rendered around/in a circuit on the altar (Brown, Driver, and Briggs 1979, 686–87). This indicates that all four sides of the altar must have blood splashed against them. The method of splashing is discussed in the section on the blood rite in the previous chapter.

171 Practically speaking, the altar for burnt offering is the most important piece of furniture at the sanctuary, since it is the location for the LORD’s theophany where he meets with Israel every morning and evening in the divine service, and it is the place of atonement (Kleinig 2003a, 55).

172 There is only one legitimate location where the blood of Israel’s offerings must be placed: at the authorised altar for burnt offering at the sanctuary (Milgrom 1991, 251). The LORD issues two commands about the ritual location of the blood rite. First, the Israelites must bring all their offerings to the central sanctuary and present them at the altar because anyone who offers them anywhere else is treated as a murderer and is excommunicated (Lev. 17:1–9; Deut. 12:20–27). Second, all the blood from their offerings must be applied to the altar (Lev. 17:6, 11; Deut. 12:27). Under no circumstances can the blood be used anywhere else (Kleinig 1999, 126).
Figure 5. The altar and its north side.

Summary of the Ritual Function

The blood rite involves its agents who perform its acts with certain materials at the proper times in the correct locations. Although the entire community of Israel and the regular priests are agents in a general sense, the LORD and the high priest are its main agents. The LORD institutes the ritual disposal of blood and commands the high priest to perform its corresponding acts on his behalf. The regular priests assist him as he kills the ram by cutting the neck artery. They catch its blood in bowls and hand it to the high priest, who presents it before the LORD. The high priest then splashes the blood against the sides of the altar as the regular priests skin the ram, cut it into pieces, wash its entrails and legs, and salt its sections in preparation to turn it into smoke on the altar. The blood rite is enacted with the ritual materials necessary for completing its function. The blood is ritually disposed only on the altar. The water cleanses the entrails and lower legs to prevent contamination of the altar and other parts of the offering. The salt preserves the pieces of the ram and extracts the remaining blood from the meat. The bowls catch the blood so that it can be tossed on the altar. The ram is prepared at the north side of the altar and the blood is splashed on its four sides. The blood rite properly disposes of the blood from the victim in the daily service each morning and evening.
The Theological Purpose of the Blood Rite

Leviticus 17:11 establishes the theological purpose of all blood rites at the altar, including the one for the daily burnt offering.\(^{173}\) The LORD gives the blood on the altar to make atonement for the lives of the Israelites, because it atones by means of the life in it.\(^{174}\) When the high priest splashes the blood on the altar, the LORD himself grants atonement for his people.\(^{175}\) The problem is that the text does not explain

\(^{173}\) Milgrom holds that Leviticus 17:11 only refers to the blood from the peace offerings and not from any other kind of offering (2000, 1473–79). However, Milgrom’s view is probably incorrect because 17:10 mentions all blood and 17:8 speaks of the burnt offering together with the peace offering (Kleinig 2003a, 357). This thesis holds that Leviticus 17:11 refers to the blood of all animal offerings.

\(^{174}\) According to Milgrom, the atoning power lies in the altar, not in the blood (2000, 1472). Kleinig holds that there are three basic taboos associated with the ritual use of blood in ancient Israel. First, the life of a person or animal is in its blood (Deut. 12:23; Lev. 17:11, 14) and, therefore, the blood may not be consumed. Second, the exclusive use of blood for ritual purposes on the altar prevents its misuse in other non-Israelite ritual acts. Third, and most importantly, the taboos forbidding the use of blood as food or as a ritual material for pagan religions are the result of the LORD’s institution of the blood rite as part of the daily rites at the sanctuary (1999, 125–26). Kleinig points out that since the blood must be applied to the altar for atonement to occur, the blood on the altar makes atonement from the altar. Furthermore, he states that כִפּ does not mean to make atonement or to perform the rite of atonement, which he understands as the application of blood to the altar. Finally, he discusses the three main ways that כִפּ has been construed and notes the difficulty in translating the כִפּ. The first interpretation views it as a bet essentiae which understands that the blood is life or that the blood is the essence of life. The second view, the bet pretii, supposes that the blood is at the cost of the life of the animal or that the blood is in exchange for the life of the person. The third view is the bet instrumenti, which understands that the blood is an instrument or means by which atonement is made. The third view is preferred and may be understood as the blood that makes atonement by means of the life (2003a, 357). See also Hartley (1992, 274–76). While elements of all three views may be implied, the bet instrumenti is most likely the primary aspect.

\(^{175}\) The Hebrew words for atonement are כִפּ and כֹפֶר. As Kleinig notes, there is no small amount of discussion among scholars about the etymology and meaning of these terms (1999, 129). He renders כִפּ as purify or cleanse from ritual impurity and explains that when it is used together with כֹפֶר it functions as a denominative of כִפּ and means ransom for a life (2003a, 357). Baruch Schwartz summarises the debate about the meaning of כִפּ. He claims that there is no etymological or semantic relation between the words כִפּ and כֹפֶר, stating that the former word is usually rendered as wipe away, purge, cleanse, expiate and the latter word means ransom or payment. Sometimes the word כִפּ is a denominative verb that is derived from the noun כִפּ and in such cases it too should be translated as ransom. He points out that the long-held view that כִפּ and כֹפֶר mean cover, is completely erroneous. Finally, he holds that in Leviticus 17:11, כִפּ is used in a unique sense and is the only place in the Bible where ransom is connected with the blood rite (1991, 51–56). Levine sees a connection between כִפּ and כֹפֶר. He makes the case that כִפּ does not so much involve the restoration of a broken relationship with God, but it is the means by which to combat the evil forces of impurity to protect the holiness of the LORD (1974, 55–91). Milgrom believes that כִפּ in Leviticus 17:11 is a ransom from the crime of murdering the animal for the offering (2000, 1472–79). Gorman cautions that כִפּ does not only mean ransom but that it carries a broad range of meanings and each must be identified according to the specific function within a specific ritual activity (1990, 189). Kiuchi makes the case for understanding כִפּ and its related terms as both a purifying and guilt bearing ritual act (1987, 87–109). Rodríguez argues for substitution as the main understanding of atonement in Leviticus 17:11. The blood of the offering is substituted for the Israelites and transfers their sins to the sanctuary where God removes them from people in order to restore their covenant relationship with him (1979, 233–60). Brichto sees atonement as a ritual decontamination and purification of the sanctuary, but his main thrust is that atonement is a legal composition that involves the offering/making of and accepting of an agreement in order to reconcile the LORD with his people (1978, 19–36). Gilders understands כִפּ and its related terms as a removal of sin and impurity which effects ransom for the LORD’s
what atonement is or what it accomplishes in the daily divine service. A closer examination of Leviticus 17:11 will help determine how the blood rite atones at the daily service.

Atonement occurs in three simultaneous ways (Lev. 17:11). First, the blood is placed on the altar to make atonement.\(^\text{176}\) This ritual act may also be understood as performing the rite of atonement, because the blood must be put on the altar for atonement to happen.\(^\text{177}\) Second, the placement of blood from the offering on the altar propitiates God.\(^\text{178}\) When the high priest tosses the blood on the sides of the altar, the wrath\(^\text{179}\) of God is appeased and the sins of Israel are paid for by this ritual act.\(^\text{180}\) Third, the LORD declares that the blood by means of its life is what makes atonement for the lives of his people.\(^\text{181}\) Atonement expiates the community of Israel at the same time that God is propitiated by the blood on the altar.\(^\text{182}\) Since God’s wrath is averted through the blood rite, the LORD releases the Israelites from their sins.\(^\text{183}\) The payment of blood to God on the altar ransoms the community of Israel from their bondage in

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176 The phrase נִסְלַּח, upon the altar, specifies the physical location where atonement occurs in the blood rite.

177 Atonement is most often a technical term that refers to placing blood on the altar for burnt offering (Kleinig 2003a, 357; 1999, 129–30). See also Levine (1974, 64–65, 73).

178 This thesis employs the term propitiate as the aspect of atonement that is directed toward or does something to God in order to placate his wrath towards his people because of their sins and ritual impurities. The blood on the altar appeases God because it cleanses the Israelites from impurity and releases them from their sins.

179 God’s wrath, ק צ ף, and being angry, ק צ, is the result of his people’s disobedience and ritual impurity, which desecrates his holiness. Any unclean person who comes into his presence at the sanctuary incurs God’s wrath and the danger of destruction both for the person and for the entire community of Israel. Thus, one of the purposes of atonement is to daily appease God’s wrath so that he will release his people from their sins and ritual impurities. See Leviticus 10:6; Numbers 1:53; 16:22; 17:11; 18:5; Deuteronomy 1:34; 9:7, 8, 19, 22; 29:27 for references in the Pentateuch to God’s wrath at his people.

180 While Milgrom recognises the reconciliatory aspect of atonement, being “at one” with God, he denies that blood rites constitute any effect upon God. The restoration of a relationship with God is only the result of removing impurity and sin from the offerers, which allows them to come into his presence (1991, 1079–84). Gilders holds that atonement involves the restoration of peace with God. Atonement obtains security from a serious threat to life and well being, and therefore, it may be viewed as an appeasement payment to restore a right relationship with God (2004, 171).

181 The blood on the altar makes atonement בְּזַיִן בִּמְעָרָיוֹ, for your lives, the lives of his people. Kleinig maintains that the blood atones for the lives of God’s people by means of, or on the basis of, the life power in it. This is the view of the bet instrumenti discussed above. The power of the blood in the rite of atonement, however, does not come from the life in the blood but from the LORD who institutes its use for the purpose of atonement on the altar for burnt offering (2003a, 358, 366).

182 This thesis uses the term expiation as the facet of atonement that is directed toward the people, and is the theological result of propitiation. Just as the blood rite propitiates God by appeasing his wrath, so it also expiates the Israelites, ransoms them, and releases them from sin.

183 To be forgiven, נִסְלַּח, is closely associated with atonement in the Pentateuch, especially in relation to the sin offering and the guilt offering that individuals must offer as a remedy for specific sins (Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18, 26; 19:22; Num. 15:25, 26, 28). The forgiveness that results from the blood rite of the daily divine service is for the general sins of the entire community. The basic sense of the niphal verb נִסְלַּח has to do with the
sin and the evil powers of ritual impurity.\textsuperscript{184} Furthermore, the blood of the offering substitutes the life of the animal for the lives of the people;\textsuperscript{185} and the impurity of Israel is exchanged for purity.\textsuperscript{186} As the blood is splashed on the altar, the rite of atonement propitiates, appeases, and makes payment to God for him to expiate, release, ransom the Israelites by substituting the life of the offered victim for their lives, and to ritually purify them from their sins and uncleanness.\textsuperscript{187} In the blood rite, atonement involves the altar, the LORD, and the Israelites at the same time.

\textit{release} of a person from the burden and penalty of sin, and in the Pentateuch its subject is always God as the one doing the releasing (Exod. 34:9; Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18, 26; 19:22; Num. 14:19, 20; 15:25, 26, 28; 30:6, 9, 13; Deut. 29:19). In the priestly tradition, נִסְלַּח is a ritual term that is always connected to the blood rite, whereby the Israelites are released from their sins. Through the blood rite God removes their impurity and guilt caused by their sin, freeing them from its penalties, and thereby allowing them to participate in the divine service at the sanctuary without desecrating and defiling it (Kleinig 2003a, 104–5). See also Hausmann (1999, 258–65) and Levine (1974, 64–65).

\textsuperscript{184} The blood ransoms the Israelites from death because the blood of the animal compensates for their lives. Through the placement of blood on the altar the LORD frees the Israelites from their defilement by sin (Kleinig 1999, 129–30).

\textsuperscript{185} There is a relationship between the animal’s life and human lives in the blood rite; the action and effect of atonement has something to do with this relationship (Gilders 2004, 170). Rodriguez holds that the relationship between the life of the animal and the lives of the offerers is substitution. The sins of the people are transferred to the animal so that its life–blood may be given on the altar in exchange for the life–blood of the offerers. By placing the sin–loaded blood of the animal on the altar, God removes it from his people (1979, 244, 254–55). There is no evidence in the Pentateuch, however, that the sins of the people are transferred to the animal except in the case of the scapegoat on the Day of Atonement. The rams for the daily burnt offering most likely do not bear the iniquities of the Israelites, since this is the stated function of the priests (Exod. 28:38; Lev. 10:17; Num. 18:1).

\textsuperscript{186} The societal and religious categories of purity and impurity do not have so much to do with hygiene as they do with order and disorder. Since disorder and impurity are chaotic, they threaten order and purity. Thus, purity and impurity are ritual states of being and ritual powers in contrast and in conflict with each other (Douglas 1966). Most cultures classify people and things as clean or unclean from their own perspective and judgement. Through the ritual legislation in the Pentateuch, God redefines all natural systems of purity and impurity and subordinates them to his own holiness. The LORD becomes the point of reference and determines what is ritually clean and ritually unclean (Kleinig 2003a, 7).

\textsuperscript{187} These aspects of atonement are throughout the Pentateuch: appeasement (Gen. 32:21; Exod. 32:30; Num. 17:11–12), ransom (Exod. 30:12–16; Num. 35:31–33), substitution (Lev. 1:4; 17:11), forgiveness for sins (Lev. 4:20, 26, 31, 35; 19:22; Num. 15:25, 28), and forgiveness for guilt (Lev. 5:6, 10, 13, 16, 18; 6:7 [MT 5:26]; 10:17; Num. 5:8). Most often in the Pentateuch, atonement is identified as a ritual purification from uncleanness (Exod. 29:33, 36, 37; 12:7, 8; 14:18, 19, 20, 21, 29, 31, 53; 15:15, 30; 16:16, 17, 18, 20, 27, 30; Num. 6:11; 8:12, 21; Deut. 21:8).
Impurity exchanged for Purity

The Israelites

Life substituted for Life

Figure 6. The rite of atonement.

Since Leviticus 17:11 is tied thematically to the atonement of offerings in other services, these services provide clues for determining what the LORD achieves through the blood rite in the daily divine service. The prescription for the ordination service declares that atonement purifies the altar for burnt offering (Exod. 29:36). Due to the correlation between the seven–day atonement for both the altar and the priests (Exod. 29:33, 35–37), the application of blood from the ordination offering to the right ear lobes, right thumbs, and right big toes of the priests implies that their atonement is also a ritual purification. The descriptive account of the ordination service further attests to the blood purifying the altar and the priests (Lev. 8:15, 34). Rites of atonement precede the theophany of the LORD at the inaugural service (Lev. 9). The offerings of the priests and the people make atonement for them (9:7) through the blood of their offerings (9:8–9, 12, 15–16). Since the blood rites occur before the theophany in the inaugural service, they are ritual purifications that cleanse the priests and people so that the theophany of the LORD will be a blessing and source of joy for them rather than a manifestation of his wrath if they defile his sanctuary (9:15). Leviticus 17:11 is most closely connected with the ritual legislation for the

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188 The blood rite for the priests at their seven–day ordination resembles the blood rite and the seven–day period of ritual purification for Israelites who have been cured from an infectious skin disease (Lev. 14:14–17). The entire process of ordination, including the blood daubing on their right ears, thumbs, and big toes, is an act of ritual purification (Kleinig 2003a, 192–93, 199, 201, 203–204).

189 The relationship between the altar and the priests is established by the blood rites in the ordination service. The exclusive control of the blood by the priests permits them exclusive access to the altar and other locations within the sanctuary where blood is applied (Gilders 2004, 188–89).

190 The blood rite in Leviticus 9:15 is a rite of purification that cleanses Aaron and the Israelites from all their ritual impurities as a preparation for the LORD’s theophany (Kleinig 2003a, 208, 218–19).
manipulation of blood on the Day of Atonement that is prescribed in Leviticus 16. The blood from the sin offerings of the priests and the laity on the Day of Atonement ritually cleanses the most holy place, the tent of meeting, and the altar for burnt offering from the ritual impurities of the Israelites (16:15–19). The burnt offerings for the priests and for the people make atonement (16:24, 34) and purify the priests and the laity (16:30). Since the atonement through the blood rites in these services are chiefly ritual purifications, it may be concluded that one of the main purposes for the disposal of blood in the daily divine service is for the LORD to cleanse the Israelites from their ritual impurities.

The purification that results from the blood rite prepares the Israelites for the rites that follow it. Purification is not an end in itself, but rather qualifies the Israelites to come into the presence of their holy God at the tabernacle. Since the LORD commands Aaron to distinguish between the holy and the

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191 The chiastic arrangement of Leviticus 16:29–17:11 emphasizes the institution of atonement in 17:11 and its connection with the performance of atonement on the Day of Atonement:

A Atonement and denial of selves (16:29–31)
B Perpetual ritual statute (16:31)
  C The role of the priest in performing the rite of atonement (16:32)
  D Atonement for the tent of meeting (16:33)
    E Atonement for the children of Israel (16:34a)
      F Fulfillment of the LORD’s command to Moses (16:34b)
      F The LORD’s speech to Moses (17:1)
    E Speaking to the children of Israel (17:2)
  D Offerings at the tent of meeting (17:4)
C Offerings to the priest (17:5)
B Perpetual ritual statute (17:7)
A Atonement for your selves/lives (17:11)

Since Leviticus 16 is linked to Leviticus 17, atonement most likely has a similar purpose in each chapter (Kleinig 2003a, 358–59).

192 Milgrom claims that the purgation rites on the Day of Atonement exclusively purify the sanctuary, and only indirectly do they purify the people. For him, the “purity” of the people comes mainly through their obedient acts of ceasing from labour and their self-denial on this day, not from the ritual acts that the high priest performs at the sanctuary (1991, 1049, 1056–57). Kleinig holds that the blood rites on the Day of Atonement purify both the sanctuary and the people (2003a, 333–34, 342–47). Levine points out that the blood is physically put on the sanctuary, the tent, and the altar to purify them. Since no blood is placed directly on the people, they are simply beneficiaries of the blood rites (1974, 65). Brichto makes the case that the kipper acts on the Day of Atonement purge the sanctuary as the direct object of the blood rites and it purges the Israelites as indirect objects (1978, 33–34). This study has discovered an apparent distinction between the purposes of the blood rites of the sin offerings and the blood rites of the burnt offerings on the Day of Atonement. While both kinds of offerings are said to make atonement for the priests and people (Lev. 16:5–6, 11, 17, 24), the sin offerings only make atonement for the sanctuary (Lev. 16:16, 18) and the burnt offerings do not make atonement for the sanctuary (Lev. 16:24). Since the burnt offerings make atonement only for the priests and people on the Day of Atonement, this implies the same purpose for the blood rite in the daily divine service.

193 Some scholars assume that putting blood on the altar sanctifies. They claim that the blood of an offered animal is inherently holy or most holy, and they suppose that it must sanctify the altar and the people by its placement on the altar (Gorman 1990, 186–87; 1997, 103; Wenham 1979, 245). Blood, however, is not holy or most holy. The only occasions where blood consecrates are when it is taken from a most holy area of the sanctuary and placed upon something or someone else, such as in unique parts of the service on the Day of Atonement (Lev. 107
common, and between the unclean and the clean (Lev. 10:10), the Israelites must be separated from the things that make them ritually unclean, so that the LORD will not kill them for defiling his sanctuary (Lev. 15:31). The holy and the common as well as the unclean and the clean are powers that influence the ritual status of the Israelites. If they approach the LORD in a state of impurity, then his holiness destroys them. Since impurity and holiness are entirely incompatible, the Israelites must be purified to prepare them for their encounter with their holy LORD at his dwelling place in the divine service.

16:15–19) and at the ordination of the priests (Exod. 29:21; Lev. 8:30). Since the blood is not taken from the altar and applied to something or someone in the daily divine service, the blood rite does not sanctify. It purifies Israel and prepares them for their sanctification later in the service.

See also Ezekiel 44:23. Milgrom claims that two of the four states of being can exist simultaneously, either sacred or common and either pure or impure. He illustrates the possible combinations of categories the following way:

<table>
<thead>
<tr>
<th>Sacred</th>
<th>Common</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pure</td>
<td>Impure</td>
</tr>
</tbody>
</table>

He acknowledges that the sacred and the impure are exclusive to each other and that the pure may be either sacred or common while the common may be either pure or impure (1991, 616).

The blood rite addresses the problem of the LORD’s desire to meet with his sinful, unclean people without desecrating and defiling his holiness by their impurity, which would result in their death and destruction. The LORD solves this dilemma by establishing the blood rite to ritually purify his people (Kleinig 2003a, 368).

As figure seven illustrates, the categories of the holy and the common and the unclean and the clean create three interlocking spheres. These represent states of being as well as ritual powers that influence each other. See Kleinig for a similar diagram and his discussion on this topic (2003a, 6–10). Douglas believes that purity and impurity as well as the sacred and the profane are contagious. They are powers that transition persons and objects from one ritual status or condition to another (1966, 3–5, 7–29, 110, 130, 160–80).

Since the Israelites live in the common created realm, they are caught between the holy presence of God and the ritual impurity of Sheol. If the Israelites become defiled and bring their uncleanness into the holy realm of God, then they defile the sanctuary – the worst form of sacrilege – and the result is death (Kleinig 2003a, 322).

Through the blood rite the Israelites are ritually purified and, therefore, qualified to participate in God’s holiness (Kleinig 2003a, 368). Furthermore, the blood rite is part of the preparatory section in Israel’s daily divine service, which clears the way for the priests to enter into the LORD’s presence as well as for the Israelites to meet with him at the altar in the daily divine service. When the priests splash the blood on the altar, the LORD accepts and qualifies the Israelites for access to his gracious presence (Kleinig 1999, 127, 131).
The theological purpose of splashing blood on the altar in the daily divine service is to make atonement. Atonement propitiates God, expiates the Israelites, and ritually purifies them to prepare them to encounter God and his holiness at his tabernacle. Since the Israelites are constantly influenced by the evil powers of ritual impurity, they need to be continually purified so that they are not destroyed by the power of God’s holiness. The LORD establishes the blood rite to cleanse his people of their sins and uncleanness, so that they will not desecrate and defile his holy dwelling within their midst. Through their purification, the LORD prepares his priests and people to receive his blessing and share in his holiness. As the priests splash the blood on the altar, the LORD qualifies the Israelites to participate in the rites that sanctify them and to prepare the priests to perform all of the remaining rites in the service. The LORD makes atonement for his people so that they may safely come into his presence and receive his blessing.

**Conclusion**

The LORD institutes the blood rite to perform a ritual function in the daily divine service for a theological purpose. He establishes the ritual disposal of blood, and gives specific instructions about the preparation of the carcass. The agents in the blood rite, the high priest and regular priests, slay the ram, manipulate its blood, cut it into pieces, wash its entrails and lower legs, and put salt on all of its parts. The LORD designates the blood, water, and salt as the main ritual materials that the priests use in the blood rite. He requires that the ram must be slain on the north side of the altar, after which its blood is presented
before him, and then splashed on the altar for burnt offering every morning and every evening. Through the blood rite, the LORD atones for Israel, ritually purifies them from their uncleanness, and prepares them to safely meet him at the tabernacle.
The Incense Rite

The incense rite is not what a person in the ancient world would expect.\(^{199}\) In the temples of pagan cultures, their idols would be placed in the area corresponding to the most holy place in the tabernacle. The lay people had access to the idols so that they could see their gods and bring them gifts of food, drink, and other materials to gain favour with their deities. In the pagan temples, food and incense are placed before the idol so that the deity could see, smell, and enjoy them. At Israel’s sanctuary, however, only the high priest performs the ritual acts inside the tent of meeting and, with the exception of one day of the year, even he does not have access to the Ark of the Covenant and its atonement seat in the most holy place. Furthermore, no one, not even the high priest, ever sees the ark. The food and drink\(^{200}\) that is set out on the table in the holy place is not food for God as it is in the pagan temples, and, other than the short time that the high priest performs his ritual acts inside the tent in the evening, the light from the lamps burns where no one can see it. The incense burned inside the tent of meeting hardly penetrates the veil that separates the most holy place from the holy place. The food and incense are not put there for God to “see” and “smell” since they are separated from him by the veil, which also prevents everyone from seeing him. All of this seems to turn common conceptions in the ancient religious world upside down.

The Divine Institution of the Incense Rite

The Pentateuch bears witness that the LORD institutes the incense rite when he authorises the priest to burn incense on the altar in the tent of meeting as well as the ritual acts that coincide with it. There are several coordinated components that the LORD establishes for the incense rite.

He institutes incense to be burned daily on the golden altar in the tent of meeting.\(^{201}\) The LORD prescribes that incense must be burned on this altar as an essential part of the daily divine service (Exod. 30:7–8);\(^{202}\) and there is evidence that initially Moses carried out the LORD’s command (Exod. 40:26–


\(^{200}\) There is evidence in the Pentateuch that the daily drink offering is stored on the table in the holy place (Exod. 25:29). See the section on the burning rite in this chapter for further discussion about this.

\(^{201}\) The incense is burned daily, תָּמִי ד, (Exodus 30:8) in the tent of meeting as one of the main ritual activities every morning and evening within the ritual system.

\(^{202}\) Many scholars acknowledge that incense must be burned on the incense altar inside the tent of meeting every day in the divine service. See Cassuto (1967, 391, 400, 482), Hamilton (2011, 508, 518), Haran (1985, 244), Houtman (1992, 462), Propp (2006, 474–75), Sarna (1991, 199), and Stuart (2006, 634).
The Pentateuch bears witness in several places that the LORD authorises incense to be burned on the incense altar (Exod. 30:1, 9, 35–37; 31:11; 35:15; 37:25–29; 39:38; Deut. 33:10). There is additional evidence that incense was burned in the holy place at the first and second temples in accord with the LORD’s prescription (1 Sam. 2:28; 1 Chron. 6:49; 23:13; 2 Chron. 2:4; 13:11; 26:18; 29:7; 1 Macc. 4:49–50; Tam. 6:1–3). It may be safely concluded that burning incense on the altar in the holy place is instituted by the LORD.

The LORD authorises the daily maintenance of the lamps inside the tent of meeting. The priest must regularly keep the lamps burning from evening until morning, as a perpetual statute (Exod. 27:20–21). The lamps are trimmed every morning and lit every evening (Exod. 30:7–8). They were lit when the tabernacle was first set up, as the LORD commanded Moses (Exod. 40:25; Num. 8:2–3). The lamps are regularly kept in order as a perpetual statute (Lev. 24:2–4); and they must burn in the tent of meeting as part of the ritual system (Exod. 25:37; 35:14; 39:37). Sources outside the Pentateuch declare that the lamps burn in the sanctuary as prescribed according to the law (2 Chron. 4:20); and they are tended and lit in the holy place in the divine services at the temple in Jerusalem (1 Sam. 3:3; 2 Chron.

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203 Sarna (1991, 236) and Stuart (2006, 789) hold that the LORD’s prescription in Exodus 30:1–9 about burning incense in the holy place is first implemented by Moses, according to Exodus 40:26–27.

204 Haran (1985, 238–39), Milgrom (1991, 597), and Stuart (2006, 633) hold that Deuteronomy 33:10 is not about burning incense on the inner altar but rather to burning incense on portable censers. Deuteronomy 33:8 indicates, however, that verse 10 refers to the high priest burning incense. Because the main task of the high priest is to burn incense on the golden altar every day, the incense in Deuteronomy 33:10 most likely refers to that which is on the altar in the holy place.

205 Haran (1985, 238) and Milgrom (1991, 597) do not hold that 1 Samuel 2:28 has to do with the incense burned in the tent of meeting every day, assuming that the priests occasionally offer incense in censers in the courtyard. The LORD, however, commands the priests to regularly offer incense in censers, except for the high priest on the Day of Atonement. 1 Samuel 2:28 probably refers to burning incense in the holy place on the altar.

206 In other periods of Israel’s history incense is offered as part of the daily divine service because it is divinely authorised by the LORD (Kleinig 1993, 29–30, 89, 104, 106).

207 The daily maintenance of the lamps is seen in the signature word תָּמִיד (Exod. 27:20; Lev. 24:2, 3, 4), which denotes all the ritual acts in the daily divine service.

208 Whereas Exodus 27:21 states that the lamps are kept in order from evening until morning, Exodus 30:7–8 adds that they are tended in the morning and lit in the evening. Hamilton claims that there is a chiastic structure between the evening and morning in Exodus 27:21 and the mention of morning and evening in Exodus 30:7–8 (2011, 507). The two passages are closely related and the latter one provides further details about the ritual activities associated with the menorah.

209 The formula as the LORD commanded Moses stresses two related ideas that are basic to the priestly ideology. First, all the details of the ritual law are directly communicated by God to Moses. Second, the ritual law is promptly carried out by Moses and the Israelites (Levine 1993, 272). See also Cassuto (1967, 482).

210 Leviticus 24:2–3 is an almost verbatim repetition of Exodus 27:20–21 (Kleinig 2003a, 512) that fulfils its command (Haran 1985, 209; Milgrom 2001, 2084).

211 See Kleinig (1993, 29–30) for further discussion about 1 and 2 Chronicles’ use of the law of Moses as foundational for Israel’s ritual acts at the divine service.
In addition, the LORD commands the Israelites to provide clear olive oil so that the lamps may burn regularly in the holy place (Exod. 25:26; 27:20–21; 35:8, 14, 28; 39:37; Lev. 24:2; Num. 4:9, 16). He instituted the lamps to be daily tended and lit on the golden menorah as part of the incense rite. He commanded the Israelites to provide clear olive oil so that the lamps may burn regularly in the holy place (Exod. 25:26; 27:20–21; 35:8, 14, 28; 39:37; Lev. 24:2; Num. 4:9, 16). He instituted the lamps to be daily tended and lit on the golden menorah as part of the incense rite.

The bread of the presence must be set before the LORD regularly. He prescribes that this bread shall be put on the golden table in the tent of meeting and sit there every day (Exod. 25:30). Even though the bread is replaced once per week on the Sabbath (Lev. 24:8), it is considered daily/continual bread upon the table of the LORD inside his tabernacle (Num. 4:7). Pure frankincense is placed on each of the two piles of bread and burned as its token portion so that the bread is considered a fire offering to the LORD (Lev. 24:6–7). His command to place the pure frankincense on each pile of the bread constitutes an inseparable part of the incense rite. The bread of the presence is set before the LORD in the holy place regularly, and it must remain before him daily.

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212 The command in Exodus 27:20 to bring clear olive oil for burning in the lamps is a prescription that mandates an ongoing obligation, as opposed to the one–time directive to bring olive oil for the construction of the tabernacle in Exodus 25:6 (Sarna 1991, 175). God himself commands the Israelites to bring the oil for burning in the lamps, implying that this command is essential to the institution of the ritual acts associated with the menorah in the incense rite (Kleinig 2003a, 516).


214 The Hebrew word תָּמִיד designates the regular ritual act of changing the bread of the presence every Sabbath. Although the bread is not changed daily, it remains before the LORD continually and serves a different ritual function by the “act” of sitting before the LORD. It is worth noting that the first use of the word תָּמִיד is in connection with the bread of the presence (Exod. 25:30; cf. Lev. 24:8; Num. 4:7).

215 The bread of the presence is further mentioned in texts both within and outside the Pentateuch (Exod. 35:13; 39:36; 40:23; 1 Sam. 21:6; 1 Kings 7:48; 1 Chron. 9:32; 23:29; 28:16; 2 Chron. 2:3; 4:19; 29:18; Neh. 10:33; 1 Macc. 1:22; 4:51; 2 Macc. 1:8; 10:3).

216 יִתְנַסֵּף לַחַם (Num. 4:7) may be understood as “regular bread” in the sense that it is changed regularly on the Sabbath (Haran 1985, 210). See also Gane (1992, 198–203). The phrase יִתְנַסֵּף לַחַם הַנֶּפֶן (Exod. 25:30) refers, however, to the presence of the bread before the LORD at all times/continually (Stuart 2006, 575). The bread of the presence may be viewed both ways at the same time. It is both, regular bread changed regularly every Sabbath, and daily bread which remains daily/continually before the LORD.

217 What is meant by the pure frankincense is discussed below in the section on the ritual materials. The finely ground spiced incense (Exod. 30:36; cf. Lev. 16:12) is most likely taken from the golden bowls at the table for the bread of the presence and daily burned on the incense altar, showing the close association between the incense and the bread (Exod. 25:29; 37:16; Num. 4:7; 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 84, 86).

218 Kleinig (2003a, 513–14, 516) and Gane (1992, 196–97) hold that the frankincense is an essential part of the bread. Gane claims, however, that the pure frankincense is placed directly on the piles of bread, while Kleinig maintains that it is placed in containers on top of the bread. It seems that for the pure frankincense to be offered as a token portion for the bread, it must come into direct contact with it, similar to the token portion of the cereal offering (Lev. 2:1–2).
The LORD authorises the high priest to wear the ornate vestments in the daily incense rite. There are five divinely instituted acts that occur as the high priest wears these vestments before the LORD. First, he bears the names of the twelve tribes of Israel on the two stones fastened to the shoulder pieces of the ephod (Exod. 28:6–12). Second, he daily bears the names of the Israelites over his heart on the twelve stones in the breastpiece of judgement (Exod. 28:13–29). Third, the high priest regularly carries the urim and thummim over his heart inside the breastpiece (Exod. 28:30). Fourth, the bells attached to the hem of the robe jingle when the high priest enters and exits the holy place (Exod. 28:31–35). Finally, the high priest daily wears the golden diadem with the engraved words “YHWH’s holiness” that is attached to the turban on his head (Exod. 28:36–38). The LORD institutes these five ritual acts, which are accomplished as the high priest wears his ornate vestments before him in the daily divine service.

The LORD establishes the incense rite with each of its parts in the daily service. He authorises the high priest to burn incense on the golden altar, to tend and light the lamps on the menorah, to maintain the bread of the presence on the table, and to wear his ornate vestments. Five distinct ritual acts occur when the high priest wears his ornate vestments in addition to the activities performed at the table, menorah, and incense altar.

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219 The ornate vestments of the high priest are not merely worn as a preparation for doing his ritual duties inside the tent of meeting. Rather, these vestments are ritual appurtenances in and of themselves just like the incense altar, the menorah, and the table. Several ritual acts are accomplished when the high priest wears his ornate vestments in the daily service (Haran 1985, 212). See also Cassuto (1967, 372–85), Hamilton (2011, 484–92), Propp (2006, 431–50), Sarna (1991, 177–85), and Stuart (2006, 605–17) for further details concerning the prescriptions for the high priest’s vestments.

220 The Hebrew is קֹד שֹׁלַּיהוָה. There is some disagreement in the rabbinic tradition about what words appear on the golden plate. One view holds that both words are inscribed there, while the other view is that only the Tetragrammaton, יהוה, is on it (Haran 1985, 169; Sarna 1991, 184). The Pentateuch, however, states that both words are inscribed on the plate (Exod. 28:36). Kleinig translates יהוה as YHWH’s holiness, accentuating that the LORD is holy through his high priest when he wears the holy name on his forehead (2003a, 190, 198). Cassuto renders it “Holy to the LORD,” emphasising that the high priest is holy to the LORD when he wears the holy crown (1967, 384). קֹד שֹׁלַּיהוָה is best translated “YHWH’s holiness.” קֹד is a noun and must be rendered holiness. יהוה is probably best understood as a possessive; holiness belongs to YHWH. Therefore, קֹד שֹׁלַּיהוָה is YHWH’s holiness. See also Kornfeld (2003, 521–26, 527–30, 543–44), Ringgren (2003, 527, 530–43, 544–45), Hamilton (2011, 492) and Propp (2006, 447–48).

221 Haran maintains that the ornate vestments of the high priest involve three ritual activities, based on the three references to them as regular/daily, תָּמִיד, vestments (Exod. 28:29, 30, 38). He concludes that there are six regular ritual acts inside the tent of meeting, three by wearing the vestments and three at the menorah, table, and altar (1985, 213–16). There are, however, only the five ritual acts mentioned above that are associated with wearing the ornate vestments that the text describes as before the LORD, תָּמִיד (Exod. 28:12, 29, 30, 35, 38).
The Ritual Function of the Incense Rite

The incense rite is composed of all the ritual acts that are performed in relation to burning incense in the daily divine service in the holy place. It is the most complex of all the rites in the daily service. Since it is the central rite, its acts are some of the most essential parts of the service.

Ritual Agents

The only ritual agent who performs the incense rite is the high priest. All of its ritual acts are conducted by him. Only he burns incense on the inner altar (Exod. 30:7–8), tend and lights the lamps on the menorah (Exod. 27:20–21; 30:7–8; Lev. 24:3–4; Num. 8:2–3), and maintains the bread of the presence on the golden table (Lev. 24:8). Only he wears the ornate vestments as he carries out the ritual acts of the incense rite (Exod. 28:2–38). The high priest is the sole agent who enacts the incense rite and all of its ritual activities inside the tent of meeting in the daily divine service.

There are other agents involved with the incense rite. These include the high priest’s deputy, the Israelite community, and the LORD. Since it is practically impossible for the high priest to perform the ritual acts in the incense rite every day, his deputy must act in his place on occasion. The deputy functions in the stead of the high priest and conducts all of the ritual activities in the incense rite inside the tent of meeting, including wearing the ornate vestments. The high priest’s deputy probably assists him regularly in the performance of this rite, enabling him to be familiar with the ritual activities inside the tent of meeting.

The entire community of Israel is responsible for supplying the incense for burning on the altar of incense inside the holy place (Exod. 30:7–8; Lev. 24:3–4; Num. 8:2–3). The high priest is the only agent who has the responsibility to make sure that the incense is ready to be burned at the proper time (Exod. 29:12; Lev. 10:1–16; Num. 20:25–28; Deut. 10:6). See Kleinig (2003a, 154–55). Since the high priest could become temporarily disqualified to serve due to ritual uncleanness, he must have a deputy to serve on his behalf on such occasions (Lev. 13–15). The high priest could also become permanently disqualified to perform ritual acts (Lev. 21). See Kleinig (2003a, 456–60).

At those times when the deputy functions as the high priest, one of the other regular priests most likely assists the deputy as he performs the incense rite. In the second temple period, several of the regular priests served as “deacons” of the high priest at the incense rite (Tamid 3:1, 9; 5:2, 4; 6:1–3). See Blackman 1983, 476, 481–82.
the inner altar, the oil for the lamps, and the bread for the table (Exod. 25:2, 6; Lev. 24:2–8). Furthermore, they are beneficiaries of the ritual acts performed in the incense rite.\textsuperscript{227} Finally, the LORD is a ritual agent, who institutes the incense rite and accomplishes his own purposes as the high priest executes its ritual activities.\textsuperscript{228} Although the high priest solely enacts it, his deputy from the regular priests, the whole Israelite community, and the LORD are ritual agents in the daily incense rite.

Ritual Acts

The main ritual act that the high priest performs in the tent of meeting every day is burning incense on the golden altar (Exod. 30:7–8). He places incense on the live coals on the golden altar to smoke up the fragrant offering.\textsuperscript{229} Since the burning coals are taken from the outer altar and put on the inner altar, the holy fire burns the incense on it.\textsuperscript{230} The activities at the incense altar guarantee that the fragrant incense is regularly burned before the LORD to accomplish his purposes.\textsuperscript{231} The smoking up of incense on the inner altar is the primary ritual activity in the incense rite.\textsuperscript{232}

There are two additional ritual acts that are performed every day at the golden menorah. In the morning the wicks of the lamps are trimmed and oil is added to them, and in the evening the lamps are lit (Exod. 27:21; 30:7–8; Lev. 24:1–4). While tending the lamps prepares them, lighting the lamps serves their main function, to illumine the residence of the LORD.\textsuperscript{233} There may not be a practical need for the

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\textsuperscript{227} The incense rite is performed for the benefit of the Israelites. They also supply the oil for the lamps, incense for the altar, and flour for the bread. Although the Israelites themselves do not enter into the tent of meeting to perform the incense rite, all that the high priest does in the incense rite is done for them (Kleinig 2003a, 515–18).

\textsuperscript{228} Haran holds that the LORD is a ritual agent who both benefits from the service of the high priest and in response acts as Israel’s benefactor. He claims that the ritual acts at the inner altar, menorah, and table provide for the “physical” needs of the LORD within his residence, while the ritual acts accomplished by the ornate vestments of the high priest stimulate the LORD’s “senses” and draw his gracious attention to the Israelites (1985 203–21). See also Gane (1992) who claims that the LORD is Israel’s creator in residence among them.

\textsuperscript{229} Smoking up fragrant incense in the holy place may be viewed as symbolically providing for the need of the LORD’s “sense of smell” within his dwelling place (Haran 1985, 216, 218–19). See also Hamilton (2011, 519).

\textsuperscript{230} The divine fire connects the outer altar with the inner altar. The holy fire that smokes up the incense on the incense altar is the same holy fire that smokes up the offerings on the altar for burnt offering co-ordinately in the divine service each morning and evening.

\textsuperscript{231} The sense of smell plays a more prominent role in the ancient world than in western cultures. The incense at the sanctuary cleanses the air of the stench from ritual impurities caused by death and decay (Houtman 1992, 458–64).

\textsuperscript{232} Burning incense on the inner altar can only be explained in relation to all the other ritual acts performed every day inside the tent of meeting at the menorah and table as well as the high priest wearing the ornate vestments (Haran 1960, 128).

\textsuperscript{233} The lamps provide for the LORD’s “sense of sight” in his residence (Haran 1985, 208–9, 218–19).
lamps to burn in the holy place in the morning. Although it is uncertain whether the rising sun shines through the opening of the tent into the holy place, it is conceivable that some light could pass through the screen at the entryway of the tent or at least along its sides. If so, then at the evening offering the high priest would need the light of the lamps to conduct the incense rite in the dark holy place since the sun is already below the horizon on the opposite side of the tent farthest from its entrance. It may be, however, that the live coals carried into the tent for the incense altar give enough light for the high priest to enter there and perform his duties in both the morning and the evening. Tending the lamps on the golden menorah in the morning guarantees that they will give light inside the tent of meeting when they are lit in the evening.

There are three ritual activities that the high priest performs regularly at the golden table. First, the bread of the presence is removed then eaten by the priests and new bread is set out on the table each Sabbath (Lev. 24:5–9). The pure frankincense that sits on the piles of bread is removed to be burned, while a new amount of it is placed on each fresh pile (Lev. 24:5–7). Most importantly, since the bread must remain on the golden table in the holy place every day, its presence there in the incense rite may be considered a ritual “act” (Exod. 25:30). Second, every morning and evening the high priest takes some of the finely ground fragrant incense from its container that is upon the golden table to burn upon the incense altar (Exod. 30:34–36). Third, there is evidence that the daily drink offering is stored and

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234 See figure five, which illustrates the doorway of the tent facing to the east. See also Exodus 26:35–36; 40:22–28; Numbers 3:38.
235 Sarna holds that the primary function of the lamps is to illuminate the area in front of it at night time, especially the table on the opposite of the room (cf. Kleinig 2003a, 513). In addition, he claims that the menorah contains a symbolic significance due to its shape and the terminology that Exodus 25:31–37 ascribes to it (1991, 164–66). See Meyers (1976) and Yarden (1971) for detailed examinations about the symbolism of the menorah. Their views are discussed in more detail below.
236 See the discussion in the section on the fire rite in this chapter about the live coals that are carried from the altar for burnt offering into the tent for use in the incense rite.
237 The lamps provide light for the high priest at the evening incense rite but they do not serve any practical purpose throughout the rest of the night. The lamps ultimately serve a theological purpose, which is discussed below (Kleinig 2003a, 517). See also Milgrom (2001, 2084–91).
238 Although changing the bread with its pure frankincense is not a ritual act that is performed every day, it is still necessary for maintaining the daily presence of the bread and pure frankincense. The bread with its pure frankincense is changed as part of the daily incense rite on the Sabbath, and is, therefore, part of that day’s divine service.
239 See the section about the divine institution of the bread of the presence. The bread gains its significance from the LORD’s presence in the holy place. Unlike the food offered to pagan gods, the bread of the presence does not feed the LORD. Rather, the LORD feeds his priests with this most holy bread every Sabbath. Most significantly, since the Israelites must provide the flour for the loaves, the twelve loaves represent the twelve tribes before the LORD continually inside the tent of meeting (Kleinig 2003a, 518).
240 Exodus 25:29 makes clear that golden containers are part of the table’s appurtenances. Because the Israelite leaders on the day of dedication present incense in twelve golden containers, they are most likely used for
prepared upon the golden table so that it may be poured out at the altar for burnt offering in the courtyard.\textsuperscript{241} The ritual acts associated with the golden table connect the bread with its pure frankincense, the fragrant incense for smoking up on the incense altar, and the wine for the drink offering at the outer altar.

The high priest wears his ornate vestments as part of the incense rite (Exod. 28:43).\textsuperscript{242} On the one hand, donning the vestments prepares the high priest to enact the incense rite in the tent of meeting. On the other hand, when he wears the ornate vestments, certain parts of them accomplish different ritual purposes.\textsuperscript{243} Donning and wearing the ornate garments at the incense rite ensures that the high priest is prepared to perform the activities at the inner altar, menorah, and table as well as the ritual acts that are accomplished by wearing them inside the tent of meeting.

The high priest performs one other act that prepares for the incense rite. He washes his hands and feet from the font before he puts on his vestments prior to entering the tent of meeting (Exod. 30:18–21; 40:30–32).\textsuperscript{244} Washing his hands prepares him to handle the holy vestments and all the materials associated with the inner altar, menorah, and table. Washing his feet prepares him to walk on holy ground inside the tent of meeting. The ritual washing is an essential preparation for the incense rite.

### Ritual Materials

The first significant material for the incense rite is the fragrant incense.\textsuperscript{245} The fragrant incense is a compound of four ingredients: stacte, onycha, galbanum, and pure frankincense (Exod. 30:34–36).\textsuperscript{246} Storing the incense on or near the golden table in the tent of meeting (Num. 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 84, 86). According to Exodus 37:16, the accessories are על השולחן, on the table. Just as the twelve loaves sit upon the table, so also the twelve containers sit upon the table representing the twelve tribes of Israel in the presence of the LORD.

The two kinds of libation vessels, קְשֹׁתָיו וּמְנַקְּיָתָיו, are part of the accessories for the golden table (Exod. 25:29, 37:16; Num. 4:7). These are not mentioned in connection with any of the other pieces of the tabernacle furniture. The wine for the drink offering at the outer altar is most likely stored and prepared upon the golden table in the holy place.

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\textsuperscript{242} See the section on the divine institution of the ornate vestments of the high priest above.

\textsuperscript{243} See Haran (1985, 212). The Pentateuch spells out the purposes for which each of the five significant parts of the vestments is worn in the holy place (Exod. 28:12, 29, 30, 35, 38).

\textsuperscript{244} See the section on the fire rite for further details about this ritual act.

\textsuperscript{245} The Hebrew is קְטֹר תֹהַּסַּמִים, which can be understood as “spiced incense”, emphasizing that the spices make the unique fragrance of the incense smoked up in the holy place. For references to the spiced incense in the Pentateuch see Exodus 25:6; 30:7; 31:11; 35:8, 15, 28; 37:29; 39:38; 40:27; Leviticus 4:7; 16:12; Numbers 4:16. See also 2 Chronicles 2:3; 13:11.

\textsuperscript{246} The first three spices according to their Hebrew names are נָטָףֹוּשְׁחֵל תֹוְח לְבְנָה. The pure frankincense in the Hebrew is לְבֹנָה זַכָּה. It is worth noting that incense, קְטֹר, is a compound of ingredients and should not be confused with frankincense, לְבֹנָה, which is a single ingredient. For an analysis of the ingredients for the spiced incense see Feliks (1995, 125–149).
Stacte, onycha, and galbanum are spices mixed together probably in equal parts. One part of the three–spice mixture is most likely combined with one part of the pure frankincense, resulting in the compound of fragrant incense.247 There is evidence that the fragrant incense is salted after it is prepared, but it is not clear if the salt is considered another ingredient or if it serves a practical purpose (Exod. 30:35).248 The fragrant incense is ground into a fine powder and placed inside the tent of meeting.249 This mixture of spices is the only kind of incense that is smoked up before the LORD in the holy place (Exod. 30:7–9).250

The second “material,” which is the most important one, is the holy fire. It is brought from the outer altar and placed on the incense altar. The mixture of finely ground spices and pure frankincense is put on the live coals to smoke up the spiced incense in this rite.251

The third ritual material used in the incense rite is the beaten olive oil for the lamps (Exod. 27:20; Lev. 24:2).252 Beating olives produces the purest form of olive oil, which is required for the lamps that burn throughout the night in the holy place. Oil from beaten, rather than pressed, olives produces the least amount of smoke, and thus prevents the ornate curtains from being soiled with soot inside the tent of meeting.253 This oil is of the highest quality and signifies that only the best olive oil is utilised inside the holy place before the LORD.254

248 Cassuto holds that the Hebrew word מְמֻלָח, means “mixed” and is related to מָלַּח, to salt/season (1967, 400). Propp discusses the difficulty of Cassuto’s interpretation and prefers to render מְמֻלָח as “salted” (2006, 485–86). The incense is probablysalted after the other ingredients have been mixed together.
249 It is unclear if the unground portion of the fragrant incense is ever used in any way outside the tent of meeting. Leviticus 10:1 suggests that Nadab and Abihu may have put this incense on the strange fire in their fire pans and offered it before the LORD. Their transgression was not the use of the incense but the use of unauthorised fire, fire that is not from the altar for burnt offering and, therefore, not holy fire. Similarly, in the case of Korah’s rebellion, incense is offered in fire pans at the outer altar (Num. 16:6–35). The remedy to quell the LORD’s anger against Israel for their rebellion is for Aaron to burn incense in his fire pan in the camp (Num. 16:46–50). See Haran for more analysis of the uses of incense outside the tent of meeting (1985, 231–41).
250 The pure frankincense on the bread of the presence may also be burned on the incense altar each Sabbath but the text does not specify whether it is burned on the incense altar or at the altar for burnt offering (Kleinig 2003a, 514).
251 See the section on the fire rite for further analysis of the holy fire.
252 The Hebrew נוֹן צֶבָּרִי is literally “beaten pure olive oil.” For other references to the oil for the lamps see Exodus 25:6; 35:8, 14, 28, 39:37.
254 Haran (1985, 164) and Milgrom (2000, 2086–87) claim that ritual substances employed inside the tent of meeting are always of the highest quality, something not always required of the materials in the courtyard.
The fourth ritually significant materials in the incense rite are the bread and the wine on the table.\textsuperscript{255} Twelve flat loaves, each containing two–tenths of an ephah of fine flour, are baked. These loaves are placed in two piles, six loaves in each pile, on the table.\textsuperscript{256} A portion of pure frankincense is put on the top of each pile of bread to be burned as its token portion on the Sabbath (Lev. 24:5–9).\textsuperscript{257} The wine on the table could be either regular grape wine or any alcoholic beverage made from the vine (Exod. 29:40; Num. 28:7).\textsuperscript{258} This beverage is never drunk by the priests, but sits on the table until it is poured out as a drink offering at the outer altar (Lev. 10:9). The bread and the wine are as ritually important as the incense and the oil for the incense rite.\textsuperscript{259}

The fifth set of things that are used in the incense rite are the ornate vestments of the high priest.\textsuperscript{260} The basic vestments include six items: a turban, a breastpiece, an ephod, a robe, a sash, and a tunic (Exod. 28:4).\textsuperscript{261} These have additional ornaments, which perform ritual functions when the high

\textsuperscript{255} The daily drink offering that is poured out at the altar for burnt offering in the courtyard is most likely stored on and taken from the table in the tent of meeting. The only vessel mentioned for the drink offering is one of the appurtenances related to the golden table in the tent of meeting (Exod. 25:29; 37:16; Num. 4:7).

\textsuperscript{256} Mitchell argues that the bread is placed in two piles of six loaves each instead of two rows (1982, 447–48).

\textsuperscript{257} The pure frankincense, לְבֹנָהֹזַּכָה, must be distinguished from the fragrant incense, קְטֹר תֹסַּמִים, and from the regular frankincense, לְבֹנָה. The token portion of the pure frankincense is probably burned on the outer altar each Sabbath. Exodus 30:7–9 seems to limit what is offered on the inner altar to the fragrant incense. Furthermore, Leviticus 24:7 refers to the pure frankincense on the bread of the presence as its token portion, הָזֶרֶך, the same term used for the token portion of the cereal offering (Lev. 2:2, 9, 16). Since the bread of the presence may be understood as a bread offering (מִנְחָה) with its token portion, the pure frankincense is most likely forbidden from being burned on the inner altar according to the prohibition in Exodus 30:9.

\textsuperscript{258} See the section above on the presentation rite for further discussion about the materials for the daily drink offering.

\textsuperscript{259} Most likely all four of the ritual substances, the bread, wine, incense, and oil, are placed on the table as indicated by the four different accessories to the table (Exod. 25:29). The four substances are equal in ritual importance.

\textsuperscript{260} The garments of the high priest are בִגְדֵי־קֹדֶשׁ, holy vestments תַּכּוֹנָה, for glory and splendour (Exod. 28:2). The same may also be said of the vestments of the regular priests (Exod. 28:40). See Cassuto (1967, 386) and Propp (2006, 451). Since the sanctuary is differentiated from the profane realm, the priests’ clothing at the sanctuary must be distinguished from common clothing. Although the vestments of the regular priests adorn them with glory and splendour at the sanctuary, the ornate vestments of the high priest distinguish him from the other priests and adorn him with more glory and splendour than them (Sarna 1991, 176–77).

\textsuperscript{261} If the linen undergarments are considered to be part of the high priest’s vestments then there are seven of them. Haran claims that there are eight vestments that the high priest wears, an ephod, a breastpiece, a robe, a diadem, a tunic, a girdle, a turban, and breeches (1985, 166–70). Since the two stones on the shoulder pieces of the ephod and the twelves gems on the breastpiece are not separate vestments, the pure gold plate/diadem is considered part of the high priest’s turban. Although they are required, the linen underpants are probably not considered holy vestments but function as a barrier between the private body parts of the high priest and the holy vestments. Propp points out that if the priest emitted semen while wearing the holy vestments then they would be defiled and the high priest would die (2006, 453–54).
priest wears them inside the tent of meeting.\textsuperscript{262} First, a plate of pure gold\textsuperscript{263} with the words “YHWH’s holiness” engraved on it fastens to the turban. The turban\textsuperscript{264} is made of finely twisted linen and the plate fastens to its front with a blue cord (Exod. 28:36–38). Second, twelve gems\textsuperscript{265} are mounted on the breastpiece. The breastpiece\textsuperscript{266} is fabricated from the same material as the ephod, with gold, blue, purple and scarlet yarn, and finely twisted linen. It is square, a span long and a span wide, folded double,\textsuperscript{267} forming a pouch into which the urim and thummim\textsuperscript{268} are placed. The twelve gems mount on the breastpiece in gold filigree settings that are placed in four rows, three gems in each row. The gems in the first row are ruby, topaz, and beryl; in the second row are turquoise, sapphire, and emerald; in the third row are jacinth, agate, and amethyst; in the fourth row are chrysolite, onyx, and jasper.\textsuperscript{269} Each gem is engraved with one of the names of the tribes of Israel (Exod. 28:15–30). Third, two onyx stones\textsuperscript{270} are fastened to the shoulder pieces of the ephod. The ephod\textsuperscript{271} is made with gold, blue, purple, and scarlet yarn, as well as finely twisted linen. Its woven waistband is one piece with the ephod and made with the same materials. The names of the twelve tribes of Israel are engraved on the onyx stones, six names on each stone, in the order of their birth. The stones are mounted in gold filigree settings and attached to the shoulder pieces of the ephod. Two braided chains of pure gold, like a rope, are fastened to the settings (Exod. 28:6–14). Fourth, golden bells\textsuperscript{272} and pomegranates made from blue, purple, and scarlet yarn attach to the hem of the robe. The robe\textsuperscript{273} is made entirely of blue cloth, with an opening for the head in its centre. There is a woven edge around this opening, like a collar, to keep it from tearing. The bells and pomegranates alternate all the way around the hem of the robe (Exod. 28:31–35; 39:22–26). Fifth, the sash\textsuperscript{274} is embroidered with finely twisted linen and blue, purple, and scarlet yarn. Sixth, the tunic\textsuperscript{275} is

\textsuperscript{262} See Exodus 28:12, 15, 29, 30, 35, 38.
\textsuperscript{263} צִּיץֹזָהָּבֹטָהָּוּר
\textsuperscript{264} הַּמִצְנָפ ת
\textsuperscript{265} הָאֲבָנִים
\textsuperscript{266} הַּחֹֹשֵׁן
\textsuperscript{267} A span, זֹר, is half a cubit, which is approximately nine inches or twenty–three centimetres (Propp 2006, 439).
\textsuperscript{268} קָוָרִים אַחְיַתְרָתִים
\textsuperscript{269} The first row is אֲבָנִיֹֹת פַּעֲמֹנִיֹֹת בְּרֵקַח, the second is נֹפֶּךְ מְשַׁפִּים וְאֲבָנִיֹֹת, the third is לְשׁׁם אֲבָנִיֹֹת, and the fourth is לְשׁׁם שַׁפִּיֹֹת.
\textsuperscript{270} אֶכנֶּנִי תְּחִלָּה
\textsuperscript{271} קָּנָפָה
\textsuperscript{272} קָרָּלִים and אֵפֹּּדְבַּה
\textsuperscript{273} נֹפֶּךְ
\textsuperscript{274} נַקְנָב
\textsuperscript{275} נְכַתַּּה
made of fine linen (Ex. 28:39; 39:27, 29). The high ornate vestments of the high priest are necessary for the high priest to perform the incense rite.\footnote{276}

The incense is burned on the incense altar inside the tent of meeting.\footnote{277} The incense altar is constructed from acacia wood (Ex. 30:1). Its dimensions are one cubit long, one cubit wide, and two cubits high. The horns on each corner of the altar comprise one piece with the altar (Ex. 30:2). The top, sides, and horns are overlaid with pure gold\footnote{278} and a gold moulding encircles the altar (Ex. 30:3). Two poles of acacia wood overlaid with gold insert into two gold rings on each side of the altar when it is carried (Ex. 30:4–5). The altar is designed so that the incense may be smoked up from the square flat area between the four horns on the corners of its top.\footnote{279}

The bread with its pure frankincense, the wine, the fragrant incense, and the oil for the lamps sit on the pure table.\footnote{280} The table is constructed from acacia wood and its dimensions are two cubits long, one cubit wide, and one and one half cubits high (Ex. 25:23). It is overlaid with pure gold\footnote{281} and it has a gold moulding and a rim around the table with another gold moulding around the rim (Ex. 25:24–25). Four golden rings attach to its sides into which poles of acacia wood overlaid with gold are inserted to carry it (Ex. 25:26–28). There are four accessories with the table, all of them made of pure gold. First, the dishes most likely hold the piles of bread.\footnote{282} Second, the bowls contain the fragrant incense.\footnote{283} Third, the pitchers are used for the wine of the drink offering.\footnote{284} Finally, the jugs probably store the oil for the

\footnote{276}{For an analysis of the materials and significance of the vestments, see Haran (1985, 165–74).}
\footnote{277}{The inner altar is מִזְבֵחַֹּמִקְטַּּרֹר תָּהְו, a place for smoking up incense. For examinations about the relation of מִזְבֵחַ to מִזְבַּח, see Cassuto (1967, 389–92) and Propp (2006, 420, 473–74) who hold that since Exodus 30:9 forbids any other kind of offering except incense on the inner altar, burning the fragrant incense must be considered an offering that is smoked up before the LORD like the ones at the outer altar.}
\footnote{278}{Pure gold, זָהָבֹטָהוֹר, is the finest quality produced from additional procedures to remove impurities in the refining process (Sarna 1991, 159).}
\footnote{279}{See the footnote above about pure gold for the incense altar.}
\footnote{280}{The Hebrew word for dish is קְעָרָה. This may be a mould in which the bread is placed after it is baked in order to retain its shape (Sarna 1991, 163). The bread remains in these dishes/moulds throughout the week.}
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\footnote{283}{Most likely כַּפֹתָֹ) are bowls. See the section on ritual acts for further analysis of these containers.}
\footnote{284}{There are two containers on the table for pouring out liquids that have been the topic of speculation, its pitchers and jugs, see Cassuto (1967, 339), Haran (1985, 216–17), Noth (1962, 206), Propp (2006, 395–97), and Sarna (1991, 163). Much of this speculation has occurred because it is assumed that the verb יֻסַֹּ�, to pour out, only means to pour out a נסך, drink offering, since the two words are derived from the same root. This is not necessarily the case, however, since any liquid can be poured out for reasons other than a drink offering (Brown, Driver, Briggs 1979, 650). Numbers 4:7 specifies that only one kind of the table’s vessels is for pouring out a drink offering, the drink offering pitchers. קְשוֹתָיווּמְנַּקִיֹּתָו.}

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lamps and are used for filling them.\textsuperscript{285} The golden table with its dishes, bowls, pitchers, and jugs is a necessary piece of furniture for the daily incense rite.

The oil burns in the seven lamps on the menorah, the seven–branched lampstand.\textsuperscript{286} The menorah is constructed of pure gold.\textsuperscript{287} It is hammered into a base and shaft with flower–like cups, buds, and blossoms (Exod. 25:31). Six branches extend from each side of the shaft with three cups shaped like almond flowers with buds and blossoms on each branch (Exod. 25:32–33). The central shaft of the menorah contains four cups shaped like almond flowers with buds and blossoms at the top of the shaft and under each pair of branches.\textsuperscript{288} The entire menorah is made of one piece of hammered gold (Exod. 25:34–36). Three additional kinds of accessories accompany the menorah, all of them made of pure gold (Exod. 25:37–38). First, there are seven lamps that rest on each of the seven branches of the menorah. The second are tongs, and the third are fire pans. The menorah, its tongs, its fire pans, and its lamps are constructed from an entire talent of pure gold (Exod. 25:39).\textsuperscript{289}

Ritual Times

The incense rite is enacted in the morning and in the evening every day of the week. Each morning when the sun is rising and each evening after the sun has gone below the horizon but before dark, the high priest smokes up the finely ground fragrant incense on the inner altar (Exod. 30:7–8). In the morning the seven lamps on the menorah are replenished with fresh wicks and oil, while the lamps are lit at the evening (Exod. 27:20–21; 30:7–8; Lev. 24:1–4). Although neither the bread on the table nor its pure frankincense are handled in the morning or evening except on the Sabbath, the bread and its pure

\textsuperscript{285} The jugs, תְּמוּנָה, on the table are most likely the containers that store and are used to pour the clear olive oil for the lamps (Propp 2006, 396–97). The only accessories for the menorah are the lamps, fire pans, and tongs (Exod. 25:37–38), but the vessels for the lamps’ oil are not listed with it. Since the bowls for the fragrant incense sit on the table, the jugs for the oil most likely sit on the table as well. The jugs on the table are probably used for pouring the clear olive oil into the lamps. The jugs, however, may store the holy anointing oil on the table, since there is a close connection between the anointing oil and the fragrant incense (Exod. 30:22–38; 37:29).

\textsuperscript{286} The menorah, מְנוֹרָה, derives its name from נֵר, lamp. Thus, the menorah is the holder of the lamps (Levine 1989, 165).

\textsuperscript{287} See the footnote above about pure gold for the incense altar.

\textsuperscript{288} The description of the menorah evokes the imagery of an almond tree. Meyers (1976, 133–81) and Kleinig (2003a, 517–18) claim that the tree symbolism of the menorah correlates with the tree of life in the Garden of Eden, and Kleinig further compares the burning lamps with the natural luminaries. Yarden (1971, 35–53) also makes the connection between the menorah and the burning bush/tree on Mt. Sinai. Hachlili (2001, 38–9) rejects the concept of the menorah as a symbolic “tree” because she believes that it has a unique function only as a lampstand in the tabernacle.

\textsuperscript{289} See Hachlili (2001) and Yarden (1971) for their investigations into the menorah’s characteristics, as well as illustrations and pictures of artefacts.
frankincense are constantly present on the table in the holy place (Exod. 25:30; Lev. 24:5–9). Furthermore, there is a connection between the bread of the presence and burning incense, tending/lighting the lamps, and the drink offering, because the finely ground fragrant incense, the oil, and the wine are kept with the bread on the table (Exod. 25:29; 37:16). The close proximity of all these ritual materials indicates that everything on the table, including the bread, is necessary for the correct enactment of the incense rite every morning and evening. In addition, the ornate vestments of the high priest must be worn in the tent of meeting every morning and evening as he conducts all of the acts of the incense rite (Ex 28:43). The ritual time of the incense rite is each morning and each evening every day of the week.

Ritual Locations

There are five ritual locations related to burning the fragrant incense. First, the altar in the holy place is its most significant location. This altar sits in the middle of the tent, centrally located between the Ark of the Covenant, the table, and the menorah (Exod. 40:20–28). This location shows that the there is a correlation between the altar and the other three pieces of furniture. Most importantly, the incense altar is the closest ritual location to the ark and its atonement seat in the most holy place, which indicates that the daily ritual acts performed at the incense altar form the heart of the entire rite (Exod. 30:6, 36; 40:26). Second, the menorah is located on the south side of the holy place, probably halfway between the doorway and the veil that separates the most holy place from the holy place inside the tent (Exod. 40:24). Third, directly on the opposite side of the holy place from the menorah is the table on the north side (Exod. 40:22). The fourth significant location for the incense rite is the font that stands between

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290 If the bread of the presence and its frankincense are not on the table each morning and evening, then the incense rite is not complete.
291 The function of the table appurtenances is discussed in the section on ritual materials.
292 For further analysis of the ritual time, see the sections on the ritual time for each preceding rite. See also Kleinig (2003a, 516).
294 The high priest always performs all of the ritual acts at the altar, menorah, and table. Each location inside the tent of meeting, including the ark and atonement seat in the most holy place, correlates to all the others (Haran 1985, 217, 220).
295 Exodus 30:6 indicates that the place where the LORD meets with the high priest is at the incense altar. Although the LORD is present above the testimony, the high priest may not proceed past the incense altar but meets with the LORD at that location. The altar is closely associated with the LORD’s presence in the most holy place. See also Sarna (1991, 193).
296 The area from the menorah to the table probably marks the innermost boundary that the regular priests may not pass when they enter the tent of meeting to assist the high priest while he performs the incense rite. Similarly, the incense altar is the border beyond which the high priest is not allowed to advance except on the Day
the doorway of the tent and the altar for burnt offering in the courtyard (Exod. 30:18; 40:30). These ritual locations are where the incense rite is conducted.

Summary of the Ritual Function

The incense rite performs several complementary functions. The high priest enacts the incense rite on behalf of the Israelites as the LORD commands him. He wears his ornate vestments to qualify him for service in the holy place. He burns fragrant incense on the inner altar so that the sweet aroma will rise up before the LORD. The high priest tends the lamps on the menorah in the morning and lights them in the evening to illumine the holy place throughout the night. He replenishes the bread of the presence and other materials on the table so that all of the ritual activities which correlate with it may be enacted.

*The Theological Purpose of the Incense Rite*

The theological purpose of the incense rite is not explicitly stated in the Pentateuch. Trying to determine its purpose is further complicated because it is the most complex of all the rites in the daily divine service. From a human perspective it also does not make sense. Why do lamps burn throughout the night in a room where no one is present? Why does bread sit untouched there for an entire week? Why is incense smoked up in a place where no one can smell it? How can wearing garments have any effect on someone not wearing them? On the surface these appear to be useless ritual acts with no divine or human of Atonement. These boundaries denote forbidden thresholds that may only be crossed by those who are authorised to do so.

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purpose. However, further investigation reveals that the incense rite is one of the most theologically significant enactments of the daily divine service.

The fire is the most important element of the incense rite. The fire that first appeared in the burning bush and on the top of Mount Sinai and which led the Israelites in the pillar of smoke is the same fire that moved into the most holy place in the tent of meeting and then came out to light the fire on the altar for burnt offering (Lev. 9:24). This holy fire is taken from the altar for burnt offering into the tent of meeting and put on the incense altar.298 The holy fire of God burns in the lamps on the lampstand like on a golden tree with branches. Just as the burning bush/tree burned on Mount Sinai (Exod. 3:2), so also the “tree” of the lampstand burns in the holy place;299 and just as the glory cloud gives light throughout the night among the Israelites (Exod. 13:21–22), so also the lamps give light throughout the night in the holy place.300 The light is divine light because it burns with the fire of the LORD. In addition, God meets with his high priest there through the most holy fire on the incense altar where he produces the most holy smoke from the most holy incense. The LORD’s fire does not smoke up the incense for his sake, but rather, for Israel (Exod. 30:36). Without the divine fire the incense rite cannot accomplish the purposes for which the LORD institutes it.

The LORD accomplishes two purposes through the fragrant incense that is smoked up by the holy fire on the inner altar. First, the smoke reveals the presence of the LORD to the Israelites. As the high priest emerges from the tent of meeting, the incense that fills the holy place and envelops him there accompanies him out to the courtyard. The assembled congregation smells the most holy smoke of the incense that is produced by the fire of God. Like the pillar of cloud that both reveals and conceals the presence of God, so the incense conceals and reveals the divine presence from which it comes.301 When the Israelites smell the sweet incense they smell the sweetness of God as a revelation of his presence with

298 The sections on the fire rite in chapter two and this chapter further analyse the nature and significance of the holy fire.
299 See Kleinig (2003a, 516–18), Meyers (1976, 95–156), and Yarden (1971, 35–53) for further analysis of the menorah in relation to the burning bush/tree and the tree of life.
300 Kleinig holds that the lamps perform two symbolic functions. First, the lamps are luminaries (Lev. 24:2) like the sun and moon that give light in the world (Gen. 1:14–16). The light of the lamps burns with the fire of God and is, therefore, supernatural light that enlightens the Israelites with his holy presence (Ps. 90:8). Second, the lamps reside in front of the Ark of the Covenant in which are the two tablets of stone with the Decalogue inscribed on them (Lev. 24:3). Due to its proximity to the ten words on the tablets, the lampstand is associated with the word of the LORD that enlightens his people (Ps. 19:8). Furthermore, in Numbers 7:89–8:4 God’s speaking in the tent of meeting coincides with the maintenance of the lamps by the high priest (2003a, 517).
301 There is evidence that the people see the smoke of the incense coming from the shrine as the high priest emerges from it (Sir. 50:6–10). The fragrant incense produces a thick cloud of smoke that fills the holy place and engulfs the high priest (cf. Is. 6:4). Thus, when he comes out of the tent of meeting, the smoke accompanies him into the courtyard and is smelled by the people.
them and his grace and favour toward them. As they smell his approval and acceptance of them, they
realise that the LORD is pleased with them. The aroma of the fragrant incense reveals to the Israelites that
the LORD dwells among them with his mercy and blessing for them. Sirach 50:5–11 describes the pleasing smell of the fragrant incense when the high priest comes out of the holy place, which indicates that the odour spread among the assembled congregants and probably further. Since the fragrance that comes from the presence of the LORD is not a stench but a pleasant aroma, this signifies that the LORD is pleased with his people.

Second, the LORD sanctifies the Israelites with the most holy incense. On the one hand, the most holy smoke in the holy place sanctifies and keeps the high priest and his vestments holy, both of which represent the entire community of Israel. On the other hand, the incense sanctifies the assembled congregation and the entire camp of Israel as the smoke spreads among them and enshrouds them. Since the smoke is most holy, it sanctifies every ritually clean person and thing that it contacts. The LORD reveals himself to the Israelites as they smell the fragrant incense emerging from before him in the holy place, and he sanctifies his people as the most holy incense permeates the sanctuary and the camp of Israel.

The ornate vestments of the high priest serve intercessory purposes in the incense rite. The golden plate on the front of the turban accomplishes two things (Exod. 28:36–38). On the one hand, the high priest bears the guilt of the holy gifts of the Israelites. On the other hand, the Israelites and their gifts are accepted by the LORD. As Israel’s intercessor, the high priest presents them as favourable to God because he bears their guilt on their behalf. Since the LORD covers the high priest with his holiness, he does not account Israel’s guilt against him. Furthermore, when he wears the names of the twelve tribes on his shoulders, the high priest bears the Israelites on his shoulders into the presence of the LORD for a memorial to him (Exod. 28:7–12). In addition, the breastpiece of judgement accomplishes two things (Exod. 28:15–30). On the one hand, the high priest carries the urim and thummim inside the breastpiece to bear the judgement of Israel over his heart; and, on the other hand, he bears the names of the twelve tribes on his forehead (Exod. 28:38). The names of the twelve tribes on the shoulder pieces and breastpiece of his vestments represent Israel (Exod. 28:9–12, 21, 29), as do the twelve loaves that he sets on the table in the holy place (Exod. 25:30; Lev. 24:5–9).

Most holy things have the power to convey holiness and make holy whatever they contact (Exod. 29:37; 30:29). The phrase קֹד שֹׁקָדָשִׁיםֹתִהְי הֹלָכִם, it will be most holy for you (pl.), indicates that the fragrant incense sanctifies the people (Exod. 30:36). See Kleinig (2003a, 145) and Milgrom (1991, 443–56) for a more comprehensive analysis of contagious holiness related to the tabernacle furniture and offerings.

The high priest personally and in reality bears the guilt of the Israelites. At his death even those who are unintentionally guilty of shedding innocent blood are free from the threat of the avenger of blood and may return from the cities of refuge to their own homes (Num. 35: 25, 28). See also Propp (2006, 449–50).

See the footnote below and also Haran (1985, 213, 216).

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303 The high priest acts on behalf of Israel when he offers their gifts before the LORD as he wears the golden plate on his forehead (Exod. 28:38). The names of the twelve tribes on the shoulder pieces and breastpiece of his vestments represent Israel (Exod. 28:9–12, 21, 29), as do the twelve loaves that he sets on the table in the holy place (Exod. 25:30; Lev. 24:5–9).

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tribes of Israel over his heart on the outside of the breastpiece for remembrance before the LORD. By bearing the judgement and the names of the Israelites over his heart when he enters into the holy place, the LORD signals that the Israelites are dear to his heart and that he judges them graciously rather than in wrath. Finally, the golden bells on the hem of the robe jingle when the high priest enters and exits the holy place before the LORD so that he will not die (Exod. 28:35). The sound of the bells evoke the favour of the LORD upon the high priest and the Israelites whom he bears into his presence on his shoulders and over his heart so that he will sanctify them by the most holy incense. While the Israelites constantly remain with the LORD symbolically through the twelve loaves of the bread of the presence on the table (Lev. 24:5–9), the high priest also bears the Israelites out as the bells jingle to indicate that they journey together with the LORD wherever they go. When the high priest wears these vestments, he represents Israel to the LORD and the LORD to Israel.

Through the ritual activities of the incense rite the LORD accomplishes some of the most significant purposes of the daily divine service. The fire on the altar and in the lamps discloses the gracious and illuminating presence of God inside the holy place. By the smoke of the incense, the LORD reveals his favourable presence to Israel and sanctifies them as it wafts among the assembled congregation and throughout the camp. Since the high priest wears his ornate vestments, the LORD accepts Israel and sanctifies them; yet through the bread of the presence on the table the LORD keeps

is described as זִכָּרוֹן, memorial, denotes something written down and taken to heart. In the case of the breastpiece, the names are written and fastened over the heart of the high priest, signifying that the זִכָּרוֹן is a taking to heart by the LORD, whom he represents. The term also refers to the names on the shoulder pieces, which are also “over his heart” in a sense (Propp 2006, 437–38, 443). See also Eising (1980, 77–9), Haran (1985, 213–14), and Kleinig (2003a, 491).

While the stones on the shoulder pieces and the breastpiece with the names of the twelve tribes consist of a ritual function when the high priest enters the holy place (Exod. 28:12, 29–30), only the golden bells serve a ritual purpose when the high priest both enters and exits from it (Exod. 28:35). The protection by the bells from death is intercessory since it involves the entrance to and exit from the LORD’s presence in the holy place.

Before the LORD, the ornate vestments may function like a military armour that protects the high priest and Israel, whom he represents, from the power of impurity. The gold plate would function as a helmet, the ephod like a coat of mail (Exod. 39:23), the ephod and breastpiece like outer armour, and the bells may represent protection for the feet and legs. Haran hints at this function of the vestments (1985, 219). Before Israel, his vestments may function as the royal garments of the LORD, the king whom he represents to them. The gold plate on his head would be like a crown, the robe like a royal gown, the inscribed names on the ephod and breastpiece like a royal signet, and the bells announce the arrival of the king. This interpretation presupposes that the ornate garments of the high priest serve a mediating function. See Propp (2006, 446).
them in his presence. The theological purposes of the incense rite are for the LORD to reveal his favourable presence with Israel, to sanctify them, and to accept them in his presence at his sanctuary.

Conclusion

The LORD institutes the incense rite so that it may accomplish his main purpose for it and the whole service. He establishes the fragrant incense to be burned on the holy fire upon the incense altar, the lamps to be tended and lit on the menorah, the bread of the presence to be maintained on the table, and the ornate vestments to be worn by the high priest in the holy place. The LORD determines the ritual function of each of these as part of the incense rite in the holy place. The high priest performs all the ritual activities of the incense rite every morning and evening inside the tent of meeting with the fragrant incense for the altar, the oil for the lamps, the bread and other materials on the table, and as he wears his vestments. Through the incense rite the LORD reveals himself to Israel and sanctifies them so that he may remain with them, and for the Israelites to interact with him in his holy presence in the daily divine service.
The Burning Rite

The burning rite of Israel is peculiar among other religions in the ancient world. Normally, an idol of a deity would be housed inside a shrine where the people could bring their offerings. When foodstuff was offered to the deity, it was placed before the idol inside the shrine. The offerings of Israel are unique in more than one way. The lay people cannot enter the shrine of the LORD inside the tent of meeting to bring him their offerings. Only the priests enter the enclosed tent, while the people bring their offerings only up to the altar in the courtyard. The offerings are seldom taken into the tent. The God of Israel gains no benefit from the offerings of the Israelites but benefits them through their offerings.

The Divine Institution of the Burning Rite

The LORD authorises Israel to turn the carcass for the public burnt offering into smoke and to offer with it the cereal offering, the drink offering, and the bread offering of the high priest. Each of these offerings is prescribed by the LORD in the Pentateuch.\(^{312}\)

The public daily burnt offering is divinely instituted.\(^{313}\) Two yearling rams must be burned regularly every day on the altar for burnt offering. One ram is smoked up in the morning and the other at twilight (Exod. 29:38–39, 41; cf. Num. 28:3–8). Since the burnt offering must be performed regularly,\(^{314}\) it is offered throughout the generations of the Israelites. It is also offered every day.\(^{315}\) In addition, the daily burnt offering must be offered regularly at the entrance to the tent of meeting before the LORD (Exod. 29:42). Because it is only offered at the sanctuary, it is the public offering for the entire community of Israel within whose midst the LORD dwells in that place (Exod. 29:43, 45). Since this burnt offering and its accompanying offerings are divinely instituted, they must be offered on the altar regularly every morning and evening at the tabernacle.

\(^{312}\) The priests must also wash their hands and feet (Exod. 30:18–21) and wear their sacred vestments (Exod. 28:43) in the burning rite just as they do for the other rites. See the section in this chapter on the fire rite for additional details about these ritual acts.

\(^{313}\) עֹלַּתֹתֹתָמִיד, a regular burnt offering (Exod. 29:42), is distinguished from עֹלָה, a burnt offering (Lev. 1:3). The former designates the daily burnt offering whereas the latter refers to any other kind of burnt offering, such as that of an individual.

\(^{314}\) The Hebrew word for regular in this context is תָּמִיד. In post-exilic times the regular burnt offering and the daily service were simply known as the TAMID. See Daniel 8:11, 12, 13; 11:31; 12:11. Although the regular burnt offering was first enacted at the installation of the priests (Exod. 29), it was thereafter to be regularly performed (Sarna 1991, 192). See also Propp (2006, 471).

\(^{315}\) לַּיּוֹם may be rendered for the day, meaning each/every day, which indicates that the regular burnt offering is established as the daily burnt offering (Exod. 29:38).
The public daily cereal offering\(^{316}\) is also divinely instituted. This offering, which consists of one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten olive oil, must be offered with each ram (Exod. 29:40–41; Num. 28:5, 8). Unlike the ram for the burnt offering, however, the entire cereal offering is not turned into smoke on the altar.\(^{317}\) Although the remaining part of it is used in one of the following rites (Lev. 6:16 [MT 6:9]),\(^{318}\) the entire amount of frankincense together with one handful of the flour mixture must be smoked up as its token portion on the altar (Lev. 2:1–2; 6:15 [MT 6:8]).

The LORD prescribes the accompanying drink offering in the burning rite.\(^{319}\) It consists of one-fourth of a hin of wine or fermented beverage and is offered with each ram (Exod. 29:40–41; Num. 28:7–8). While it is not entirely clear whether this offering is poured on the fire on the altar for burnt offering or whether it is poured elsewhere,\(^{320}\) the drink offering is essential to the daily burning rite.

The LORD requires that the bread offering of the high priest\(^{321}\) must be burned on the altar for burnt offering. One-tenth of an ephah of fine flour prepared on a griddle as a flat bread must be smoked up on the altar regularly each day (Lev. 6:20–21 [MT 6:13–14]). Half of it is offered in the morning and the other half in the evening. Unlike the public cereal offering where only a token portion is burned, all of the bread offering of the high priest must be smoked up on the altar (Lev. 6:22–23 [MT 6:15–16]).\(^{322}\) It is placed on it, not as a half-loaf, but crumbled into pieces and well mixed with oil (Lev. 6:21 [MT 6:14]).

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\(^{316}\) מִנְחָה is any kind of offering made from flour. In this context it is the cereal offering that accompanies the daily burnt offering. This daily מִנְחָה is distinguished from others and is called a cereal offering rather than a grain offering (cf. NIV), because it is not an offering of whole grains. It is some processed form of grain, such as flour or more likely, grits. See Fabry (1997, 407–17, 420–21), Kleinig (2003a, 70), Milgrom (1991, 179), and Weinfeld (1997, 417–20).

\(^{317}\) The legislation for the daily cereal offering (Exod. 29:40–41; Num. 28:5, 8) does not specify its ritual procedure and could lead to the assumption that the entire cereal offering is burned on the altar. Only a handful of it, however, is smoked up (Lev. 6:14–18 [MT 6:7–11]). Furthermore, the prescription for the cereal offering (Lev. 6:14–18 [MT 6:7–11]) must be distinguished from the legislation for the private cereal offerings (Lev. 2:1–16). See Kleinig (2003a, 143, 149–53), but also Milgrom (1991, 389–91) for an alternate view.

\(^{318}\) See the meal rite below.

\(^{319}\) מִנְחָה, drink offering (Exod. 29:40), is related to the verb מִנְחָת, to pour out, and therefore, a drink offering is an offering that is poured out to the LORD (Brown, Driver, and Briggs 1979, 650).

\(^{320}\) This is analysed in greater detail below. See Kleinig (2003a, 225, 231), Propp, (2006, 472), and Stuart (2006, 630).

\(^{321}\) מִנְחָה is the regular bread offering, is that which the high priest offers daily (Lev. 6:20 [MT 6:13]). Like the accompanying cereal offering, the bread offering of the high priest is a מִנְחָה because it is made from grain. It is prepared and offered to the LORD in the form of pita-like flat bread. Only the high priest’s מִנְחָה is called מִנְחָה. Since the daily cereal offering as well as the daily drink offering are inseparable parts of the daily burnt offering, מִנְחָה, they too are considered מִנְחָה even though the Pentateuch never explicitly refers to them by this term. See Exodus 29:42, as well as Levine (1993, 169–70).

\(^{322}\) The Hebrew term מִנְחָה refers to burning the entire bread offering of the high priest on the altar. In some contexts it is used as a synonym for the burnt offering as well since it is burned completely (Deut. 33:10; cf. Deut. 13:16). In other contexts (1 Sam. 7:9; Ps. 51:19) it occurs together with the noun for the burnt offering, מִנְחָה (Kleinig 2003a, 155). See Kapelrud (1995, 182–85).
The bread offering of the high priest is not technically part of the daily burnt offering like the accompanying cereal and drink offerings are. Rather, it is an offering burned every morning and evening in the daily divine service.323 Since the high priest is the chief Israelite, his bread offering is the foundation upon which all of the individual offerings of the people are placed.324

Since the burning rite is instituted by the LORD, he establishes its primary ritual acts. The burnt offering and token portion of its accompanying cereal offering are turned into smoke, the drink offering is poured out, and the bread offering of the high priest is burned in the daily divine service.

The Ritual Function of the Burning Rite

The burning rite is the climax of the morning and evening services. The entire daily divine service centres in this rite, builds up to it, and gains its significance from it.325 A careful analysis of the ritual function of the burning rite is critical to this thesis.

Ritual Agents

The ritual agents ordained to perform the burning rite are the high priest, the priest who will succeed the high priest, and the regular priests (Exod. 29:44; Lev. 6:9, 14, 20, 22 [MT 6:2, 7, 13, 15]).326

Unlike the ritual activities for the incense rite,327 the Pentateuch does not explicitly specify who must perform the burning rite except for the bread offering of the high priest, which is enacted by his son who will become the next high priest (Lev. 6:22 [MT 6:15]).328 The Pentateuch does not tell which priest must

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323 Levine does not think that the high priest offers a bread offering every day, but only on the occasion of his ordination (1989, 38–9). Milgrom, however, makes the case that Numbers 4:16 and Nehemiah 10:33 refer to the bread offering of the high priest that is offered every day in the divine service (1991, 398–99). See also Hartley (1992, 97–8).

324 For a discussion about whether all the priests must enact this kind of offering see Milgrom (1991, 396–97). In practice, the high priest’s successor offers his daily bread offering on his behalf (Lev. 6:22 [MT 6:15]), indicating that it is an individual offering upon which other individual offerings are placed. See also Kleinig (2003a, 154–55).

325 Sarna identifies the daily burnt offering as the core of the entire ritual system (1991, 192).

326 אַהֲרֹןֹוּבָנָיו, Aaron and his sons, in the Pentateuch generally refers to the high priest and the regular priests. It can specifically mean the high priest and his descendants who will succeed him throughout the generations. The phrase seems to be ambiguous and may refer to all of them: the high priest, his successor(s), and the regular priests, as it is probably intended in this context. See Milgrom (1991, 396–97).

327 In the section on the incense rite, it was determined that only the high priest or his deputy burns incense (Exod. 30:7), lights the lamps (Lev. 24:3), wears the ornate vestments in the holy place (Exod. 28), and performs the main ritual acts inside the tent of meeting.

328 There is disagreement about what ritual function the high priest’s successor performs. The NIV indicates that the future high priest merely prepares the bread offering, implying that the high priest himself burns it on the altar. The NJB and the ESV imply that the high priests only offer this offering at their ordination. Although Levine acknowledges that there is a daily bread offering of the high priest, he does not hold that the high priest’s successor
put the burnt offering and its cereal offering on the altar or pour out the drink offering.\textsuperscript{329} It may be concluded that any of the priests may conduct any activities of the burning rite except for the bread offering of the high priest, but most likely they do so only at the direction of the high priest who is responsible for supervising the entire divine service.\textsuperscript{330} Certainly he can enact the burning rite, except for his own bread offering, if he chooses to do so,\textsuperscript{331} yet all the priests on duty enact the burning rite.

The LORD and the people of Israel are also involved. The LORD institutes its ritual acts and is the one on whose behalf the priests conduct it. He acts through the priests to accomplish his purposes for the sake of Israel.\textsuperscript{332} They benefit from the ritual acts that the LORD accomplishes for them through his priests. Although they serve a different function than the priests, the LORD and the people of Israel are also part of the burning rite in the daily divine service.

Ritual Acts

The yearling ram, the token portion of the cereal offering, and the bread offering of the high priest are smoked up on the altar for burnt offering as the most significant parts of the burning rite in the daily divine service. All of the pieces of the ram’s carcass are placed on the burning coals on the altar. The fatty meat and pieces of the ram produce smoke from the altar.\textsuperscript{333} Then, a handful of the cereal

\textsuperscript{329} Other than the specific agent who burns the bread offering of the high priest, the text does not explicitly dictate which agent must perform the other acts in the burning rite. It simply states that the priest, הַּכֹהֵן, must put the burnt offering on the fire (Lev. 6:12 [MT 6:5]). Since the designation הַּכֹהֵן, the priest, can specifically refer to the high priest, this might mean that he normally performs the burning rite. Furthermore, in Leviticus 6:14–15 [MT 6:7–8], the third person masculine singular pronoun he may specifically refer to Aaron as the one who burns the token portion of the cereal offering on the altar, which indicates that this is the duty of the high priest. It is not entirely clear, though, who performs this act. See Milgrom (1991, 396–97).

\textsuperscript{330} Since Aaron, the first high priest, is mentioned by name in the legislation for the burning rite (Exod. 29:44; Lev. 6:9, 14, 20 [MT 6:2, 7, 13]), the high priest is always responsible for its enactment. This is true for all of the offerings at the tabernacle (Exod. 28:38).

\textsuperscript{331} See Tamid 7:3 for evidence of the high priest performing the burning rite in a different period of Israel’s history (Blackman 1983, 495–96).

\textsuperscript{333} The Hebrew word הִקְטִיר technically does not mean to burn but to make smoke or to turn an offering into smoke. The offerings on the altar coals do not flame up so much as they smoulder and produce a large quantity of sweet-smelling smoke. The same word is also used for the smoking up of incense (Exod. 30:7, 8; 40:27; Num. 16:40), which shows a relation between burning incense on the inner altar and burning offerings on the outer altar (Kleinig 2003a, 56). The purpose of putting an offering on the altar is not to incinerate it but for it to become smoke. According to Milgrom, some ancient religions believe that turning an offering into smoke is the only way to reach celestial beings. Since הִקְטִיר is distinguished from שָרַּף (Lev. 4:12, 21; 10:16; 16:27–28; Num. 19:5, 6, 8), which means to incinerate something apart from the altar, the offering is not destroyed but rather it is transformed, sublimated, or etherealised into smoke so that it may ascend to the dwelling of God in heaven (1991, 160–61).
offering, which includes all of the frankincense with it, is put on the altar. Since the token portion of the cereal offering is composed of a high volume of olive oil and frankincense, it ignites quickly and produces an intense cloud of aromatic smoke. Finally, the crumbled oil-soaked pieces of the bread offering of the high priest are burned on the altar. Similar to the daily cereal offering, this offering too begins to burn as soon as it touches the fire and produces a strong cloud of smoke. The production of smoke from burning these offerings on the altar is the central purpose of the daily divine service.

In another ritual act in the burning rite the drink offering is poured out. Its ritual function, however, is not explicitly stated in the Pentateuch. Unlike the offerings that are prepared in the courtyard, the drink offering is brought out from the holy place inside the tent of meeting. The only vessel that the Pentateuch designates for pouring the drink offering is a golden pitcher, which is one of the accessories with the golden table inside the tent of meeting (Exod. 25:29; 37:16; Num. 4:7; cf. 1 Chron. 28:17). The wine is most likely kept in these golden pitchers inside the tent of meeting and brought out for the drink offering at the outer altar in the daily service. The drink offering is not burned on the altar fire to produce smoke. Yet, for a ritual material to be an offering it must be placed somewhere on the altar. Thus, the drink offering is most likely poured out on the side of it. The exact location where this takes place is examined later in this chapter.

Eberhart also notes the difference between הִקְטִיר and שָרַף, claiming that the burning rite is the climax of the offering. He holds that the smoking up of a ritual substance on the altar is what qualifies a ritual act as an offering for God (2004, 485–93). He fails to address, however, whether or not the drink offering is smoked up on the altar. See also Clements (2004, 9–16).

The handful of the cereal offering with its frankincense is called אַזְכָרָה, but the meaning of this term is uncertain. It may be understood as the memorial portion of the cereal offering, but most likely refers to its token portion that functions as a substitute for the entire cereal offering. See Eising (1980, 79–80), Kleinig (2003a, 70–71), and Milgrom (1991, 181–82).

Propp refers to an experiment that recreated the cereal offering. The mixture became the consistency of peanut butter that ignited quickly when placed on a fire and burned with a bright flame for nearly ten minutes (2006, 471–72).

Since the Pentateuch never states that frankincense is offered with either the bread offering of the high priest or the bread offerings of individuals, it must be assumed that frankincense is omitted from all kinds of cooked grain offerings (Milgrom 1991, 183–84).

See the section on the ritual materials of the incense rite in this chapter for further information about the vessels on the golden table. Haran claims that the golden pitchers inside the tent of meeting cannot be used for pouring out drink offerings at the outer altar. He supposes that the outer altar must have its own vessels (1985, 216–17). There is no evidence to support his view. Cassuto holds that the golden pitchers are taken from the table in the tent of meeting for use at the outer altar. He does not believe that wine is kept in the pitchers in the holy place, but that it is stored in the courtyard (1967, 339–40).

If it is true that the wine for the drink offering is kept in the holy place, on the golden table, then it is most holy and consecrates whatever it touches. This ritual function provides evidence that the drink offering is not poured on top of the altar on the fire. While it may be possible for some kinds of drink offerings to be poured on the fire (Num. 15:10?), the prohibition of burning כל מין, any leaven or any honey, on the altar may include
The priests wash their hands and feet at the beginning of the burning rite as a specialised ritual function. Unlike when they wash for purification before entering the tent of meeting, the priests wash their hands and feet after they come out of the holy place for a completely different purpose. A clue for determining this purpose may be seen in a similar ritual washing on the Day of Atonement. On that day the high priest washes his entire body after he has completed his ministry in the most holy place (Lev. 16:24). The purpose of this washing can hardly be a ritual cleansing from impurity. Rather, it removes the contagion of the super holiness with which he is engulfed in the presence of God in the most holy place. The high priest washes his body so that he will not be the means of sanctification for the area, objects, and people that he touches. Similarly, every day after the high priest emerges from the holy place, he must wash the most holy fragrant incense and soil from his hands and feet so that he does not consecrate the place where he walks and the things or people that he touches outside the sanctuary. This is true for anyone who goes in and comes out of the tent of meeting. This washing in the burning rite performs a ritual function that is distinct from the other washings in the daily divine service.

The ornate vestments of the high priest manifest God and his gracious appearance to his people in the burning rite. Just as his vestments have a ritual function in the incense rite, so they do in the burning rite but in a different way. Whereas the high priest represents Israel to the LORD as he wears his ornate vestments into the holy place for the incense rite, conversely in the burning rite he represents the LORD wine (Lev. 2:11). There is some question about what שַׁדְב, “honey,” is. This is probably not only bee honey, but fruit honey or nectar. Because the wine for the drink offering is fermented, which could be considered leavened, and is a liquid from fruit it must not be burned on the altar. Rather, it is poured out somewhere other than on the altar fire (Milgrom 1991, 188–90). See Caquot (1978, 128–31) for further analysis of שַׁדְב.

See the sections in this chapter on the ritual acts for the fire rite, presentation rite, and incense rite for discussions about the priests washing their hands and feet as a ritual purification.

See Caquot (1978, 128–31) for further analysis of שַׁדְב.

Since everything in the holy place is most holy, it is impossible for the hands and feet of the high priest to become ritually impure in his performance of the incense rite inside the tent of meeting.

It is unlikely that the high priest washes his entire body on the Day of Atonement to remove impurity with which he might be contaminated by the scapegoat. Since he is immune from the impurities that are removed from the tabernacle, the washing most likely removes the super holiness that he contracts by entering the most holy place (Milgrom 1991, 1048–49). This view is further supported in that the high priest removes and stores inside the tent the special vestments that he only wears on the Day of Atonement (Lev. 16:4, 24). The high priest removes these unique vestments and takes a unique ritual bath to protect himself, his fellow priests, and the congregation from sacrilegious contact with the super holiness of the LORD (Kleinig 2003a, 344). The super holiness that the high priest contracts in the most holy place is primarily from two things, the incense and the soil upon which he walks inside the most holy place. The super holiness must be washed off before resuming his regular duties. Similarly, in the daily divine service the most holy incense and ground that the high priest touches with his hands and feet in the holy place must be washed off. God alone is an agent of contagious holiness. The high priest, regular priests, and the Israeliite people can never be the means of conveying holiness but they are sanctified by means of most holy things (Kleinig 2003a, 1–13).
to Israel, manifesting his gracious presence to them. Just as the high priest bears Israel on his shoulders and over his heart by the names of the twelve tribes as well as the judgement of Israel by the urim and thummim in the incense rite, so also he does at the burning rite (Exod. 28:9–13; 29–30). Yet, two parts of the vestments function most significantly in both the incense rite and the burning rite. The one involves the golden bells and pomegranates on the hem of his robe which make sounds when he enters and comes out of the tent (Exod. 28:31–35). Upon entering the holy place, the LORD hears the sound of the bells; when he comes out of the tent to the altar, the Israelites hear the sound. The other is the inscription “YHWH’s holiness” on the golden plate on the head of the high priest. This is the only vestment that the Israelites see when the high priest emerges from the tent to approach the altar. Both the bells and the inscription function in two different ways depending on whether the high priest approaches God or the people. When he goes into the holy place, the bells are heard by God as an act of intercession, but when he comes out of the tent, the people hear the bells as a proclamation of God’s acceptance of them. Likewise, when he goes into the tent, the inscription is seen by God as an act of intercession on behalf of the Israelites, but when he comes out, the people see the inscription as a theophany, a gracious manifestation of their heavenly king.

Ritual Materials

There are three categories of ritual materials for the burning rite. The first and most important is the holy fire on the altar for burnt offering. The fire turns all of the offerings placed on it into a column of smoke. The burning rite as well as the whole divine service and the entire ritual system cannot function properly without the holy fire on the outer altar. The second are the things that are burned on the altar and smoked up by the holy fire. These are the two yearling rams, the cereal offering of flour, oil, and

343 For further analysis of the character and function of the vestments at the burning rite see Propp (2006, 445–46, 522–27).
344 The golden plate on the forehead of the high priest when he approaches the altar from the tent of meeting functions as a sign to the Israelites of the favour of the LORD. Since the high priest bears the guilt of Israel by wearing the golden plate on the front of his turban when he offers the holy offerings on their behalf (Exod. 28:38), the Israelites behold the LORD’s graciousness toward them when they look upon the golden plate while the high priest offers their offerings at the burning rite.
345 The altar for burnt offering is three cubits high, which is approximately 1.3 metres, or 4.5 feet, tall (Exod. 27:1). Therefore, the altar hides from Israel’s view all of the ornate vestments of the high priest except the plate on his turban when he comes out of the tent and approaches the altar.
346 The golden plate is originally called a צִיץ, a shiny thing (Brown, Driver, and Briggs 1979, 847) in the legislation for making the sacred vestments (Exod. 28:36). Other texts (Exod. 29:6; 39:30; Lev. 8:9) further describe the golden plate as a holy or consecrated crown, נֵז (Brown, Driver, and Briggs 1979, 634). This may indicate that the golden plate on the front of the turban is a kingly headdress. If so, then the high priest may be viewed as a royal figure, representing the LORD as the king of Israel. See also Cassuto (1967, 383–84) and Kleinig (2003a, 189–90).
frankincense, and the bread offering of the high priest, each seasoned with salt. The third ritual material is the wine or fermented beverage that is not burned on the altar fire but is poured on the side of it.

Ritual Times

The offerings are smoked up every morning and every evening. The morning offering functions as a rite of passage from night to day and the evening offering is the transition from day to night. The entire period from the morning of one day to the morning of the next day marks the extent of the entire daily service with its two significant times in the morning and in the evening (Exod. 29:39; Lev. 6:9, 12 [MT 6:2, 5]; Num. 28:3–4). Thus, there are not two services each day, but half of the daily divine service is enacted in the morning and its other half is enacted in the evening.347

Ritual Locations

There are three significant ritual locations associated with the burning rite. The first is the altar for burnt offering and the second is the font, both of which are in the courtyard at the entrance to the tent of meeting. The priest washes his hands and feet with water from the font, and the altar is where the offerings are smoked up.348 The third location is not certain. Exactly where is the drink offering poured out? Most likely it is not poured on the altar fire even though it is always part of the daily burnt offering.349 The Pentateuch only states that the drink offering must be poured out in the holy place (Num. 28:7),350 which leaves its precise location undesignated. There are three clues, however, that help narrow

347 See the analysis in the section on the fire rite in this chapter for further details about the significance of the morning and evening offerings.

348 These locations are discussed more thoroughly in previous sections of this chapter.

349 Numbers 15:3–10 could give the impression that drink offerings are poured on top of the burnt offering on the altar, depending on how it is translated. Stuart (2006, 630) and Propp (2006, 472) hold this view. The drink offering that is offered על על, which could be translated on the burnt offering (Num. 15:5), is best rendered as in addition to or possibly together with the burnt offering (Levine 1993, 386, 392). The preposition ע may also mean near, next to, beside, or by (Brown, Driver, and Briggs 1979, 752). It is impractical that the wine would be poured out on the altar fire since the liquid could begin to extinguish it. There would be the danger of completely extinguishing the holy fire in the pilgrim festivals when there are an abundance of drink offerings. It is highly improbable that any drink offerings are poured on top of the burnt offerings on the altar.

350 The drink offering is poured out מעב, which may be rendered at/in the sanctuary or at/in the holy place. The term does not exclusively refer to any one area of the tabernacle. In addition to designating the most holy place inside the veil in the tent of meeting by its longer name מעב מעב (Exod. 26:33, 34), this area can also simply be called the holy place, מעב (Lev. 16:2, 3, 16, 17, 20, 23, 27, 33). The holy place, מעב, is also the first room in the tent of meeting where the incense altar, menorah, and table reside (Exod. 26:33; 28:29, 35; 29:30; 31:11; Lev. 4:6; 6:23, 30 [MT 6:16, 23]; 10:18; Num. 4:12, 15). Most often the various forms of מעב in the Pentateuch designate the entire area within the walls of the courtyard as the holy place, which is probably best to translate as sanctuary so that it may be distinguished from the two holy locations inside the tent of meeting (Exod. 28:43; 30:24; 35:19; 36:1, 3, 4, 6; 38:24, 25, 26, 27; 39:1, 41; Lev. 5:15; 6:27 [MT 6:20]; 7:6; 10:4, 17, 18; 14:13; 20:3; 21:23; 24:9; 27:3, 25; Num. 137
the place where the drink offering is poured. First, the holy place where the bread from the daily cereal offering must be eaten is beside the altar in the courtyard (Lev. 10:12–13). Second, and most importantly, Exodus 28:43 calls the altar for burnt offering the holy place, which is most likely also the meaning of the holy place in Numbers 28:7. Third, the prohibition against pouring drink offerings on the altar for incense in the tent of meeting (Exod. 30:9) hints that this is precisely what must be done at the altar for burnt offering. Since the burnt offering and the cereal offering are offered on top of the altar, the accompanying drink offering is poured out somewhere on the altar as well. Furthermore, the prescription for the daily burnt offering with its cereal and drink offerings states that these shall be offered on the altar for burnt offering (Exod. 29:38–40). Other evidence suggests that the drink offering is poured out at the base of the altar where the blood from the sin offering is also poured. In addition, fermented drink offerings are probably restricted from being burned on the altar fire because anything that is either leavened or fruit nectar is forbidden from being smoked up on it (Lev. 2:11). Since alcoholic beverages from vine fruits may be understood as both leavened and containing fruit nectar, the drink offerings are not burned on the altar fire. Therefore, it may be concluded that the drink offering is poured on the side of the altar and runs down onto the ground upon which it rests at the sanctuary. So the three significant ritual locations at the burning rite include the font, on the top of the altar where the holy fire is located, and the side of the altar at its base.

3:28, 31, 32, 47, 50; 4:16; 7:13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; 8:19; 18:3, 5, 16; 28:7; 31:6). The NJB and ESV wrongly indicate that the drink offering is poured in the holy place inside the tent of meeting (cf. Num. 28:7).

351 The phrase אֵצ לֹהַּמִזְבֵחַ, beside/near/at the location of the altar, specifies where the most holy food must be consumed by the priests. Since this area beside the altar is שׁבְמָקוֹםֹקָדֹ, at a holy place, this narrows the area at the sanctuary, שׁבַּקֹד, where the drink offering must be poured out (Num. 28:7). So, the drink offering is poured out at the altar.

352 In addition to the warning against offering strange incense on the inner altar, the LORD commands that burnt offerings, grain offerings, and drink offerings must not be offered there either (Exod. 30:9).

353 The LORD commands that the daily burnt offering be offered על־הַּמִזְבֵחַ, on the altar (Exod. 29:38). But על does not only mean on top of but it can be on the side of. When referring to the burnt offering and the cereal offering, על־הַּמִזְבֵחַ is on top of the altar, but for the drink offering it means on the side of the altar.

354 Sirach 50:15 states that the base of the altar is the place where the drink offering is poured out. Furthermore, the Greek version of this passage renders the wine as άματος σταφυλῆς, blood of grapes, which may draw a correlation between the wine and the blood that is put on the outside of the altar in the blood rite. See also Propp (2006, 472).

355 Milgrom holds that the wine is not burned on the altar hearth but poured out at the base of the altar so as not to violate the prohibition against smoking up any fermented substance on the altar (1991, 189). See too Kleinig (2003a, 72–73).

356 Although the Pentateuch does not state on which side of the altar the drink offering is poured, it is probably on the west side closest to the tent of meeting. Since the ashes are placed on the east side of the altar (Lev. 1:16), the animals are slain and slaughtered on its north side (Lev. 1:11), and a ramp to the top of the altar is probably on its south side (Exod. 20:26), the drink offering is most likely poured out at the altar’s west side.
Summary of the Ritual Function

Every morning and evening the high priest comes out of the tent of meeting to perform the burning rite with the other priests on behalf of the LORD. As he wears the holy crown on the front of his turban, the assembled congregation sees the reflected glory of the LORD their king who comes out of his dwelling to serve them at his altar. They hear the message of the LORD’s favour toward them in the sounding bells on the hem of the high priest’s robe as he approaches the altar. The high priest or another priest designated by him places the burnt offering and its accompanying cereal offering on the altar fire. The son who will become the next high priest places the bread offering of his father on the fire. One of the priests pours out the drink offering on the outside of the altar at its base. These offerings produce a pungent cloud of smoke that ascends from the altar in the courtyard. So then, the main ritual function of the burning rite is so that smoke can be produced from the altar for burnt offering.

The Theological Purpose of the Burning Rite

What does God accomplish through the burning rite? From a human perspective, the answer to this could be that it is not the work of God but that of man. It is not obvious that God does anything. The priests perform the acts; they place the offerings on the altar; they pour out the drink offering. The smoke and the aroma from the offerings rise to God in the heavenly realm. If he is the recipient of the offerings, how could he accomplish anything through them? In other cultures, the priests and people give offerings...
to their gods to make the deities favourable to them or to provide the deities with what they need to survive.\textsuperscript{357} The God of Israel, however, has no need for food (Ps. 50:8–13) and he cannot be bribed (Deut. 10:17). Rather, through the burning rite the LORD serves Israel in three distinct ways, by meeting with them, sanctifying them, and dwelling among them.

The LORD meets with Israel every morning and evening in the burning rite to reveal his glory to them (Exod. 29:43).\textsuperscript{358} His theophany occurs in three ways. First, the LORD manifests himself to the Israelites through sight. When the high priest approaches the altar for burnt offering, the assembled congregation beholds the golden crown on the front of his turban with the words “YHWH’s holiness” (Exod. 28:36–38).\textsuperscript{359} This is the only place at the sanctuary where the divine name, יהוה, is actually seen. By wearing the LORD’s crown, the high priest represents him to Israel as a personal royal king.\textsuperscript{360} Although the high priest is not God, he functions as an icon or image of God to the people when he conducts the divine service.\textsuperscript{361} The Israelites cannot see the holy fire on the altar, but instead, the smoke from the offerings reveals God’s presence there.\textsuperscript{362} Like the pillar of fire and cloud that manifests God’s presence in the exodus (Exod. 13:20–22), so this column of smoke is a theophany to the Israelites every morning and evening at the altar for burnt offering.\textsuperscript{363} Second, the Israelites hear the sounding bells on the hem of the high priest’s robe as he approaches and ministers at the altar (Exod. 28:33–35).\textsuperscript{364} The sound announces that the LORD, through his personal representative, is at his altar to serve his people there like a gracious king who provides his guests with a feast at his table.\textsuperscript{365} Third, the LORD manifests himself in

\textsuperscript{357} See Kleinig (2003a, 40–43).
\textsuperscript{358} See Kleinig (2003a, 64–65).
\textsuperscript{359} For further discussion about \textit{YHWH’s holiness}, see the section on the incense rite in this chapter.
\textsuperscript{360} Anointing the head of the high priest is prototypical to that of the kings of Israel and may indicate, moreover, that the high priest functions in a royal capacity (Lev. 8:12).
\textsuperscript{361} The high priest wears the golden crown with the divine name inscribed on it not merely as an adornment but to carry the LORD’s holiness personally as he places the offerings on the altar. “YHWH’s holiness” removes the guilt of the Israelites from their offerings at the sanctuary (Milgrom 1991, 511–12). By wearing the LORD’s holiness the high priest makes the offerings of the Israelites acceptable to the LORD (Haran 1985, 215) and the Israelites themselves are accepted by the LORD (Exod. 28:38). See also Propp (2006, 446–48, 534–27).
\textsuperscript{362} The only time that the lay Israelites see the holy fire at the tabernacle is at the inaugural service when it comes out of the tent of meeting, consumes the offerings, and ignites the fire on the altar for burnt offering (Lev. 9:23–24). After that, the fire is hidden from them and only manifested by the smoke from the offerings. See Haran for examples of sight taboos at the tabernacle (1985, 175–81).
\textsuperscript{363} See Kleinig (2003a, 217–20) and Milgrom (1991, 588–91).
\textsuperscript{364} The Pentateuch does not specify who hears the sound of the bells and the ambiguous passive \textit{נִשְׁמַּע}, he will be heard, may imply that the high priest is heard \textit{by God} when he enters the tent of meeting and \textit{by the people} when he comes out. See Propp for further analysis of the purpose of the bells (2006, 445–46).
\textsuperscript{365} Haran holds that there is no ritual function that the ornate vestments of the high priest fulfil apart from the holy place inside the tent. He asserts that they are only worn for ritual purposes inside of it (1985, 214). Yet, the Pentateuch expressly states that the bells will be heard both when the high priest enters the holy place before the
the aroma of the offerings. When the high priest emerges from the tent of meeting and approaches the altar, the fragrant incense that engulfs him in the holy place comes out to the outer altar with him (Sir. 50:1–11). This powerful incense intermingles with the smoke from the altar and disperses among the congregants and throughout the camp of Israel (Exod. 29:41; Num. 28:2, 6, 8). The soothing scent of the offerings reveals the favourable presence of the LORD to the Israelites. Through the burning rite in the daily divine service, the LORD meets with his people and reveals his gracious presence among them by the unique things that they see, hear, and smell.

The LORD sanctifies the Israelites, the tabernacle, and his priests through the burning rite (Exod. 29:43–44). Israel is consecrated by the glory of the LORD (Exod. 29:43), the theophanic pillar of smoke that is produced by the holy fire on the altar. The divine fire turns the offerings on the altar into most holy smoke, which permeates throughout the assembled congregation and the entire camp of Israel to sanctify them every morning and evening. The smoke from the offerings also sanctifies the tent of meeting and the altar for burnt offering at the tabernacle (Exod. 29:44). Everything that the most holy smoke touches is consecrated and becomes holy (Exod. 30:36). Since the tent of meeting and the altar are most holy, the smoke functions to reconsecrate them each morning and evening. Furthermore, the altar for burnt offering and the ground at the tabernacle are sanctified by the most holy drink offering. Since the wine for this offering is brought out from the table inside the tent of meeting, it is most holy and

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LORD and when he comes out (Exod. 28:35). Since the high priest comes out of the tent of meeting to perform the burning rite at the outer altar, the bells serve a ritual purpose there just as they do inside the tent of meeting.

367 See Kleinig (2003a, 66).
368 The glory is the pillar of fire and cloud that leads the Israelites out of Egypt, rests on the top of Mount Sinai, and moves into the most holy place over the ark of the testimony. This same glory comes out of the tent of meeting and ignites the fire on the altar for burnt offering at the inaugural service. God appears in the form of fire (Deut. 9:3), and his glory is seen in his holy fire (Exod. 24:17). From an anthropological perspective, fire is like a doorway to the spiritual realm. On the one hand, burnt offerings are transmitted to God through fire. On the other hand, God manifests himself to the earthly realm through fire (Milgrom 1991, 590). See also Propp (2006, 514).
369 The Hebrew of Exodus 29:43 is יְהֹוָה יִנְקָדַּשׁ בְּכָבוֹדִי וְנֹעַּדְתִיֹשָׁמָהֹלִבְנֵיֹיִשְרָאֵלֹוְנִקְדַּשֹׁבִכְבֹדִי. This may be translated two ways. It could be, “I will meet there with the sons of Israel and it will be consecrated by my glory.” It also may be translated, “I will meet there with the sons of Israel and he will be consecrated by my glory.” The first translation is ambiguous and may interpret the third masculine singular form, it, as a reference either to the tabernacle (Cassuto 1967, 388; Sarna 1991, 192) or to Israel. The second translation understands the third masculine singular as a reference to Israel. Since the next verse (Exod. 29:44) speaks of the consecration of the tent, the altar, Aaron, and his sons, the current passage probably means that Israel is consecrated by the glory of the LORD. See Dozeman (2009, 659) and Propp (2006, 472–73) for additional interpretations.
370 Their daily reconsecration is probably necessary due to the desecrating power of the common realm within which the tabernacle moves and rests. See Kleinig’s discussion about how the holy and the common influence each other (2003a, 6–13).
sanctifies whatever it touches.\textsuperscript{371} When the priest pours out the drink offering on the side of the altar at its base, it flows onto the ground and the most holy wine consecrates the altar and the ground at the tabernacle. Finally, the priests are sanctified at the burning rite. Since all of the tabernacle furnishings, including the pitcher for the drink offering, the font, and the altar for burnt offering are most holy, they impart holiness to the priests when they touch them (Exod. 30:22–29). The primary way the priests are sanctified in this rite is through the most holy smoke from the altar for burnt offering (Exod. 29:44).\textsuperscript{372} The main theological purpose of the burning rite is to sanctify and reconsecrate the Israelites, the tent and altar, and the priests every day at the divine service.

The most profound purpose of the burning rite is that the LORD dwells among the Israelites (Exod. 29:45–46). God’s residence at the tabernacle within the midst of Israel indicates that he accomplishes two things through this rite at the altar. First, the LORD accepts the Israelites through their offerings (Exod. 28:38). In the daily divine service, the priests offer the public offerings on behalf of the entire community and the LORD accepts them by the three main stages of the daily burnt offering. The first stage is the presentation of their offerings before his altar.\textsuperscript{373} The second stage occurs when the priests splash the blood of the ram against the four sides of the altar for their atonement.\textsuperscript{374} The third stage, the burning rite, completes God’s acceptance of Israel every day at the divine service. The sweet aroma from the altar bears witness that the LORD accepts his people and that he is sweet toward the Israelites as he dwells with them as their gracious God.\textsuperscript{375} Second, the LORD dwells among the Israelites

\begin{itemize}
  \item Although the Pentateuch never states that the wine from the drink offering is most holy, three clues help draw the conclusion that the drink offering is most holy. First, the daily burnt offering with its accompanying cereal offering and drink offering sanctifies the Israelites, the priests, the tent, and the altar (Exod. 29:38–44). Second, only the incense that is kept and used inside the tent of meeting is most holy (Exod. 30:36), indicating that all materials there are most holy. Third, the blood from a sin offering that is taken into the tent of meeting has a different status than the blood of a sin offering that is not taken into the tent of meeting (Lev. 6:30 [MT 6:23]). On the Day of Atonement the blood of the sin offerings that is taken into the tent of meeting not only functions as it normally does for purification, it also sanctifies the altar (Lev. 16:19). See Kleinig (2003a, 343–47). Based on these three observations, it may be assumed that whatever materials are inside the tent of meeting are most holy. See also Haran’s analysis of the grades of sanctity at the tabernacle (1985, 175–88).
  \item Although the Pentateuch does not call the smoke from the burnt offering most holy, it has sanctifying power (Exod. 29:38–44).
  \item The offerings are presented at the entrance to the tent of meeting before the LORD. He accepts the offerings as well as those for whom they are presented (Lev. 1:3), favouring them and treating them graciously (Kleinig 2003a, 65).
  \item Just as with the private burnt offerings (Lev. 1:4), so also through the rite of atonement with the public burnt offering the LORD accepts his people and cleanses them from their sins (Kleinig 2003a, 65–66).
  \item The pleasing aroma operates both physically and spiritually at the same time. Physically, the aroma is pleasing on account of its sweet scent. Spiritually, the sweet aroma reveals the LORD’s pleasure with his people. By smelling the sweet aroma the LORD’s people experience his pleasure and acceptance of them (Kleinig 2003a, 66).
\end{itemize}
not to be served by them but for him to serve them.\textsuperscript{376} In this part of the service, the LORD shares his Sabbath–like rest with his people, not merely on one day of the week but every morning and evening.\textsuperscript{377} The smoke from the altar is an aroma that sets both God and Israel at rest (Exod. 29:41). On the one hand, God is set at rest by the aroma and is favourable toward the Israelites. On the other hand, the people of Israel are set at rest by the aroma of the favourable presence of God among them.\textsuperscript{378} The LORD dwells in the midst of his people at the tabernacle that he may accept them and share his rest with them.

The theological purpose of the burning rite at the daily service of ancient Israel turns pagan assumptions and perspectives upside down.\textsuperscript{379} Burning the daily offerings might be perceived as a human act of worship toward God, but the LORD accomplishes his own purposes in smoking up the offerings. Instead of the Israelites initiating the meeting with the LORD at the tabernacle, he comes to meet them so that he might manifest his presence with them through the sights, sounds, and scents at the altar. Rather than offering gifts to the LORD in order to gain his favour, he sanctifies the Israelites, the tent and altar at the tabernacle, and his priests by the daily offerings. God does not dwell among the Israelites so that they may serve him with food or drink, but for him to invite and serve them at his table and give them rest with him in his residence.

\textit{Conclusion}

The LORD institutes the ritual enactment of the burnt offering for him to meet with his people. The high priest personally represents the LORD as he wears the royal vestments at the altar. Through him the LORD meets with the Israelites to reveal himself and serve them from his table at his residence. The aroma from the offerings makes and keeps his sanctuary and his people holy, so that he will continue to

\textsuperscript{376} See Stuart (2006, 630–31).
\textsuperscript{377} There are two different Hebrew words that are normally associated with the LORD’s rest, the noun נַעַר and the verb נָעַר. The former term primarily means to have rest as a result of ceasing from labour, while the latter one has to do with resting by settling down, having calm quietness as opposed to turmoil, or sitting (Brown, Driver, and Briggs 1979, 628, 992). The two words are used together in Exodus 20:11, 23:12, and Deuteronomy 5:15, indicating that they are closely related. The Sabbath–like rest of ceasing from work correlates with the calming rest that the LORD shares with his people through the divine service.
\textsuperscript{378} The phrase לְרֵיחַ נַעַר הָוָה (Exod. 29:41) has been the subject of much discussion among scholars. For an overview of the main points see Milgrom (1991, 161–63, 252–53). The phrase and similar ones are a formula for God’s approval of offerings and his acceptance of the Israelites through them (Lev. 1:13, 17; 2:2, 9, 12; 3:5, 16; 4:31; 6:8, 14 [MT 6:1, 7]; 8:21, 28; 17:6; 23:13, 18; Num. 15:3, 7, 10, 13, 14, 24; 18:17; 28:6, 8, 13, 24, 27; 29:2, 6, 8, 13, 36). It may be translated as a pleasing aroma a gift to the LORD or an aroma a gift that pleases the LORD (Kleinig 2003a, 57–8). The element of rest should not necessarily be excluded, and the phrase may be rendered as a soothing/quieting/restful aroma a gift offor the LORD. The LORD’s dwelling in the midst of Israel is pleasurable rest for both God and his people through the daily offerings.
\textsuperscript{379} See Kleinig (2003a, 42).
accept them and share his daily Sabbath–like rest with them as he dwells in their midst. The LORD institutes the burning rite and authorises its ritual function, not to be served by the Israelites, but for him to meet with them, share his holiness with them, and dwell with them as their gracious benefactor every day through the divine service.
The Blessing Rite

The blessing rite is different from the other rites in the daily divine service. Whereas the other rites involve no prescribed spoken words, the blessing rite does. The performance of these prescribed words sets the blessing rite in a unique category of ritual acts. It is the only spoken ritual enactment. Yet, like every other part of the daily divine service, it does not just express an idea but it accomplishes something. The benediction does not merely inform the people about God’s attitude toward them and his desire to bless them. It actually grants his blessing. When the priest speaks the words of the benediction the LORD accomplishes what the blessing says. On the one hand, the blessing rite is similar to the other rites because it functions within the divine service to accomplish God’s purpose. On the other hand, it is unparalleled because it is the only part of the daily service in which the LORD has given some words that must be spoken by the priests in the divine service.

The Divine Institution of the Blessing Rite

The LORD establishes the blessing rite by instituting its two chief ritual acts. In Numbers 6:24–27 he authorises its words, “The LORD bless you and guard you; the LORD shine his face upon you and be favourable to you; the LORD lift up his face toward you and give you peace.” These words of the blessing are not effective because the words have magical power but because the benediction is a performative utterance commanded by God. The words must be spoken in the proper situation by an authorised person in the correct form, and if any of these elements are missing then the speech act is invalid. All the words of the benediction must be announced only by the authorised priest as God’s mediator at the tabernacle in order for God to bestow his blessing on his people (Mitchell 1987, 63, 167–69, 171–76). Austin distinguishes between three types of speech acts: locutionary, illocutionary, and perlocutionary. The first is speaking a certain sentence with a certain sense or reference, which aims at the meaning of what is spoken. The second intends a certain force, such as informing, ordering, or warning. This kind of act attempts to bring about a specific outcome. The third achieves an outcome by speaking, such as convincing, persuading, deterring, or even surprising or misleading. These three types of speech do not necessarily need to be separated since a single spoken sentence may have a locutionary meaning which has an illocutionary force that achieves a perlocutionary effect. Austin also emphasises that for a speech act to be valid, it must be spoken according to an accepted procedure, which includes the utterance of certain words by certain persons in certain circumstances (1962, 6, 14–15, 23–24, 26,34–36, 52, 94–95, 98–103, 108, 115–19, 120). Speaking the benediction by the priest at the sanctuary does not merely convey the meaning of the words spoken. Rather, the benediction accomplishes what the LORD intends when the priests speak those words. See also Kleinig (2003a, 24).

380 The blessing is not effective because the words have magical power but because the benediction is a performative utterance commanded by God. The words must be spoken in the proper situation by an authorised person in the correct form, and if any of these elements are missing then the speech act is invalid. All the words of the benediction must be announced only by the authorised priest as God’s mediator at the tabernacle in order for God to bestow his blessing on his people (Mitchell 1987, 63, 167–69, 171–76). Austin distinguishes between three types of speech acts: locutionary, illocutionary, and perlocutionary. The first is speaking a certain sentence with a certain sense or reference, which aims at the meaning of what is spoken. The second intends a certain force, such as informing, ordering, or warning. This kind of act attempts to bring about a specific outcome. The third achieves an outcome by speaking, such as convincing, persuading, deterring, or even surprising or misleading. These three types of speech do not necessarily need to be separated since a single spoken sentence may have a locutionary meaning which has an illocutionary force that achieves a perlocutionary effect. Austin also emphasises that for a speech act to be valid, it must be spoken according to an accepted procedure, which includes the utterance of certain words by certain persons in certain circumstances (1962, 6, 14–15, 23–24, 26,34–36, 52, 94–95, 98–103, 108, 115–19, 120). Speaking the benediction by the priest at the sanctuary does not merely convey the meaning of the words spoken. Rather, the benediction accomplishes what the LORD intends when the priests speak those words. See also Kleinig (2003a, 24).

381 Mitchell notes that ישא התעה פנים אלוהים is a piel. It is, therefore, a general term for God’s bestowal of benefits upon the Israelites. The LORD’s blessing conveys his attitude of goodwill rather than him giving protection and peace (1987, 96).
blessing are spoken at the inaugural service (Lev. 9:22, 23). Thus, his name must be placed upon the Israelites for their blessing through the priestly benediction at the daily service (Num. 6:27). The LORD also commands Moses to construct two silver trumpets that the priests are to sound over the offerings on the altar every time the divine service is conducted. The LORD institutes the words of the benediction and sounding the silver trumpets so that the priests can deliver his blessings to his people in the daily divine service.

The Ritual Function of the Blessing Rite

The LORD institutes the blessing rite to fulfil a practical purpose in the daily service. As unique as the blessing rite is within the service, still it and its ritual activities are parts of an organic ritual system. It is sometimes the case that unusual things play important roles within their own context and that is also the case with the ritual function of the blessing rite in the daily divine service.

Ritual Agents

The ritual agents participate in the blessing rite in distinct ways. The Pentateuch states that Aaron and his sons are to bless the Israelites (Num 6:23). There are two ways this could be understood. On the one hand, this could limit the agent who blesses to the high priest in each generation. On the other hand, all of the priests on duty might, together with the high priest, bless the congregation. Most likely, however, the high priest or his deputy normally speaks the blessing at the tabernacle. The agents who

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384 Since the LORD authorises the priests to pronounce the blessing in his name, it is not they but the LORD who initiates the blessing (Milgrom 1990b, 50–51). See also Ashley (1993, 149).
385 Some scholars maintain that the trumpets are not sounded at the daily service but only on special feast days (Ashley 1993, 188–89; Cole 2000, 162–63; Harrison 1990, 169; Levine 1993, 306). Others hold that the silver trumpets are sounded each day in the divine service (Kleinig 1993, 79–82; Douglas 1993a, 121). For a discussion of the uses of the silver trumpets see Milgrom (1990b, 72–75) and Kleinig (1993, 34–39, 78–82, 90).
386 Further evidence in Numbers 10:10 and 28:2, which lists the daily burnt offering together with the weekly, monthly, and yearly offerings, shows that the trumpets are sounded in the daily service by the use of the term מִוְעֵד, appointed times.
387 This is the practice described in Sirach 50:19–23. It may be argued that since Aaron is the only priest who gives the benedictions at the inaugural service (Lev. 9:22, 24) then the benediction is spoken only by the high priest in the daily service (cf. 1 Chron. 23:13). See also Ashley (1993, 148–50), Harrison (1990, 132–34), and Kleinig (2003a, 217).
388 Tamid 7:2 indicates that all the priests either stand together with the high priest as he announces the benediction or they pronounce it together with the high priest (Blackman 1983, 494–95). See also Deuteronomy 10:8 and 21:5 as well as Milgrom (1990b, 50, 52) and Levine (1993, 227, 228).
389 This view is further strengthened by the understanding that in the early days of the tabernacle there were only three priests, Aaron and his two remaining sons. Since the two priests would be responsible for sounding the two trumpets, Aaron the high priest speaks the benediction.
sound the trumpets are easily identified. They are the sons of Aaron, the regular priests (Num. 10:8). Thus, the high priest does not sound them. The LORD is also a ritual agent in the blessing rite because he authorises the priests to perform its ritual functions on his behalf. The assembled worshipers are the main beneficiaries of the blessing rite, even though there is some evidence that the congregants make shouts of acclamation as they prostrate themselves (Lev. 9:24). Thus, the high priest and the regular priests are the chief agents who perform the blessing rite in the daily service.

Ritual Acts

There are two main ritual acts that are performed in the blessing rite. In the first place, the high priest speaks the words of the benediction to the congregation of Israel. As the personal representative of the LORD, the high priest faces the congregation and raises his hands toward them to announce the benediction. The blessing is the only prescribed time in the service that the divine name, יהוה, is spoken. In the second place, the regular priests blow the two silver trumpets over the burnt offering. The priests sound the trumpets over the burnt offering to draw attention to it and to signal that the benediction is about to be proclaimed. The announcement of the blessing and sounding the trumpets are the two most audible ritual acts that the priests conduct in the daily divine service.

Ritual Materials

The ritual materials in the blessing rite consist of the trumpets and the high priest’s vestments. The two trumpets are constructed of hammered silver (Num. 10:2). They are the only musical instruments that the LORD ordains for use in the divine service. Although the Pentateuch gives no

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390 Just as the regular priests play an assisting role with the burnt offerings (Lev. 1:5, 8, 11) they also enact the secondary ritual act of sounding the trumpets at the blessing rite. The high priest does not sound the trumpets because his primary act in the blessing rite is to announce the benediction.
391 See Tamid 7:3 (Blackman 1983, 496) and Sirach 50:16–21.
392 Since this is the posture of the high priest at the inaugural service (Lev. 9:22) it is probably the usual way that the benediction is given to the congregation (Kleinig 2003a, 212). Both the shiny plate on the forehead of the high priest and his face turned toward the people may relate to the phrase in the blessing, the LORD shine his face upon you (Num. 6:25). See also the discussion below about the shining face of Moses.
393 The entire pericope dealing with the silver trumpets (Num. 10:1–10) is surrounded on both sides by descriptions about the glory cloud (Num. 9:15–23; 10:11–36). In the section on the burning rite, it was determined that the smoke from the altar correlates with the cloud and the presence of the LORD. Similarly, the trumpets relate thematically to the LORD’s presence (Kleinig 1993, 34). Although the priests sound the trumpets in the blessing rite, this ritual act is not disconnected from the burning rite. All of the rites and their ritual activities are organically connected within the daily ritual system.
further details about the trumpets, other sources suggest that these are probably less than a cubit long, straight, and slender with a flared opening.\textsuperscript{396} Trumpets were used in the ancient world to herald the presence of a king or his representative and to signal a royal announcement. The holy attire on the high priest, especially the golden crown, shows the Israelites that the ambassador of their heavenly king is declaring the blessing of the LORD on his behalf.\textsuperscript{397} The two silver trumpets and the vestments of the high priest in the blessing rite lead the Israelites to conclude that their royal LORD is present to bestow his benefits upon them in the daily service.

Ritual Times

The blessing rite is performed every morning and evening in the daily divine service. The LORD blesses the Israelites at the beginning of the day so that his blessing will be with them as they set about their daily tasks, and he blesses them at the ending of each day so that his blessing will rest upon them throughout the night.\textsuperscript{398}

Ritual Locations

Where do the priests sound the trumpets and the high priest announce the benediction? The priests sound the trumpets at the altar for burnt offering because they are required to sound them over it (Num. 10:10). The priests blow the trumpets over the burnt offering facing the altar. This ritual act is probably performed in one of three places: on one or both sides of the altar to the north and/or south, on the east side facing the tabernacle, or on the west side of the altar facing the congregation. The last view is most likely the correct one because the trumpets sound as a memorial for the Israelites before the LORD (Num. 10:10). The priests probably blow the trumpets in such a way as to sound them over the burnt offering and toward the people, which can only be from the west side between the altar and the tent of meeting.\textsuperscript{399} The most logical place where the high priest announces the benediction is on the east side of


\textsuperscript{397} For further details about the ornate vestments of the high priest, see the sections on the ritual materials in the incense rite and the burning rite.

\textsuperscript{398} See the other sections on ritual time in this chapter.

\textsuperscript{399} Kleinig makes the case that at the temple in Jerusalem the priests sounded the trumpets from the east side of the altar facing the congregation and Levitical musicians (1993, 80–81). This is a logical conclusion if the command to sound the trumpets over the burnt offering is not taken literally (Num. 10:10). It should be taken into consideration that there may be different practices at different periods of Israel’s history.
the altar facing the congregation. This indicates that the high priest is standing in a mediating position to enact a mediating function. Thus, the priests sound the trumpets from behind the altar and the high priest blesses the congregation from the front of the altar in the courtyard.

Figure 10. The ritual locations of the blessing rite.

Summary of the Ritual Function

The blessing rite announces the blessing and favour of God among his people. It declares that the LORD blesses his people through the ministry of the priests in the divine service. Like the trumpets that herald the arrival of an earthly king, so the sound of the trumpets proclaims that the royal LORD of Israel is coming to meet them. Through the person of his emissary, the high priest, the LORD comes to bless his people by granting them everything that the benediction announces to them. This meeting does not happen merely on random occasions; the LORD comes to bless his people every morning and evening in the blessing rite at his dwelling place among them.

The Theological Purpose of the Blessing Rite

The LORD accomplishes two central purposes through the blessing rite each morning and evening in the divine service.

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400 If he stood behind the altar, then both the altar and the smoke would conceal him and his ornate vestments. In front of the altar the people see him unhindered in his full regalia. At the inaugural service the priest announces the first and abnormal benediction from upon the altar. The normal location for the daily service, however, is in front of the altar (Kleinig 2003a, 218–19).
First, he blesses the Israelites by placing his name upon them (Num. 6:27).\(^{401}\) Just as the LORD places his name at his sanctuary (Deut. 12:3, 5, 11, 21; 14:23, 24; 26:2), so also his people must come to that place in the service for the LORD to place his name on them and bless them through the benediction (Exod. 20:24).\(^{402}\) The Aaronic benediction invokes the name of the LORD, יהוה, three times.\(^{403}\) The threefold pronouncement of the name of YHWH signals its superlative use,\(^{404}\) which only occurs in the divine service at the sanctuary. With each declaration of the divine name, the LORD imparts two benefits. The LORD blesses and guards the Israelites (Num. 6:24).\(^{405}\) The LORD shines his face upon them and shows his gracious favour to them (Num. 6:25).\(^{406}\)

\(^{401}\) Milgrom thinks that the name of the LORD is *figuratively* put upon or called down upon the Israelites through the medium of the benediction. The result is that the LORD declares his ownership of Israel (1990b, 52). While the Israelites are the LORD’s own people, the benediction holds a deeper purpose than simply claiming ownership of them.

\(^{402}\) Deuteronomy 12:2–5 distinguishes the LORD’s chosen place, קָרַה אֶלְתָּרָא בֵּית יְהוָה, where he puts his name to dwell, יִתְנַשְּׁא אֶלְתָּרָא שְׁמֵיהָ יָאֵר, from the place where pagan idols and their names are put. Since the LORD’s name dwells at his chosen place, he puts his name on the Israelites through the Aaronic benediction at that place to bestow his favour and blessing on them. See Tigay (1996, 118–20) and Craigie (1976, 216–18).

\(^{403}\) Levine holds that the use of the *name* is relevant but not central to the priestly blessing. The purpose of pronouncing the divine name is for the priests to “open the door” for the LORD to bless his people. God must be invoked by his personal name for him to come with his blessings (1993, 228). Numbers 6:27, however, coincides the LORD’s grace with the placement of his name on Israel through the benediction. The name is not merely “relevant;” it is necessary for Israel’s blessing. See Mitchell (1987, 97).

\(^{404}\) Scholars note that the threefold structure of the benediction in Hebrew is a rising crescendo of 3, 5, and 7 words with increasing numbers of syllables and consonants. The first phrase of each verse may invoke the movement of the LORD toward his people, while the second calls for his activity on their behalf. What are identified as six actions, bless and guard, shine and be gracious, bestow and give peace, may express three consequential actions. The LORD’s blessing may result in his guarding; his shining face may result in his grace; his bestowal of favour may result in his peace. The first and last phrases of the benediction summarise its substance, “The LORD bless you ... and give you peace.” See Levine 1993, 236–44, Milgrom 1990b, 51, and Mitchell 1987, 96–97, 182–83.

\(^{405}\) *angered* face of God is unique, however, since they see the light from the glory cloud and, more significantly, the shining/radiant skin on the face of Moses, יָאֵר פָנֵי מֹשֶׁה (Exod. 34:29–35). Moses is the only human in the Old Testament who shines with the divine light and manifests God’s presence in that unique manner (Aalen 1974, 164–65). The *face* of God is equivalent to his presence in which he reveals his “face” in various and concealed ways. For a thorough analysis of what is meant by God’s face, see Simian–Yofre (2001, 589–615).
them peace (Num. 6:26). These are not mere wishes for their future prosperity, but rather the LORD bestows the very things that the words say when the high priest speaks them in the divine service. Most importantly, the LORD places his name on them to sanctify them and keep them holy. The name of the LORD is so holy that it is protected by the second commandment (Exod. 20:7) and he warns against desecrating the “name of his holiness” (Lev. 20:3; 22:2, 32). For this reason, the divine name is his sanctuary name, the only name by which he is called at the sanctuary alone. Even though it is not referred to as “most holy,” nonetheless it has the power to sanctify the people when it is placed on them through the announcement of the Aaronic benediction. The LORD places his name on his people to bless and sanctify them.

Second, the blessing rite is theophanic and reveals the gracious presence of the LORD with his people at the tabernacle. In the inaugural service, the theophany of the LORD in the divine fire occurs coincidentally with the benediction (Lev. 9:23–24). This event interprets the theological purpose of the benediction in each subsequent service. The LORD reveals his gracious presence in the daily divine service both visibly and audibly. At the same time that the visible revelation of God’s presence is beheld in the smoke from the altar, the congregation hears the words of the benediction revealing the favourable presence of the LORD among them. The benediction announces that the LORD is present with his people for blessing rather than disapproval. Since the divine fire no longer appears to the Israelites at the tabernacle in the daily service but is evidenced in a hidden way by the smoke, the LORD most clearly “appears” by revealing his face and manifesting his gracious presence to them through the Aaronic benediction.

407 שָׁיָּה יִשָּׁרְאֵל יִשָּׁבוֹלְךָּוֹ שָׁלוֹם The lifting up of the LORD’s face toward his people indicates that he is favourable to them. In the benediction, the LORD pays attention to his people, encounters them, and kindly looks them in the face. Granting peace to Israel has to do with providing for their physical well being, not merely for their inner tranquillity and state of mind (Levine 1993, 228).

408 See Harrison (1990, 132) and Levine (1993, 244).

409 There is a distinction between blessings in different contexts. There are many examples of blessings throughout the Pentateuch (cf. Levine 1993, 237–38 and Mitchell 1987, 29–161). Each of these comprises specific significance and effect depending on who is blessing whom, how, when, and where. In the divine service, the LORD blesses the Israelites by a performative utterance of the Aaronic benediction (Kleinig 2003a, 24).

410 Later in Israel’s history the divine name was only spoken at the sanctuary while its supplement “Lord” was spoken in synagogues and elsewhere among God’s people (Tam. 7:2).

411 See Kleinig (2003a, 11–12, 451).

412 Placing (שם) the name of the LORD upon the Israelites echoes God placing his holy name in the sanctuary (Deut. 12:5, 21; 1 Kings 9:3; 11:36; 14:21; 2 Kings 21:4, 7; 2 Chron. 6:20; 12:13; 33:7). Their bodies may thereby become shrines of the LORD.

413 At the inaugural service, the theophany that follows the benediction shows God’s approval and blessing to his people (Mitchell 1987, 97).
Furthermore, sounding the silver trumpets over the burnt offering announces the presence of the LORD at the altar. Just as trumpets signal the arrival of an earthly king, so the trumpets at the tabernacle proclaim to Israel the advent of their royal LORD. The LORD also reveals his presence visibly at the blessing rite through his personal representative, the high priest in his ornate vestments. The assembled congregation beholds the high priest standing before them in his glorious attire with the divine name inscribed on his holy crown. Since the high priest represents the LORD, the inscribed name reveals the LORD’s presence. The combination of the visible elements, the sound of the trumpets, and the name of the LORD in the benediction become a powerful theophany for the people of Israel.

Through the blessing rite the LORD places his name on the Israelites to bestow his gifts and blessings on them, and he manifests his favourable presence among them through the things they hear and see at the tabernacle in this rite.

**Conclusion**

The blessing rite in the daily divine service is unique because the other rites do not require any spoken words. The LORD institutes the blessing rite to announce his favour and blessing through the Aaronic benediction. Whereas in the Ten Commandments the LORD forbids the misuse of his name (Exod. 20:7; Deut. 5:11), he authorises the correct use of his name in the daily divine service by instituting the blessing rite. The promise that the LORD comes with blessing wherever he causes his name to be remembered (Exod. 20:24) is fulfilled by the benediction in the blessing rite at the tabernacle. The high priest places the divine name three times upon the Israelites so that God will reveal his face, as is indicated by the Hebrew word פנים, face/front, which is used twice in the Aaronic benediction (Num. 6:25, 26). See Kleinig (2003a, 218–20).

The personal representation of the LORD extends in a significant way beyond the high priest as he speaks the benediction. The references to the illuminating and lifted up face of the LORD brings to mind the visibly shining face of Moses. Aaron, the first high priest, is as a prophet who speaks on behalf of Moses and he is as God to Aaron, וְדִבְרֶֽרְוָהוּאֹלְךָֹא ל־הָעָםֹוְהָיָהֹוְהוּאֹיִהְי ה־לְךָֹלְפ הֹוְאַּתָהֹתִהְי ה־לוֹֹלֵאלֹהִֹ (Exod. 4:16; cf. 7:1). When the high priest announces that the LORD shines and lifts up his face in blessing, the people recall that Moses spoke the word of the LORD with a radiant face and called them who had run away in fear back to himself. It is significant that Moses with his shining face ordains, washes, and clothes Aaron in his ornate vestments. Since the benediction is the only time in the divine service that the congregation sees the high priest facing them in his full regalia, at that moment he represents and reveals to them that their royal LORD is a personal being who favourably shines and lifts up his countenance upon them and speaks gracious words to them. See Cassuto (1967, 448–510), Haran (1984, 159–730), Propp (2006, 618–23), and Sarna (1991, 220–21).

Since the priest stands in front of the altar, between it and the assembled congregation, the people see him as if he is superimposed over the smoke rising from the altar. They see the smoke, the priest, the ornate vestments, and the shiny plate with the divine name all at the same time. When he announces the benediction, the words they hear come from the midst of the smoke by him who is clothed in royal garments and crowned with the name of the LORD.

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protecting, gracious, peaceful presence to them. By sounding the trumpets and declaring the benediction an audible manifestation of the presence of the LORD occurs through the blessing rite in the daily divine service.
The Meal Rite

The meal rite concludes the daily divine service. Once all of the preceding ritual activities are completed, the priests eat the most holy food as a sacred meal in the presence of the LORD at the tabernacle. After they perform their assigned tasks on behalf of the LORD, he then feeds them. Even though the meal is their share for conducting the LORD’s ministry, it is more significant than mere bodily nourishment. The LORD institutes the meal rite as the final rite of the service, so that he may provide for his priests what they need for their continued ministry in his presence at his dwelling place.

The Divine Institution of the Meal Rite

In Leviticus 6:14–18 [MT 6:7–11] the LORD institutes the meal rite for the morning and evening offerings of the daily divine service. He authorises the priests to eat the remaining portion of the daily cereal offering from which the token portion is put on the altar fire in the burning rite (Lev. 6:14–18 [MT 6:7–11]).417 Although the food from most of the other kinds of offerings is eaten at the meal rite in the morning, only the daily cereal offering is eaten at the meal rite in both the morning and the evening in the daily service.418 The ritual meal occurs at the inaugural service (Lev. 10:12–13), confirming that the LORD institutes the meal rite as part of the daily service.419 While the fire “eats up” the offerings on the altar at the inaugural service (Lev. 9:24), the priests eat the cereal offering at the tabernacle (Lev. 10:12–13). So it is at the daily service. As the offerings are burned on the altar each morning and evening the priests eat the cereal offering.420

The divine institution of the daily meal rite is found in two additional details of its legislation. The LORD gives to the priests the remaining part of the cereal offering as their portion (Lev. 6:17 [MT 6:10]).421 Since they are not assigned a piece of ground once they enter into the land of Israel, the priests...
depend on the offerings of the Israelites for their livelihood. The LORD provides the priests their portion of the daily cereal offering, just as he provides the Israelites their portion of the land for their livelihood. The share of the daily cereal offering for the priests is their perpetual due (Lev. 6:18 [MT 6:11]). Like a generous king with his courtiers, the LORD gives food from his altar to the priests as their daily stipend for their ministry in his presence. The LORD establishes the meal rite to provide for the priests their portion of the food from the fire offerings as their perpetual due from him.

The Ritual Function of the Meal Rite

The meal rite involves the consumption of the most holy food from the public cereal offering (Lev. 6:14–18 [MT 6:7–11]). Whereas the cereal offering was presented before the LORD in the presentation rite and its token portion burned on the altar in the burning rite, its remaining part is cooked and consumed in the meal rite. The most holy food must be prepared in a certain way, eaten by specific people, at its proper time, and in a designated location for the meal rite to function as the LORD intends it within the daily divine service.

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by the LORD to the Israelites. Since the priests, like their Levitical relatives, receive no portion of the land, their allotment is the food that the LORD gives them from the offerings (Kleinig 2003a, 143–44). See Numbers 18:20; 26:53, 55, 56; 31:36; Deuteronomy 4:19; 10:9; 12:12; 14:27, 29; 18:1, 8; 29:26; 32:9 for other references to the words חֵֹ and חָלַּק.

422 The Hebrew חָק־עוֹלָם, perpetual due, is distinguished from חֻקַּתֹעוֹלָם, perpetual statute, in the Pentateuch. While the two phrases are related linguistically from the same verbal root, חָק־עוֹלָם normally designates the divinely instituted part of the offerings that the priests receive as their perquisite of food for their service at the sanctuary. The only time that חָק־עוֹלָם refers to an offering from which the priests do not receive a portion is the bread offering of the high priest. It is חָק־עוֹלָם לַּיהוָה, the perpetual due/to/for/belonging to the LORD (Lev. 6:22 [MT 6:15]). The חָק־עוֹלָם that is not לַּיהוָה belongs to the priests or to the priests and their families (Exod. 29:28; Lev. 6:18 [MT 6:11]; 7:34; 10:13, 14, 15; 24:9; Num. 18:8, 11, 19). See Levine (1989, 37), Milgrom (1991, 161–62), or offering made by fire (Levine 1989, 201; 1993, 389; 2000, 371). The חָק־עוֹלָם is probably best translated as fire offering, due to the apparent etymological connection with燃烧, fire. It usually refers to the remaining part of an offering that is eaten by the priests after its token portion has been burned on the altar. This might not apply, however, to its use in Leviticus 24:7, 9 and Numbers 15:10. Other references to חָק־עוֹלָם in the Pentateuch are Exodus 29:18, 25, 41; 30:20; Leviticus 1:9, 13, 17; 2:2, 3, 9, 10, 11, 16; 3:3, 5, 9, 11, 14, 16; 4:35; 5:12; 7:5, 25, 30, 35; 8:21, 28; 10:12, 13, 15; 21:6, 21; 22:22, 27; 23:13, 18, 25, 27, 36, 37; Numbers 15:3, 13, 14, 25; 18:17; 28:2, 3, 6, 8, 13, 19, 24; 29:6, 13, 36; and Deuteronomy 18:1. See also Eberhart (2004, 489) and Hamp (1974, 423–28).
Ritual Agents

The ritual agents at the meal rite are the host and the guests. The host is the LORD. He gives the most holy cereal offering to the priests as their regular portion from his table, the altar for burnt offering (Lev. 6:17–18 [MT 6:10–11]). Just as the priests serve the LORD’s people in the other rites at the daily service, so the LORD serves the priests as their host with his most holy food in the meal rite. The LORD’s guests are the high priest and any priest on duty who has been involved in the service. Even a male descendant of Aaron who is not qualified to officiate in the tent or at the altar because he has a physical deformity may still eat the most holy food (Lev. 21:16–23), but any priest who is ritually unclean may neither minister at the sanctuary nor eat the most holy food (Lev. 21:1–22:16). Every priest who serves in any capacity is the LORD’s guest at the divine service that day, and he is entitled to receive the holy provisions from the table of his gracious host.

Ritual Acts

Two ritual acts occur in the meal rite. Most importantly, the portion of the cereal offering for the priests is eaten. It must be made into unleavened loaves and baked in an oven (Lev. 6:16–17 [MT 6:9–10]) before it is eaten. Although the Pentateuch does not specify whether the entire cereal offering must be eaten at once or if it can be left over for consumption at a later time (cf. Exod. 12:10; Lev. 7:15–18), most likely all of it is eaten at each service because it must be consumed near the altar (Lev. 10:12). After the meal, the priests take off their sacred vestments. This “ritual act” is more of a consequence of the culmination of the service than part of it. The priests most likely wear the sacred vestments while they

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425 See Kleinig (2003a, 149–52).
426 Through the daily cereal offering God provides for the priests and feeds them as his guests from his table. The presentation of the cereal offering culminates in the holy meal that the priests eat in the presence of God (Kleinig 2003a, 151).
427 See Kleinig (2003a, 149–50).
428 The descendants of Aaron who are physically unsound may not offer offerings in the tent or on the altar before the LORD at the sanctuary but they are not deprived of eating the most holy food, since they are not to blame for their bodily defects. The legislation in Leviticus 21:16–23 implies that priests with physical defects are permitted to perform any tasks other than entering into the holy place or contact with the outer altar, such as preparing the public offerings, disposing of leftovers, and assisting the laity with their offerings. See also Leviticus 7:6 as well as Levine (1989, 145), Milgrom (1991, 407), and Kleinig (2003a, 165, 166).
430 Unlike the holy food from the peace offering or the Passover, the most holy food from the cereal, sin, and guilt offerings cannot be taken outside of the holy grounds of the tabernacle. This is true regardless of whether or not all of the food is consumed in the meal rite. The volume of food on the Sabbath, such as from the bread of the presence, or on other days when there is additional food from sin and guilt offerings may prevent the priests from eating all of it at once. See also Milgrom (2001, 2098–99).
are eating the most holy food. Since they are in a holy place eating holy food from the holy altar served by their holy LORD, it is fitting that they would wear the holy vestments for this special ritual occasion. After the holy banquet is completed, they divest the sacred garments and put on common clothes before leaving the sanctuary.

Ritual Materials

The ritual material of the meal rite is the bread made from the cereal offering of fine flour and olive oil. The cereal offering is baked without leaven (Lev. 6:16 [MT 6:9]). Three different vessels may be used for preparing any grain offering: in a pan, on a griddle, or in an oven/fire pot (Lev. 2:4–7). Since grain offerings that are baked in an oven are distinguished from those that are made in a pan or on a griddle (Lev. 7:9), it may be concluded that because the daily cereal offering is “baked” it must be prepared in an oven. Grain offerings baked in an oven are of two kinds, unleavened bread or unleavened thin bread depending on whether the flour is mixed with oil before it is made into dough or whether the flat slabs of dough are daubed with oil after they have been prepared (Lev. 2:4). Since the legislation for the daily cereal offering does not specify into which of these two kinds of bread it must be baked (Lev. 6:16–17 [MT 6:9–10]), most likely it may be either one of them.

Ritual Times

The meal rite occurs at the end of the divine service every morning and evening. Although the Pentateuch does not state when the most holy bread must be eaten, there is evidence that it is eaten as a holy meal at the end of the morning and evening services. Based on the ordination service, the bread is

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probably eaten on the day it is offered and, if any is left over, then it must be burned (Exod. 29:34; Lev. 8:31–32). The legislation for the daily cereal offering is part of the broader prescription for the daily burnt offering (Lev. 6:8–18 [MT 6:1–11]). Since the daily burnt offering and its accompanying cereal offering are smoked up every morning and evening (Exod. 29:38–42), and because the priests must eat the remaining portion of the cereal offering as their daily stipend (Lev. 6:16–18 [MT 6:9–11]), it may be concluded that the ritual time for the meal rite is toward the end of the divine service each morning and each evening.441

Ritual Locations

The food is eaten in a sacred meal at its designated location. The bread from the daily cereal offering is eaten in a holy place in the courtyard of the tent of meeting beside the altar (Lev. 6:16 [MT 6:9]; 10:12–13).442 Both the entrance to the tent of meeting (Exod. 29:31–32; Lev. 8:31) and the entire courtyard (Lev. 6:16, 26 [MT 6:9, 19]) are holy areas.443 The area near the altar is also designated as a holy place (Lev. 10:12–13).444 Since the bread from the daily cereal offering must be eaten in a holy place, it probably may be eaten anywhere in the courtyard of the tabernacle.445 Does the phrase “beside the altar” (Lev. 10:12) indicate a more specific location, however? The same terms describe where the offal of bird offerings and the ashes are placed on the east side of the altar (Lev. 1:16; 6:3 [MT 5:22]). Although it is not forbidden, this seems to be an unlikely practical location to eat the most holy food.446 The phrase “beside the altar” implies close proximity to it and is most likely somewhere in the eastern half of the courtyard because the altar rests in its centre.447 Since the north side of the altar is where the burnt offerings are slain and

441 In the holy meal, the priests mainly eat the most holy bread from the daily cereal offering. There is uncertainty about when the priests eat the most holy food from the other kinds of offerings. Most likely the daily burnt offering is the first offering placed on the altar at the beginning of the day and the last offering at the end of the day. If so, then the other offerings are burned on the altar at some time between the two daily offerings and their most holy food eaten as a midday meal. Kleinig holds that the daily cereal offering may be eaten in the middle of the day (2003a, 150).

442 The food from the occasional and the individual offerings is eaten in this same location (Lev. 6:26 [MT 6:19]; 7:6; 10:17–18; 24:9).


444 See Milgrom (1991, 392, 393, 618) and Kleinig (2003a, 143).


447 Levine holds that the priests eat the cereal offering in the eastern courtyard in front of the altar (1989, 37, 61–62). See Leviticus 8:31. Kleinig claims that the priests probably eat their meals in the western half of the courtyard, which is the location indicated in Ezekiel 42:1–14 and 46:19–20 (2003a, 143). Milgrom makes the case that, although the most holy food may be eaten anywhere in the courtyard, the priests probably eat it in the inner court on its western side. He claims that there may be a bipartite division of the courtyard, however, which marks off its inner/western court as the area from the altar to the west wall of the courtyard. If this is true, then it is not the
slaughtered (Lev. 1:10–13), it is unlikely that the priests eat the meal there. They probably eat the most holy food somewhere near the south–west side of the altar, but certainly within the courtyard of the tabernacle (Lev. 6:16 [MT 6:9]; 10:12).  

Figure 11. The location of the meal rite.

Summary of the Ritual Function

The final rite at the daily service involves the LORD serving his priests. He gives them their perpetual due from his table, the altar for burnt offering, so that they receive its nourishment. Strengthened by their share of food from the LORD, they perform the divine service each morning and evening. The strength that they receive from the LORD’s food is not only physical. It is divine strength. The LORD hosts the priests as his guests at his table to empower them for their continued ministry in his presence.

The Theological Purpose of the Meal Rite

The LORD sanctifies his priests through the meal rite in the daily divine service. Since the cereal offering and the food from the sin and guilt offerings are most holy, they sanctify (Lev. 6:17–18 [MT opening to the tent but the outer altar that defines the boundary between the inner and outer courtyard. There is reason to think that in practice the priests eat the most holy food between the porch and the altar (cf. Joel 2:17), which has a higher degree of sanctity than the forecourt to the east of the altar (1991, 392–94, 451–56). Milgrom’s theory of a bipartite courtyard that is divided at the altar explains how the priests could eat the most holy food both in the inner court and beside the altar. See figure eleven.

448 See Kleinig (2003a, 150, 233).
Although the priests, like the Israelites, are sanctified by the most holy smoke from the incense, the burnt offering, and the benediction, they receive a fuller participation in the holiness of the LORD to strengthen them for their ministry before him. This additional reception of sanctification empowers them to continue to serve in the presence of their super holy God. The LORD’s promise to consecrate his priests (Exod. 29:44) extends beyond the seven days of their ordination (Exod. 29; Lev. 8). In the daily divine service he consecrates and keeps his priests holy as they eat the most holy food of the LORD from his most holy table in the meal rite.

The theological purpose of the meal rite of Israel is unique in the ancient world. Unlike the pagan gods, the LORD does not eat food nor is he nourished by it. The “food of God,” rather, is his provision of the most holy food for his priests so that they are its beneficiaries, not him. Among the pagans, the food offerings are placed on an altar so that the deity may eat it in a spiritual fashion by viewing them, after which the priests eat it for their nourishment and consume it representatively for the deity.

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449 Levine claims that the most holy things do not sanctify the things or people that contact them. While he acknowledges that impurity is physically contagious and transmitted by direct contact, he maintains that holiness is not communicable at all. Rather, anyone or anything that comes into contact with the most holy things must already be in a ritual state of holiness, such as the priests who are consecrated to touch the most holy things (1989, 37–38). See also Hartley (1992, 97). Milgrom holds that Levine’s view must be categorically rejected. He maintains that the most holy things impart holiness to other things, but not to people (1991, 443–56). See also Kiuchi (2007, 124–25). Haran is correct in his explanation that both qualified things and qualified people are sanctified by touching most holy things (1965, 216–26). See also Wenham (1979, 121). Kleinig holds that the key to understanding contagious holiness is found in the formula, כשקֹדשׁ יְרוּם יֵשְׁרֵי מִיַו, “everyone/everything that touches them will be consecrated” (Lev. 6:18 [MT 6:11]) because the qal form of שַׁקָּד always means “become holy” (cf. Milgrom 1991, 443–46). This formula, which is found elsewhere only in Exodus 29:37; 30:29; and Leviticus 6:27 [MT 6:20], is connected with the most holy things that communicate the LORD’s holiness by physically contacting them. Since the bread from the daily cereal offering is most holy, the LORD conveys his holiness to the priests and sanctifies them as they eat it (2003a, 144–45, 151–52).

450 See the sections on the theological purpose of the incense rite, the burning rite, and the blessing rite in this chapter.


452 There are three grades of holiness: super holy, most holy, and holy. That which is super holy is protected not only by taboos of touch but of sight (Milgrom 1991, 454). God alone is super holy, as is seen in his threefold designation, שִׁכְדּוּשׁ שִׁכְדּוּשׁ שִׁכְדּוּשׁ, holy holy holy (Isaiah 6:3). The super holy God makes things most holy, סֶפֶד שִׁכְדּ (Lev. 6:17 [MT 6:10]), so that he can impart his holiness safely to other things as well as to ritually clean people. Anything qualified to touch the most holy things is consecrated, שַׁלְשַׁל, by them (Lev. 6:18 [MT 6:11]); it becomes a holy thing, שַׁלְשַׁל (Lev. 21:22).

453 In the Pentateuch, the אֱלֹהִים שלם, bread of God (Lev. 21:6, 8, 17, 21, 22; 22:25; Num. 28:2, 24), includes everything that is both offered as an אשם, a gift of food to the LORD (Lev. 3:11, 16; 21:6, 21; Num. 28:2, 24), and the food that the priests receive as their portion from the LORD’s offerings on his altar (Kleinig 2003a, 446). See also the references to the bread of the priests in Leviticus 3:11; 22:7, 11, 13.

454 See Kleinig (2003a, 79).

455 See Gerstenberger (1996, 87) and Milgrom (2001, 2092).
Whereas in pagan cultures the priests serve their deities to provide for their “needs,” among the Israelites the LORD provides food and serves his priests to nourish and to sanctify them.\(^{456}\)

**Conclusion**

The LORD institutes the meal rite to nourish his priests and to sanctify them for their continual ministry at his dwelling place. Every morning and evening after the priests complete their service to Israel on behalf of the LORD, he then invites the priests to sit at his table while he serves them his divine food. Once their ministry is fulfilled and they have eaten the sacred meal in the presence of the LORD, the priests who are leaving the sanctuary take off their holy vestments and leave them there in anticipation of the next time they will serve before the LORD. The ministry of the priests in the daily divine service regularly ends with the LORD providing for their nourishment and sanctification so that they may continue to conduct the ritual activities of the daily divine service before the LORD at his tabernacle.

\(^{456}\) See Kleinig (2003a, 152).
Conclusions to Chapter Three

The LORD institutes the rites of the daily divine service and determines their ritual function so that he can accomplish his purposes through them. The fire rite maintains the holy fire at the tabernacle so that the LORD may continue to reside among the Israelites. The presentation rite provides the materials for the daily service. The blood rite prepares the rams to be placed on the altar and more importantly atones for the sins and ritual impurities of the people. The incense rite maintains the bread of the presence and the lamps inside the tent of meeting. More significantly, the most holy incense manifests the presence of the LORD to the Israelites and sanctifies them at the tabernacle and throughout the camp. Through the burning rite the LORD meets with his people, sanctifies them, and reveals his gracious presence to them in the smoke from the altar. In both the incense rite and burning rite the high priest wearing his sacred vestments serves as a mediator by bringing Israel into the presence of the LORD inside the tent of meeting and by bringing the LORD out to the people at the altar in the courtyard. The blessing rite announces the presence of God at the altar for burnt offering and places his divine name upon the assembled congregation to bless them with his protection, favour, and peace. In the meal rite the LORD provides the priests with their daily bread for nourishment and serves them his most holy food from his table to sanctify them for their continued ministry in his holy presence. The LORD authorises these rites and their ritual activities. He determines who does what, to or with whom, with what materials, at what time, and in what location. The LORD does all this to bestow gifts and blessings upon his people through the daily divine service.
CHAPTER FOUR

The Theological Purpose of the Daily Divine Service

The LORD founds the daily divine service so that he may dwell among the Israelites (Exod. 29:45–46). The holy LORD, however, cannot dwell among a sinful and unclean people because he would destroy them for desecrating his holiness. To alleviate this danger, God establishes the daily divine service as a ritual system, which is comprised of its subsystems of agents, acts, materials, times, and locations that operate in coordination with each other to achieve the LORD’s purpose of purifying and sanctifying the Israelites, so that he may dwell among them for their benefit.¹ Each subsystem within the divine service defines how the Israelites may safely access the presence of God, and these involve guarding taboos of proximity, touch, and sight.² The limitations that God places upon the Israelites not only protect them from destruction, they guard the LORD and his sanctuary from desecration and defilement that would result in him abandoning his residence among them.

The System of Ritual Agents

The LORD establishes his agents in his ritual system and spells out what he does through or for each of them (Exod. 29; Lev. 8; Num. 18). His agents serve as mediators.³ Although the LORD originally intended for the lay Israelites to bring their offerings into the courtyard of the tabernacle and perform some of the preparatory acts involved with them (Lev. 1:2–6, 9–14; 2:1–2; 3:1–2, 6–8, 12–15; 4:27–35), following the rebellion instigated by Korah (Num. 16:1–34) as well as the Israelites’ grumbling against Moses and Aaron (Num. 16:41–50), the LORD further restricts who may access the courtyard.⁴ No longer

¹ See Kleinig (2003a, 3–4, 7–8).
⁴ Levine (1993, 451) seems to interpret Numbers 18:22–23 as barring lay Israelites from ever entering into the courtyard after the rebellion in Numbers 16 and 17. This may be the ritual basis for the construction of a second courtyard outside the entrance to the sanctuary in Jerusalem, which may be alluded to in 1 Kings 8:64; 2 Chronicles 4:9; 6:14; 7:7; 20:5; 29:16 (cf. 29:25); Jeremiah 19:14; 26:2; 36:10 and is described in Ezekiel 10:5; 40:17, 20, 31, 34, 37; 42:1, 3, 7, 8, 9, 14; 44:19; 46:20, 21, 22. While Haran (1985, 181–87) acknowledges the tendency of the priestly tradition to restrict the courtyard to the exclusive domain of the priests, he holds that the Levites and Israel’s laity have limited access to the courtyard on specific occasions. Milgrom (1970, 10–11) thinks that the lay Israelites...
are the Israelites allowed to approach the tent of meeting without being accompanied by the Levites, who perform the ritual acts in their stead (Num. 18:22–23). The Levites mediate between the Israelites and the priests. On the one hand, the Levites serve on behalf of the Israelites (Num. 3:7–8, 41, 44, 11–12; 8:10–11, 14–19; 18:6).\(^5\) On the other hand, they serve as assistants to the priests (Num. 3:6–7, 9; 8:22; 18:2–4, 6). Since the Levites are not consecrated and ordained, they may neither encroach upon any area of the tabernacle that is limited to the priests, nor touch any of the most holy furniture, nor eat the most holy food, nor perform any of the ritual acts that are the exclusive duties of the priests (Num. 18:1–7).\(^6\) The Levites ensure that the Israelites will not bear their own guilt by encroaching upon the sanctuary. Instead, they bear the guilt of the Israelites before the LORD (Num. 18:22–23) as agents of atonement for them (Num. 8:19).\(^7\) Furthermore, the Levites do guard duty in two ways.\(^8\) First, they guard against unauthorised encroachment by performing the preparatory ritual acts on behalf of the Israelites when they present their offerings (Num. 18:23), and second, by their encampment between the tabernacle and the Israelites (Num. 1:53; 3:23, 29, 35, 38).\(^9\)

The regular priests mediate between the Levites and the high priest. Since their normal place of service is at the outer altar, the regular priests guard against the encroachment of the Levites and bear their own guilt at the altar and in the sanctuary area (Num. 18:1–5). The regular priests also serve the high priest and perform their duties at his discretion, thus serving in an intermediary capacity between the

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3. The Levites’ work/service, עֲבֹדַּת, along with doing guard duty (see below) is one of their two main tasks at the tabernacle. While guard duty is the life-long responsibility of the Levites and of every Israelite priest and layman in one manner or another (Birkholz 2005, 51–53), the Levites’ work at the tabernacle lasts only from age twenty–five to age fifty (Num. 8:24–26). The nature of their work is never to officiate over rites, which is the job of the priests, but to do the hard physical labour of dismantling, transporting, and reassembling the tabernacle as well as performing some of the preparatory activities for the offerings (cf. 2 Chron. 29:34; 30:17). See Milgrom (1970, 60–87).

6. The Levites are not ordained or consecrated like the priests (Exod. 29; Lev. 8); rather they are purified for their work of assisting the priests (Num. 8:5–21). Thus, their work is not holy but menial.

7. The Levites are not agents who perform rites of atonement, which is the exclusive duty of the priests, but most likely they are those who partner with the Levites by drawing God’s wrath upon themselves for an unauthorised encroachment instead of upon the entire community of Israel (Milgrom 1970, 28–33). See Birkholz (2005, 51–52).

8. The Hebrew מִשְׁמַרְשָׁר is a technical term that means do guard duty (Milgrom, Harper, and Fabry 1998, 72–78). For further analysis of this phrase see Birkholz (2005, 37–40), Milgrom (1970, 8–16), Haran (1985, 181–84), Kleinig (2003a, 194, 204, 381), and Levine (1993, 141–42). Milgrom holds that the guard duty of the Levites involves weapons with which they kill unauthorized people that encroach the sanctuary. Since an encroacher is an enemy who intends to murder all of Israel by defiling the sacred precincts and inciting God’s wrath, he must be killed out of self–defence (1970, 21, 27).

Levites and the high priest (Num. 3:10, 38; 18:5, 7). The high priest is responsible for all of the service at the tabernacle including the supervision of the regular priests and the Levites. He is the last line of defence against encroachment by unauthorised priests and Levites. He alone bears the guilt of all Israel before the LORD, including that of the priests, Levites, and laity (Exod. 28:38). The high priest stands between Israel and the LORD, which makes him uniquely qualified to represent the LORD to Israel. If an unauthorised person breaks in to encroach upon the LORD, then he breaks out in wrath toward Israel (Num. 1:51; 3:10, 38; 18:7), but through the authorised agency of the high priest the LORD blesses Israel (Lev. 9:23–24; Num. 6:22–27) as he had promised to do in Exodus 20:24. Thus, Israel’s clergy do guard duty against unauthorised encroachment of the LORD. The Levites intervene between Israel and the regular priests; the regular priests mediate between the Levites and the high priest; the high priest stands between all of the Israelites and the LORD. Through this system of ritual agents the LORD ensures his continual dwelling among the Israelites as the personnel at the sanctuary guards against breaking the taboos of approaching the sacred locations in the tabernacle, touching its most holy furniture, and seeing the areas inside the tent of meeting.

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10 It should be noted that even priests could be disqualified from officiating in the sanctuary (Lev. 21:1–22:16). The same penalty against unauthorised encroachment of a Levite or Israelite applies also to unauthorised priests (Milgrom 1970, 38–43).
11 See Olyan (2000, 33).
13 This is thoroughly discussed in chapter three’s sections on the incense rite, the burning rite, and the blessing rite. See also Knohl (1995, 154–55).
15 See Haran (1965, 216–26).
Figure 12. Unauthorised approach.

Figure 13. Authorised meditation.

Figure 14. The Levitical barrier between the Israelites and the tabernacle.
The System of Ritual Acts

Through the system of ritual acts in the daily service the LORD maintains his presence at the tabernacle. Every day in the divine service the LORD accomplishes four chief things that result in his continued dwelling among his people. First, since the LORD chooses to be present in the fire at the outer altar, he establishes the fire rite to perpetuate his holy presence there.\(^\text{16}\) If the fire is extinguished then the LORD will no longer be accessible at the altar and none of the rites can be enacted effectively, which would result in the LORD’s departure from Israel.\(^\text{17}\) The holy fire must be maintained for him to dwell with them.

Second, the LORD purifies the whole community of Israel from defilement through the rite of atonement. Since God’s holiness is entirely incompatible with ritual impurity, he cannot dwell among sinful and unclean people or else he will destroy them. The rite of atonement is the way that the LORD cleanses his people to remove the threat of their destruction. Atonement occurs when the blood from the daily burnt offering is splashed on the sides of the outer altar (Lev. 17:11). The blood substitutes the life of the ram for the lives of the Israelites and through it the LORD exchanges Israel’s impurity for purity.\(^\text{18}\) While the application of blood to the altar remains the chief means of purification, atonement probably results secondarily from the high priest daily bearing the Israelites’ guilt into the holy place where their impurity is destroyed by its contact with the most holy incense.\(^\text{19}\) The rite of atonement moves the Israelites from a status of ritual impurity to ritual purity, which enables the LORD to dwell with them at his tabernacle without destroying them.

Third, the LORD sanctifies the Israelites so that he may dwell among them and share his holiness with them (Exod. 25:8; 29:43–46). The corporate impurities of the Israelites are brought in before the

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\(^{16}\) Since the fire on the altar first came from the glory cloud in the most holy place at the inaugural service, it is the fire of God (Lev. 9:23–24). Thus, the priests must maintain the fire by not letting it be extinguished for the LORD to continue to dwell at his tabernacle among the Israelites (Lev. 6:9, 12, 13 [MT 6:2, 5, 6]).

\(^{17}\) The divine fire is necessary for the operation of the entire ritual system. No other fire is authorised for use at the outer altar or inside the tent of meeting for burning incense and lighting the lamps. Without the holy fire and the LORD’s presence in it, the tabernacle would no longer function as the LORD’s residence among the Israelites (Kleinig 2003a, 146–47). See also Olyan (2000, 16).

\(^{18}\) See the section in chapter three on the blood rite.

\(^{19}\) According to Exodus 28:38 when the high priest wears the holy crown into the tent of meeting he bears the guilt of the Israelites concerning their holy offerings so that the LORD will accept them. Since the high priest’s crown is inscribed with the name of the LORD, that name protects him from destruction as he bears the Israelites’ guilt there. The incense most likely atones for the Israelites’ guilt by destroying it (Num. 16:46, 47; cf. 1 Chron. 6:49) because ritual uncleanness cannot coexist with that which is most holy (Lev. 7:19–21; 19:8; 22:3, 9; Num. 18:32; 19:13, 20). See Kleinig (2003a, 6–8) and Olyan (2000, 15–17). Houtman (1992, 458–65) discusses the destructive effect of the incense upon defilement. See also Kiuchi (1987, 87–109), Rodriguez (1979, 233–60), and Gilders (2004, 22, 28–29, 72–78, 164–178).
LORD through the agency of the high priest in the incense rite and God takes away these impurities so that the high priest can bring out the LORD’s holiness to them. The LORD’s holiness is imparted to the Israelites through the sweet smell of the incense that mingles with the smoke from the burnt offering and through his most holy name that they behold on the crown and spoken in the benediction. The LORD exchanges Israel’s impurities for his holiness and he daily sanctifies them so that he may continue to dwell with them and keep sharing his holiness with them (Exod. 31:13; Lev. 20:8; 21:8, 15, 23; 22:9, 16, 32; cf. Ezek. 20:12; 37:28).

Finally, the LORD daily reveals that he is present among the Israelites and continues to dwell with them. As the high priest emerges from the tent enwrapped in the most holy incense the congregation beholds the divine name on his holy crown. After he places the burnt offering on the divine fire, the smoke reveals to the people that the LORD is graciously present with his mercy, grace and compassion as he had declared in Exodus 34:6-7. When the priests sound the trumpets and the high priest moves in front of the altar to announce the LORD’s benediction to the people, his theophany occurs for them. By the aromas they smell, the sights they see, and the sounds they hear at the tabernacle these theophanic enactments show that the LORD is their God who dwells among them for their benefit and blessing. Through this system of ritual acts the LORD maintains his presence at the sanctuary in his holy fire, he

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20 Although Rodriguez (1979, 250–56) introduces the term exchange, he does not speak of the exchange of Israel’s guilt for the LORD’s holiness. Kiuchi (1987, 98) deals with the priests’ bearing Israel’s guilt before the LORD, but he does not relate it to any kind of exchange. Although Kleinig (2003a, 338–47) mentions the inward and outward movements of the high priest in relation to the most holy place on the Day of Atonement, he is careful to not use the word exchange to describe any of its ritual functions. The rites for the Day of Atonement imply the function and purpose for the high priest bearing Israel’s guilt into the tent of meeting. In addition to the rites on the Day of Atonement that remove the impurities of the Israelites (Lev. 16:6, 11, 15, 24, 30, 33, 34), the tent of meeting, the altar for incense, and the altar for burnt offering must also be purified from Israel’s sins to be re-sanctified (Exod. 30:10; Lev. 16:16, 18, 19, 20). This indicates that the guilt and sins of the Israelites are absorbed by the sanctuary and its furniture. But how? The LORD most likely receives the guilt of the Israelites that are borne into his presence by the high priest (Exod. 28:38). Every day the altar for burnt offering, the incense altar, and the tent of meeting take in the people’s guilt. The most holy incense protects the high priest and removes Israel’s unintentional corporate sins from him each day but all of their sins are destroyed by the super holiness of the LORD himself on the Day of Atonement. The LORD takes to himself the guilt of the high priest and the entire community through the blood of their sin offerings that is placed on the atonement seat by the high priest in the most holy place. He does not, however, keep their guilt in himself but through the agency of the high priest the LORD places them on the scapegoat through which they are removed from the sanctuary and sent to the most unclean realm in the wilderness. Thus, an exchange takes place. Israel’s impurities are exchanged for God’s holiness. The rites for the Day of Atonement not only purify Israel and the sanctuary, they reconsecrate the tent of meeting, the incense altar, and the altar for burnt offering through the blood from the sin offerings, which has the power to sanctify because of its contact with the super holiness of the LORD at the ark in the most holy place. A similar exchange of Israel’s impurity for the LORD’s holiness takes place in the daily divine service as the high priest brings in the community’s guilt before the LORD and brings out his holiness to them through his most holy incense, the smoke from the offerings, and the name of the LORD seen on his crown and spoken in the benediction.

21 See the sections in chapter three on the incense rite, the burning rite, and the blessing rite.
cleanses the Israelites from defilement, he sanctifies them, and he manifests his gracious presence as he dwells among them.  

**Part One**

The LORD’s presence maintained in the holy fire

- Fatty ashes removed
- Outside camp
- The altar fire
- New wood added

**Parts Two and Three**

Israel’s purification and sanctification

- Impurities brought in to
- Israel
- The LORD
- Holiness brought out to

**Part Four**

The theophany of the LORD

- Name of YHWH seen
- Incense and smoke seen
- Israel
- The LORD
- Incense and smoke smelled
- Trumpets and benediction heard

Figure 15. The theological purpose of the main parts of the system of ritual acts.

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22 See figure fifteen.
The System of Ritual Materials

The LORD works through the system of ritual materials in the daily divine service to purify and sanctify the Israelites, so that he may dwell among them and manifest himself as their God. He uses the materials in the daily service as his means to accomplish two things that are necessary for him to continue to reside among them. The first involves an anthropological system that distinguishes that which is unclean\(^\text{23}\) from that which is clean\(^\text{24}\) (Lev. 7:19; 10:10; 11:32, 36, 47; 13:59; 14:57; 15:8; 17:15; 20:25; 22:4; Num. 19:19; Deut. 12:15, 22; 15:22; cf. Job 14:4; Eccl. 9:2; Ezek. 22:26; 44:23).\(^\text{25}\) Since clean things and people are defiled by contact with other ritually unclean people or things, the LORD institutes the instruments through which he purifies them.\(^\text{26}\) In the daily divine service the usual means of purification are the blood of the ram on the altar and the water from the font. Since the font and the altar are most holy they sanctify the water and the blood that touches them. The holy water cleanses the hands and feet of the priests by contact and the holy blood purifies the Israelites vicariously through atonement.\(^\text{27}\)

The second has to do with a theological system that distinguishes that which is holy\(^\text{28}\) from that which is common\(^\text{29}\) (Lev. 10:10; 20:3; 21:6; 22:2, 15, 32; cf. Ezek. 20:39; 22:26; 42:20; 44:23; Amos 2:7).\(^\text{30}\) Since holy things and people are desecrated by contact with unclean people or things, the LORD establishes the means through which they may be sanctified and become holy again. The most holy things, such as the tabernacle and its furniture, the incense, the smoke and most holy food from the offerings, the vestments of the priests, and the benediction sanctify whatever and whomever they touch (Exod. 30:26–29). The purification occurs through the holy things in the daily service, and this shows that the anthropological system is combined with and subordinated to the theological system.\(^\text{31}\) While the LORD institutes the holy things to purify the Israelites, he establishes the most holy things to sanctify them so that his holiness can be protected from desecration and his people safeguarded from destruction.

\(^{23}\) הַּטָּמֵא
\(^{24}\) הַּטָּהוֹר
\(^{25}\) See Kleinig (2003a, 6) and Olyan (2000, 38–62).
\(^{26}\) Just as there are grades of holiness so there are also grades of impurity. The pagan deities are absolutely unclean, the things and people that he contacts are most unclean, and things and people that contact those that are most unclean become unclean (Olyan 2000, 38–39, 50–51).
\(^{27}\) See the section on the blood rite in chapter three.
\(^{28}\) שֵׁרֶץ
\(^{29}\) פָּרָשָׁה
\(^{30}\) See Kleinig (2003a, 6–11) and Olyan (2000, 15–37).
\(^{31}\) See Kleinig (2003a, 7) and Milgrom (1991, 615–17, 731–33).
by contact with him. Furthermore, just as the LORD’s super holiness consecrates the most holy furniture at the tabernacle by means of the holy anointing oil (Exod. 30:22–29), so also the LORD sanctifies the most holy offerings through contact with his holy fire. Similarly, in the daily service the priests and the people do not contract the LORD’s holiness by touching him, but he cleanses them and shares his holiness with them by means of the holy and most holy things. The LORD accomplishes the purification and sanctification of the Israelites among whom he dwells by means of the super holy, most holy, and holy things so that he may continue to reside among them as their God (Exod. 25:8; 29:45–46).

A distinction should be made between the corporate and the individual means of purification. The holy blood of the ram purifies Israel corporately because it is part of a public offering (Lev. 17:11). The holy water purifies the priests’ hands and feet as individuals (Exod. 30:17–21), but because they perform the public daily burnt offering on behalf of Israel the purification of their hands and feet is connected with the Israelites’ offering. While some rites of purification for individuals are clearly by means of a holy substance, such as the blood which is applied to the altar from individual burnt, peace, sin, and guilt offerings (Lev. 1:5; 3:2; 4:30; 7:2), it is unclear if the ashes of the red heifer are considered holy or simply pure (Num. 19). Sprinkling the heifer’s blood toward the front of the tent of meeting, however, seems to imply that its ashes are holy (Num. 19:4). Milgrom holds that only the dynamic forces of the holy and the unclean exercise power over the static categories of the clean and the common (1991, 732). If this is true, then the ashes of the heifer are not merely pure but holy. See also Levine (1993, 462). There are purification rites for individuals, however, that do not involve holy substances (Lev. 14:1–9; 15:1–27) but these must be understood together with the broader context of Israel’s purification rites (cf. Lev. 14:10–32; 15:28–33). There are three kinds of purification and sanctification rites: individual, which deal with one person, corporate, which have to do with the entire community, and comprehensive, which affects the entire community as well as the tabernacle and its furniture such as on the Day of Atonement. Although the individual, corporate, and comprehensive rites of purification and sanctification form an organic whole, the focus of this thesis is on the corporate rites of purification and sanctification that occur in the daily divine service.

The most important ritual thing in the daily service is the holy fire. It is the powerful medium of the LORD’s presence that produces either his wrath against unauthorised encroachment or his grace for the use of right materials by authorised agents. The most holy incense, the burnt offering with is cereal offering, and all of the offerings that are burned on the holy fire derive their holiness from that fire. None of them are holy or most holy apart from the holy fire (Kleinig 2003a, 231–32).

The distinction between the holy and the common and between the unclean and the clean is not merely a theoretical system. They are practical criteria under which the daily divine service is enacted. Since the holy and most holy things are always connected with the LORD’s presence at the sanctuary, the priests must safeguard God’s holiness and protect the people from the deadly consequences of desecration by unclean things and people (Kleinig 2003a, 236–37).

Olyan employs the term superior holiness to describe God’s preeminent sanctity as it relates to a hierarchical or graded holiness together with the most holy and the holy things, which derive their power from him (2000, 33–34). See also Haran (1985, 175–88).
The Theological System

Sanctification by
most holy things

Desecration by
unclean things and people

Holy         Common

The Anthropological System

Purification by
holy things

Defilement by
most unclean things and people

Clean         Unclean

The Combination of the Theological and Anthropological Systems

Sanctification by
most holy things

Desecration by
unclean things and people

Purification by
holy things

Defilement by
most unclean things and people

Holy and Clean
Common and Clean
Unclean and Common

Figure 16. The theological and anthropological systems.
Figure 17. The LORD’s means of purification and sanctification through the system of ritual materials.
The System of Ritual Times

The LORD maintains his presence among the Israelites at the tabernacle through the ritual calendar that he established for them. The daily service must be enacted every morning and every evening for the LORD to continue to dwell with his people at his residence in the camp (Exod. 29:38–39). He establishes the morning and evening offerings to perpetuate his presence in the holy fire at the altar, to purify the Israelites from their uncleanness, to sanctify them, and to manifest his divine presence to them. Although the system of ritual times involves yearly, monthly, and weekly rites of passage that ensure the LORD’s continued residence with his people, the daily passage of time from night into day and day into night is foundational to the entire ritual calendar (Lev. 23; Num. 28–29). The service in the morning reveals that God is graciously present with the Israelites throughout the day, and the service in the evening assures his presence with them during the night.

The morning and evening services are built around a complex rite of passage, which consists of two specific rites of passage. The first is based on the anthropological system that distinguishes between the unclean and the clean. This rite brings about the community’s purification from the ritual pollution that they have contracted between the time of the previous service and the next one. While Israel’s purification occurs specifically when the blood is splashed on the sides of the altar (Lev. 17:11), this rite of passage involves all of the ritual acts including the maintenance of the fire, the presentation of the materials, and the presentation of the ram’s blood followed by putting the blood on the altar.

The second is based on the theological system which distinguishes between the holy and the common. This rite of passage moves the community from a common to a holy state. Since the Israelites

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36 The system of ritual times is composed of the liturgical calendar (Lev. 23; Num. 28–29). The Hebrew word for such a time is מַעֲנֵד, which means an appointed time or appointed place (see Brown, Driver, and Briggs 1979, 417–18). Several ritually significant matters are related to this word, such as the tent of meeting where the LORD meets with his priests (Exod. 25:22; 30:6, 36; Num. 17:4) and meets with the Israelites (Exod. 29:42–43) at the appointed times for meeting with them there (Lev. 23:4, 37, 44). Thus, the Israelites become the congregation that meets with the LORD in the appointed place at the appointed time (Kleinig 2003a, 487).

37 See Eliade (1957, 68–113) for a philosophical discussion about sacred time in Israel and other ancient cultures.

38 See the discussion above.

39 For a thorough analysis of the ritual calendar’s appointed feast days, see Kleinig (2003a, 487–97, 501–507). See also Gorman (1990, 33–34) who discusses the systemic nature of ritual time.

40 This is discussed in the sections on ritual time in chapter three.


42 See Kleinig (2003a, 6–7) and Olyan (2000, 38–62).

43 These may be considered preparatory ritual acts because they are not an end in themselves. See the order of the daily burnt offering in figure one. The passage from impurity to purity in the divine service prepares Israel for their sanctification.

44 See Kleinig (2003a, 6–7) and Olyan (2000, 15–37).
may be desecrated by the forces of impurity through their contact with unclean things and people, they constantly need to be sanctified. Their sanctification is brought about through the series of ritual acts that occur after the high priest emerges from the tent of meeting, including their contact with the most holy incense and smoke from the altar, seeing the name of the LORD on his holy crown, and hearing the divine name spoken in the benediction. In addition, the priests are sanctified by eating the most holy food at the conclusion of the service. Furthermore, the ritual acts that sanctify the community also manifest the LORD’s presence to them. Through the combination of the anthropological and the theological systems, the service each morning and evening places these two rites of passage together. Hence the incense rite is the intermediate or liminal stage of the service that reflects the liminal status of Israel. This is the most dangerous and uncertain part of the divine service, for if the high priest fails to rightly perform or complete the ritual activities inside the tent of meeting then the community will not be sanctified and the LORD will abandon his tabernacle among them. By the enactment of these rites of passage in the divine service, the LORD is perpetuating his gracious presence among his people through the system of ritual times so as to order their lives according to the pattern of purification and sanctification, day to day, week to week, month to month, and year to year.

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45 See figures sixteen and seventeen.
46 See the sections on the incense rite, the burning rite, the blessing rite, and the meal rite in chapter three.
47 Van Gennep explains that rites of passage are divided into three subcategories: separation, transition, and incorporation. He calls rites of separation preliminal, rites of transition liminal, and rites of incorporation postliminal. Certain ceremonies may be so complex that rites of separation, transition, and incorporation may be included in a larger framework of rites (1960, 13, 20–21, 82). Van Gennep also views the three subcategories as states of being in some ritual contexts and this idea is further developed by Turner (1969, 94–167). This thesis holds that rites of passage can involve states of being as well as stages in the ritual process. Based on this assumption the morning and evening offerings may be understood as complex rites of passage at the crucial turning points from night to day and from day to night.
Figure 18. The states of the rites of passage.

Figure 19. The purification rites of passage.

Figure 20. The sanctification rites of passage.

Figure 21. The states of the divine service’s complex rite of passage every morning and evening.
Figure 22. The stages of rites of passage

Figure 23. The stages of the daily service’s complex rite of passage every morning and evening

Figure 24. Israel’s status in relation to the stages of the divine service according to the complex rite of passage every morning and evening
The System of Ritual Locations

The LORD fixes boundaries through the system of ritual locations to designate the areas where Israel’s priests and laity may safely access his presence for their benefit in the daily divine service. Since the LORD dwells among the Israelites at the tabernacle in the middle of the camp, he establishes barriers to safeguard his holiness from desecration and to protect his people from destruction by unauthorised encroachment. At the tabernacle are four ritual locations that are designated by the phrase before the LORD. First, the most holy place is the location of the ark of the testimony with its atonement seat. This is the inner–most room inside the tent of meeting that functions as the throne room of God. The sanctity of this ritual space is so extreme that the high priest alone is permitted to enter there only one day of the entire year (Exod. 16:33; Lev. 16:13; Num 17:7).

Second, the outer room inside the tent is the holy place. The high priest enters there every morning and every evening in the daily divine service to tend or light the lamps and to burn incense on the golden altar. The LORD meets in this place with his closest associates, the priests and especially the high priest, to conduct his business on Israel’s behalf and for their benefit each day (Exod. 27:21; 28:12, 29, 30, 35, 38; 30:8; 40:23, 25; Lev. 4:6, 7, 17, 18; 24:3, 4, 6, 8; Num. 27:5, 21).

Third, the area in the courtyard that is between its entrance and the tent is also designated as a location “before the LORD.” This is the place that is often referred to as the entrance to the tent of meeting. There the LORD conducts his public business; there the offerings are presented to him, burned on the altar, and eaten by the priests every day. This is also the location where the LORD meets with the Israelites to manifest his presence to them (Lev. 1:5, 11; 3:1, 7, 12; 4:4, 15, 24; 5:26; 6:7, 25 [MT 5:26; 6:18]; 7:30; 8:26, 27, 29; 9:2, 4, 21; 10:1, 2, 15, 17, 19; 12:7; 14:11, 12, 16, 18, 23, 24, 27, 29, 31; 15:14, 15, 30; 16:1, 7, 10, 18, 30; 19:22; 23:11, 20, 28, 40; Num. 3:4; 5:16, 18, 25, 30; 6:16, 20; 8:10, 11, 21;

50 See the discussion above concerning the system of ritual agents.
51 לִפְנֵיֹיְהוָה
52 קֹד שׁוֹהַּק�ֳדָשִׁים
53 אֲרוֹןֹהָעֵדוּת
54 הַּכַּפֹֹרַת
55 See Kleinig (2003a, 47).
56 שְׁלֹקַח
57 הַחֲצַּר
58 This is discussed in the section on the ritual location of the presentation rite in chapter three. The area that is most often called the entrance to the tent of meeting, מַרְבּוֹן לַעֲבֹדֵי נָאֹ הָאָדָם, is between the altar and the threshold into the courtyard. It may, however, refer to the entire area from the opening to the courtyard to the threshold of the tent.
59 Since the entrance to the tent of meeting in the courtyard is the point of contact between the LORD and his people, this location is the ritual bridge between heaven and earth (Kleinig 2003a, 62–63).
Finally, the ritual location where the entire community assembles on rare occasions is outside the entrance to the courtyard. Since the designation *before the LORD* refers to his presence, this can also indicate the area just outside the courtyard that is in close proximity to the tabernacle and the ark of the testimony (Lev. 9:5; Num. 7:3; 14:37; 20:3; 32:20, 21, 22, 27, 29, 32; Deut. 1:45; 4:10; 6:25; 12:7, 12, 18; 14:23, 26; 15:20; 16:11; 19:17; 23:14; 24:4, 13; 29:10, 14). Although this is the place where the entire community assembles on rare occasions, the Pentateuch never refers to the area outside the courtyard as *holy*. It is common, yet ritually clean.

These four locations are separated by three boundaries. The first boundary is the courtyard wall with its entryway on the east side of the altar (Exod. 27:9–18; 38:9–18). The second is the exterior of the tent of meeting and its opening on the west side of the altar (Exod. 26:1–30, 36–37; 36:8–34, 37–38). The third is the veil that separates the holy place from the most holy place inside the tent (Exod. 26:31–33; 36:35–36; Lev. 16:2). As each threshold is passed from outside the courtyard into the tent of meeting, the locations increase in holiness. Furthermore, this graduation in sanctity from one place to the next brings with it taboos regarding sight, touch, and approach.

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60 The area between the altar and the entrance to the courtyard is not large enough to accommodate the entire community. On occasions when the whole community is summoned *before the LORD*, the territory of the camp to the east of the sanctuary probably functions as an extension of the LORD’s presence at the entrance to the tent of meeting. See also Milgrom (1991, 147–49).

61 The ritual status of the entire camp of Israel is ambiguous. Numbers 5:1–4 implies that the camp must be kept ritually clean because of the tabernacle in its midst. See also Leviticus 15:31. The *people*, however, are called to be “men of holiness” in Exodus 22:31. So there must be a distinction between the ritual status of the camp and that of the people. The camp is clean and common, while the people are clean and holy. The proximity of the camp to the sanctuary, though, may indicate that the entire camp is a transitional location, which functions as a barrier between the holy realm and the common realm. See figure twenty–six.

62 The entryway to the tent, פַּתַח, is distinguished from the entryway to the courtyard, פַּשַׁע. While the former word indicates a doorway to a simple enclosed structure, the latter term is usually associated with a gate to a walled open area (Brown, Driver, and Briggs 1979, 1044).

63 פַּתַח

64 פַּשַׁע

65 The most holy place is the most sacred location, the holy place is less holy, and the courtyard is least holy (Deut. 23:14). All other places are not holy but common. See Haran (1985, 175–88), Gorman (1990, 32, 55–57, 72, 111–12), Jenson (1992, 89–93), Olyan (2000, 22–25), and Kleinig (2003a, 5–6).

66 Haran was the first to develop the notion of the three taboos of sight, touch, and approach (1985, 175–87). He, however, limits the taboos of sight only to the area and furniture inside the tent (1985, 186). All of the three main areas of the tabernacle, the courtyard, the holy place, and the most holy place, however, are guarded by the taboos of sight, touch, and approach but in gradations. Furthermore, the taboos are marked off by the three thresholds of the tabernacle, the gate of the courtyard, the doorway of the tent, and the veil separating the holy place from the most holy place. Although the high priest on the Day of Atonement approaches the ark and its atonement seat, he does not see or touch it (Lev. 16:12–15). Every other day of the year he must not approach the most holy
Like the three areas that are holy, there are four significant common locations: the ritually clean camp of Israel (Lev. 10:14), the ritually clean place immediately outside the camp (Lev. 4:12; 6:11 [MT 6:4]; Num. 19:9), the unclean non–Israelite habitation (Lev. 14:40, 41, 45), and the most unclean place in the wilderness where the scapegoat carries Israel’s sins once a year (Lev. 16:10, 21–22, 26). The most unclean wilderness is the extreme opposite location from the most holy place where the LORD dwells. These seven geographic areas comprise the system of ritual locations that mark the boundaries where the Israelites may, on the one hand, avoid ritual impurity and, on the other hand, access the LORD’s gracious presence for their purification and sanctification in the daily service.

Figure 25. Grades of holiness “before the LORD.”
<table>
<thead>
<tr>
<th>Tabernacle</th>
<th>Tabernacle</th>
<th>Tabernacle</th>
<th>Israelite camp</th>
<th>Outside camp</th>
<th>Nations' abode</th>
<th>Wilderness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Most holy place</td>
<td>Holy place</td>
<td>Holy courtyard</td>
<td>Transition</td>
<td>Common area</td>
<td>Common area</td>
<td>Common area</td>
</tr>
<tr>
<td>Ritually clean</td>
<td>Ritually clean</td>
<td>Ritually clean</td>
<td>Ritually clean</td>
<td>Ritually clean</td>
<td>Ritually unclean</td>
<td>Ritually most unclean</td>
</tr>
</tbody>
</table>

Figure 26. Holy and common, unclean and clean locations

![Diagram of ritually clean and unclean locations]

Figure 27. The centrality of the most holy place in the system of ritual locations.
Thesis Conclusion

Ancient Israel’s entire ritual system is built on the foundation of the daily divine service. All of the individual offerings as well as the public weekly, monthly, and yearly offerings are enacted in coordination with the public daily offerings. For the ritual system to function properly and to accomplish the purposes for which the LORD institutes it, the rites in the daily divine service must be enacted in their correct sequence. By establishing the order of the daily divine service, this study has attempted to advance the field of scholarship that focuses on the practical order of Israel’s main rites and the sequence of activities within its ritual system.

Due to the specific focus of this study other questions about the order of Israel’s ritual system have been left unanswered. Further scholarship may clarify at what point in the daily service other offerings are performed. When in the daily divine service are the individual offerings, such as peace, sin, guilt, burnt, and grain offerings, presented and placed on the altar? What is the order in which Israel’s other public offerings occur within the daily service, such as the corporate weekly, monthly, and yearly offerings? Are any or all of these additional offerings enacted before, during, or after the public daily burnt offering? Would they be offered between the morning and evening services and, if so, could they be offered at any time of the day? The answer to these and other related questions goes beyond the scope of this study.

The LORD institutes all of the rites in the daily divine service to function within the ritual system to achieve his purposes through them. He establishes the fire rite for the priests to perpetuate his holy fire at the tabernacle, so that his presence is maintained in the fire on the altar in the midst of the Israelite camp. Through the presentation rite the LORD ensures that the materials for the offerings are brought to him in preparation for their placement on the altar fire, so that he may accept the Israelites through their offerings. The blood rite prepares the victim to be smoked up on the altar fire, and most importantly, have its blood splashed against the sides of the altar to make atonement for the entire community of Israel, so that they may be purified from ritual uncleanness. In the incense rite the high priest, as Israel’s representative, brings the entire community to God and bears their guilt with his ornate vestments into the tent of meeting, so that the LORD may sanctify them through the most holy incense. The burning rite produces the sweet aroma which is pleasing to both the LORD and his people whom he sanctifies and to whom he shows his favour through it. In the blessing rite, the LORD manifests his gracious presence at the altar and blesses the Israelites as he dwells among them. The LORD feeds his priests the most holy food from his table in the meal rite to sustain them in their service to him each morning and evening. The
LORD institutes each of the rites in the daily divine service and establishes which agents do what acts with the specific materials at the proper times in their designated locations so that he may perpetuate his presence at the tabernacle, accept the Israelites through their offerings, purify them from their guilt, sanctify them to share in his holiness, and bless them by manifesting his presence to them continually through the ritual system.

A further examination of the priestly tradition in the Pentateuch would shed light upon the function of other kinds of offerings within the ritual system. How do the individual peace, sin, guilt, burnt, and grain offerings function in relation to the daily service and what does the LORD do to the individuals who offer them? What are the specific functions of the weekly, monthly, and yearly public offerings and what theological purposes do they serve? Do the individual offerings have any effect upon the entire community? Is an individual’s responsibility for his own actions or condition alleviated through the public offerings? Do some kinds of offerings merely purify or sanctify, or do they accomplish some other purpose as well? Since the daily burnt offering is public and corporately affects the community of Israel every day, questions about an individual’s status before the LORD or about the purposes of other kinds of public and individual offerings have not been addressed in this study. These questions require further investigation in the light of these findings about the function of the daily service.

The LORD established the daily divine service together with the rest of the ritual system for ancient Israel so that he may dwell at the tabernacle in the midst of his people. If the Israelites desecrate or defile his sanctuary, then the LORD will destroy them, depart from his tabernacle, and no longer dwell with them as their God. The LORD, however, has provided a way for him to continue to dwell among his people by instituting the daily divine service. Through the system of ritual agents in the daily service the LORD protects his holiness from desecration and defilement, which would occur by the encroachment of unauthorised agents. The LORD purifies and sanctifies the Israelites as the priests perform the rites of the daily service through the system of ritual acts. By authorising the system of ritual materials in the daily divine service, the LORD provides the means through which he purifies and sanctifies his people. The LORD operates through the system of ritual times to accomplish a safe rite of passage for the community of Israel from night into day every morning and from day into night every evening, as well as from month to month and year to year. Most significantly, on each of these occasions he brings them from ritual impurity to a state of holiness. The LORD institutes the system of ritual locations to designate the places through which the priests and Israelites may safely come into his presence for their benefit. The LORD safeguards his presence among his people as these sub-systems function organically in coordination with
each other to protect them from his wrath by daily purifying them from their ritual uncleanness and sanctifying them. The LORD institutes the daily divine service of ancient Israel so that he may dwell among his people as their gracious God.
Figure 28. The daily system of purification and sanctification from desecration and defilement.
Summary of Findings

The present study has analysed the rites and ritual activities of ancient Israel’s daily divine service by examining the prescriptive and descriptive texts in the Pentateuch to determine the service’s practical order, ritual function, and theological purpose. This analysis has ascertained the probable order of the daily divine service and concludes that it is comprised of seven rites that are conducted in a specific sequence in the morning and in the evening every day. The functions of the seven rites have been discovered by researching what ritual acts are performed by which ritual agents with what ritual materials at what ritual times and in what ritual locations. The LORD’s institution of each of the seven rites has shed light on their theological purposes, what God accomplishes through them. It has been determined that the theological purpose of the entire daily service is for the LORD to purify his people from their ritual impurity and sanctify them by his dwelling among them as their God. The priestly tradition in the Pentateuch has provided sufficient evidence to conclude that ancient Israel’s daily divine service is instituted by the LORD with the rites that are enacted in a practical order with their specific ritual functions so that God can work through them for the benefit of his people.
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