

**SACRIFICIAL MATERIAL DESCRIBED IN LEV 9**

1. on behalf of Aaron and his sons: ḥaṭṭat calf, ‘olah ram
2. on behalf of all Israelites: ḥaṭṭat goat, ‘olah calf, year-old ‘olah lamb, šəlamim ox, šəlamim ram, minḥah

**THREE RITUAL ACTS, ONE PURPOSE (TABERNACLE INAUGURATION)**

1. tabernacle purification (Lev 9:8–16)
2. institution of the tamid (Lev 9:17b)
3. festive meat offering (Lev 9:18–21)

- a year-old male lamb is used only for the tamid in P.
- in Lev 9:17, the minḥah is described as being “in addition to the morning burnt offering” (the morning tamid)
- Exod 29:38–42 describes the institution of the tamid taking place after the seven days of ordination are finished.
- Yahweh promises to appear to the people after the offering of the tamid, and this happens (Exod 29:43–46/Lev 9:24).

**THE TABERNACLE PURIFICATION**

four animals remain after accounting for the second and third ritual acts:

1. on behalf of Aaron and his sons:  
**ḥaṭṭat calf, ‘olah ram**
2. on behalf of all Israelites:  
**ḥaṭṭat goat, ‘olah calf**

	<i>Lev 9:8–16</i>	<i>on behalf of</i>	<i>Lev 16</i>	<i>on behalf of</i>
1.	ḥaṭṭat calf	Aaron/sons	ḥaṭṭat bull	Aaron/sons
2.	‘olah ram	Aaron/sons	ḥaṭṭat goat	Israel
3.			ḥaṭṭat goat (Azazel)	Israel
4.	ḥaṭṭat goat	Israel	‘olah ram	Aaron/sons
5.	‘olah calf	Israel	‘olah ram	Israel

**DIFFERENCES BETWEEN LEV 9:8–16 AND LEV 16**

1. the procedure used for offering the ḥaṭṭat sacrifices
2. the animals used for each sacrifice
3. the order in which the sacrifices are offered
4. the absence of a ḥaṭṭat goat for Azazel in Lev 9

### (1) THE PROCEDURE USED FOR OFFERING THE ḤAṬṬAT SACRIFICES

two types of ḥaṭṭat sacrifices (Lev 4):

	<i>offered on behalf of</i>	<i>the blood of the animal</i>	<i>the remains of the animal</i>
<i>sanctuary ḥaṭṭat</i>	<b>the high priest &amp; his family whole Israelite community</b>	brought inside the sanctuary, smeared on the incense altar, sprinkled on the paroket	<b>fat burned on the altar, meat and skin burned outside the camp</b>
<i>courtyard ḥaṭṭat</i>	an Israelite leader an individual Israelite	<b>kept in the courtyard, smeared on the bronze altar</b>	fat burned on the altar, meat is divided between the altar and the priests

\* **bolded sections reflect the procedure in Lev 9:8–11**

- the narrative context establishes a constraint; Aaron is prohibited from entering the sanctuary itself until after the establishment of the tamid, thus necessitating this ritual innovation.

### (2) THE ANIMALS USED FOR EACH SACRIFICE

- the use of a calf for a ḥaṭṭat sacrifice is an anomaly in P (Lev 9:8–11)
- the ḥaṭṭat offered on behalf of the Israelites (Lev 9:15) should be a bovine (מן הבקר) according to Lev 4:14. Yet in Lev 16:5, Israel is asked to bring two male goats for ḥaṭṭat offerings, suggesting a difference between the animal used for a regular ḥaṭṭat and the one used for the tabernacle purification ritual.

### (3) THE ORDER IN WHICH THE SACRIFICES ARE OFFERED

- in both cases, Aaron’s ḥaṭṭat is first, and Israel’s ‘olah is last; the difference is in sacrifices 2–4.
- two factors affecting this difference:
  - i. the extra ḥaṭṭat in Lev 16
  - ii. the place of each ritual in the broader priestly narrative

### (4) THE GOAT FOR AZAZEL IN LEV 16

- the goat for Azazel is used to purify the tabernacle from Israel’s sins, not impurities

“The live goat shall be brought forward. Aaron shall lay both his hands upon the head of the live goat and confess over it **all the iniquities and transgressions of the Israelites, whatever their sins,** putting them on the head of the goat; and it shall be sent off to the wilderness through a designated man. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.” (Lev 16:20b–22)

### CONCLUSIONS

- The ritual and narrative components of P are mutually dependent.
- The ritual materials communicate essential information about the priestly worldview.
- P’s ritual system is not completely rigid; there is space for ritual innovation and adaptation.
- There are not “two P’s,” one legal and one narrative, but rather a narrative composition that presents ritual as a literary genre.