

Leviticus: In the Presence of God

Session One: Leviticus in Context

Outline and Notes

Why study Leviticus at all?

1. Impressions of Leviticus.
 - a. **How many have read the book of Leviticus before?**
 - b. **What was your experience reading it?**
 - c. **What images or ideas come to your mind when think about this book of the Bible?**
 - d. *The image that might come to mind is that of reading the owner's manual to a car you sold 5 years ago. It was never all that interesting to begin with but now its pretty outdated as well.*
 - e. *My goal in this class to show you that Leviticus is very relevant even for the Christian.*
2. Relevance of Leviticus.
 - a. Many Christians have come to believe that now that we have grace through Christ the Old System (Sacrificial Temple system) has passed away and only has trivial value (background information only.)
 - b. See Galatians 3.23-24.
 - c. But the Apostle Paul also wrote, "All Scripture is God breathed and useful..."
 - i. 2 Timothy 3.16
 - ii. "All Scripture", would certainly include Leviticus.
 - d. So yes, it's true that we don't bring bulls and goats to church to sacrifice. But these laws and traditions are not cancelled by Christ, they are fulfilled by Jesus
 - i. Matthew 5.17
 - ii. πληρῶσαι - to fulfill / or to fill up.
 - iii. The Law and the Prophets were never the final product but rather the form that needed to be filled up. In order to fully appreciate what Jesus is accomplishing we need the Law and Prophets. See Luke 24.27.

FAQ's Regarding Leviticus

3. Who Wrote it? – Two main views
 - a. Traditional View– Assumes this to be an inspired text
 - i. Written approximately 1450BC-1350BC
 - ii. Written by Moses.
 - b. Critical (Liberal) View– Assumes the OT to be a human text which gives us a window into religious, political, and cultural life of a people but is not inspired by God.

- i. Old Testament in its final form not compiled until 400-300BC
- c. Utilized Documentary Hypothesis - JEPD
 - i. This theory was developed to support this view. It takes note of two different names used for God in the Old Testament (Yaweh and Elohim)
 - ii. This view assumes that two names could not be used by the same writer and therefore represent different religious/historical traditions.
 - iii. This view typically assumes that much of the history of the Old Testament is not historically accurate but rather a collection of stories and memories which are designed to create the idea of "Israel".
 - iv. J source = is represented by material that uses the "Yaweh" name for God and represents the oldest material in the Old Testament.
 - v. E source = is represented by material where the name "Elohim" is used.
 - vi. P source = is the Priestly source and is made up primarily of regulations and rules. They believe the purpose of these materials was primarily intended to promote and establish the authority of the priesthood and the prominence of the Temple in Jerusalem. As a result, these materials come from a much later period (probably between 700BC – 300BC). Leviticus would belong to this source and therefore the Critical View puts Leviticus as late as 300/400BC. They believe it to be finalized during the time of Nehemiah and Ezra to add legitimacy to the Temple and Priesthood.
 - vii. D Source= Deuteronomist Material which was the work of one or likely many editors who intended to join all the material together into one cohesive work. Their role was in essence to make all the sources look like one divinely inspired work.
 - viii. This view is based on a scholarly attempt to see the Bible as a human work and not divinely inspired.
- d. In support of the Traditional View.
 - i. The Critical view operates with an agenda (it assumes the OT to not be divinely inspired.) It starts with a desired conclusion and then attempts to locate evidence to prove the validity of that view. This is flawed methodology.
 - ii. To suggest that the appearance of two names for God can only be explained by attributing it to different authors is an illogical assumption.
 - 1. Illustration: this would be like writing a paper about the American Civil war and having that paper read 3,000 years from now and someone noting that sometimes you use the word United States and other times you call this country America and assuming from this that at two people wrote this paper. – it's an illogical assumption.
 - iii. Leviticus doesn't address known issues from the 3rd/4th century BC.

1. If Leviticus dates from the 3rd /4th century why not address key issues from the time of Ezra and Nehemiah such as intermarriage?
- iv. Leviticus does address a period of time when people were living in a nomadic (tent) community, not in a settled city (as was the case in the time of Nehemiah/Ezra).
- v. Leviticus is historically accurate.
 1. It makes mention of things which were known at the time period of the 2nd Millennium BC.
 2. If it was written 1000 years later you would expect anachronisms. Such as words that were common in a later time but not during the period of the book.
4. What does the Title Mean?
 - a. We call it Leviticus but this was not the name the Hebrew Bible would attach to it. "Leviticus" comes from the time of the Latin Vulgate (AD382) and it means "concerning the Levites".
 - b. The Levities were descendants of Levi and appointed as priests. It was called this because much of the material relates to Priestly function in the Tabernacle/Temple.
 - c. In Hebrew it is called wayyiqira meaning "and he called"
 - i. אָוִיָּקָרָא
 - ii. From the first verse of the book "and the Lord called Moses..." (Lev. 1.1)
5. Third book of the Pentateuch/Torah
 - a. Pentateuch meaning 5 books (Greek)
 - b. Torah meaning "the teaching" (Hebrew)

Leviticus as part of the Torah

6. Genesis tells us the account of creation through Joseph.
 - a. Adam, Noah, Abraham, Patriarchs, concludes with Israel's descendants in Egypt.
 - b. Genesis 50.24-Exodus 1.1-7
 - c. You will notice that Exodus continues the story line started by Genesis.
 - d. As we end Genesis we wonder; will Joseph's final prediction come true? Will Israel ever come back to the land they were promised? Will God make good on his promise to bless?
 - e. Exodus answers the question Genesis ends with.
7. Exodus tells us about the account of Israel in Egypt to Israel at Sinai.
 - a. Moses, Exodus, Red Sea, Sinai: the covenant and the tabernacle, the priesthood.
 - b. What was Israel to do when they came out of Egypt?
 - i. They were to worship
 - ii. See examples in Exodus 3.12, Exodus 4.22-23, Exodus 7.16, Exodus 8.20, Exodus 9.1, Exodus 12.31-32

- c. All of Exodus repeats the call for Israel to come out and worship.
 - i. They came, they built a Tabernacle (a tent of meeting), they crafted elaborate items for this tent of meeting, they crafted clothing for the priests, and they erected all these things. But when all this was done God wouldn't let Moses in to the Tent of Meeting.
 - ii. Read Exodus 40.36-Leviticus 1.2
- d. Leviticus answers the question that Exodus leaves us with; **how can a sinful people enter into the presence of a holy God?**

Leviticus in the Bible

1. The Garden

- a. Genesis 2.8-10
- b. Eden was a land – not the whole earth
 - i. Four rivers flowed out to water an otherwise dry land. Could this identify the Garden as a mountain garden?
- c. A garden was planted in Eden.
 - i. The Garden was filled with trees
 - ii. The Couple had work to do.
 - 1. They were charged with working and tending the garden and naming the creatures within it.
 - 2. We also know this to be a place where they were fellowship with God.
- d. We know the story, what happens next? Adam and Eve sin and are banished from the Garden.
- e. **Now where do they live?**
 - i. In the Land but not in the garden.
- f. **What prevents their entry from the garden?**
 - i. Cherubim (Genesis 3.24)

2. The Land of Wandering

- a. Adam and Eve have two sons.
- b. Both sons offer sacrifices (religious, priestly function.)
- c. Cain's offering is not acceptable and he kills his brother in response to God's disapproval.
- d. **What happens to Cain (Genesis 4.16)?**
 - i. He is sent to wander in the Land of Nod (Nod means Wandering)
 - ii. Cain was banished from Eden to wander in the land of wandering.
- e. **Think about Adam and Cain (his first-borne) what is happening in their stories?**
 - i. Further and further away
 - ii. From the Garden to the land, to the land of Nod (wandering) away from the presence of the Lord.
- f. Adam ate fruit, Cain killed his brother – notice the escalation in their sin.

- g. Genesis 4 follows Cain's line down to Lamech
 - i. Read Genesis 4.23-24
 - ii. The violence continues to grow
 - h. Read Genesis 6.5-8
 - i. From Genesis 1-6 we see humanity move further and further from God both geographically and morally.
- 3. Noah
 - a. Read Genesis 9.1-9
 - b. We are once again on a mountain where mankind worships God.
 - c. A covenant is established.
 - d. Now explicit ethical commands are given.
 - e. And they spread out from there.
- 4. Babel
 - a. Human comes together but not to worship but instead to reach the heavens without God.
 - b. Once again people are moving away from God.
 - c. Genesis 11 starts to story of God calling a people (Abraham).
- 5. Sinai
 - a. The Tabernacle is designed with key elements
 - b. At the center resides the presence of God at the Ark containing his covenant (commandments)
 - c. This is surrounded by a holy place (reminds us of the Garden within Eden.
 - d. Separated by what?
 - i. A veil with the image of a Cherubim. Like at the entrance to the garden.
 - ii. The walls are filled with garden imagery. Trees, pomegranates, almond blossoms.
 - iii. A menorah; Which resembles a tree.
 - e. The Tabernacle is designed to remind us of the Garden in Eden.
 - f. Like the Garden it was intended to be a place where God dwelled with his people.
- 6. When the people settled in the Land, Temple was placed in Jerusalem, on a mountain.
- 7. What else happens on this mountain?
 - a. Christ is crucified.
 - b. Christ becomes that perfect high priest making possible our entry in the presence of God (Hebrews 10)
- 8. Finally in Revelation 21.3; what was lost at Eden, what was represented in the Tabernacle, what was accomplished by Christ, is now fulfilled in the Kingdom God.
 - a. The Dwelling place of God is with men.
- 9. In Leviticus we come to see God who desires to remove that which separates us from God that we might meet with him once again.

Leviticus: In the Presence of God
Session Three. - Notes
Sunday April 20th 2023

1. Introduction.
 - a. Israel's Worship in Leviticus shows us that our worship...
 - i. Our worship should remind us of what God has done for us.
 - ii. Our worship should make room for confession and repentance.
 - iii. Our Worship is express thanks to God.
 - iv. Our Worship should express our need for God.
 - v. Our Worship should involve awareness of God's closeness.
1. Offerings (Leviticus 1-6)
 - a. Burnt Offerings (Leviticus 1)
 - i. Animal from Herd or Flock (male)
 - ii. Worshipper Lays Hands on animal
 - iii. Priest places blood at the sides of the altar (Courtyard)
 - iv. Cut up pieces are placed on the fire and burned up
 - v. This offering highlights the Covenant and expresses the worshipper's commitment to living by the Covenant. Giving his whole self to God.
 - b. Grain Offerings (Leviticus 2)
 - i. Grain mixed with Oil and Frankincense
 - ii. Given to the priest who burns the portion with oil and incense as a memorial portion.
 - iii. Priest may eat the remainder.
 - iv. Could also be a baked bread
 - v. Could be a first fruit offering
 - vi. Expressed thanks to God for his faithfulness to the promise.
 - c. Peace Offerings (Leviticus 3)
 - i. Animal from Herd or Flock (male or female)
 - ii. Blood sprinkled against the side of the Altar.
 - iii. Fat/ Kidneys/long lobe of the Liver burnt on the altar
 - iv. Brest and thigh given to the Priest
 - v. Remainder eaten by the worshipper(s) in the presence of the Sanctuary within one or two days.
 - vi. This served three essential functions
 1. Confession
 2. Vow
 3. Thanksgiving / free will
 - vii. This sacrifice was optional but in many ways the highlight because it highlighted the relationship between God and his people in everyday life.
 - d. Sin Offerings (Leviticus 4)

- i. These offerings were occasional in that they were offered when there was a need to be forgiven of an unintentional sin
- ii. If the Offender was an anointed Priest
 1. His sin would cause the whole community to be guilty.
 2. Animal must be a Bull.
 3. Lay hands on the animal
 4. Blood was sprinkled in front of the veil in the Holy Place and smeared on the horns of the incense altar (also in the Sanctuary). The rest of the Blood was poured out at the base of the Altar (courtyard)
 5. Fat, Kidneys, and long lobe of liver burned on the altar.
 6. Priest would then change out of holy garments and take the rest of the animal to a clean place outside the camp to be burned.
 7. This sacrifice acknowledged the cost of sin and recognized the role of the priest as mediator (his sin impacted others.)
- iii. If the Offender was the Assembly
 1. Animal was a Bull
 2. Lay hands on the animal
 3. Blood was sprinkled in front of the veil in the Holy Place and smeared on the horns of the incense altar (also in the Sanctuary). The rest of the Blood was poured out at the base of the Altar (courtyard)
 4. Fat, Kidneys, and long lobe of liver burned on the altar.
 5. Priest would then change out of holy garments and take the rest of the animal to a clean place outside the camp to be burned.
 6. This sacrifice acknowledged the cost of sin and recognized the role of the assembly as representatives of the community (their sin impacted others.)
- iv. If the Offender was a leader
 1. The animal was a Goat (male)
 2. Lay hands on the animal
 3. Blood was smeared on the horns of the Altar (Courtyard.) Rest of the blood was poured out at the base of the Altar.
 4. Fat, Kidneys, and long lobe of liver burned on the altar.
 5. Priest would then change out of holy garments and take the rest of the animal to a clean place outside the camp to be burned. (this is not mentioned but assumed.)
 6. Notice this sacrifice does not happen in the Holy Place and the animal required was less expensive.
 7. This sacrifice acknowledged the diminished role of the leader from the whole assembly or the Priest.

- v. If the Offender was a Common person
 - 1. The Animal was a lamb/goat (female)
 - 2. Lay hands on the animal
 - 3. Blood was smeared on the horns of the Altar (Courtyard.) Rest of the blood was poured out at the base of the Altar.
 - 4. Fat, Kidneys, and long lobe of liver burned on the altar.
 - 5. Priest would then change out of holy garments and take the rest of the animal to a clean place outside the camp to be burned. (this is not mentioned but assumed.)
 - 6. Notice this sacrifice does not happen in the Holy Place and the animal required was less expensive.
 - 7. This sacrifice acknowledged the diminished role of the common person from the whole assembly or the Priest.
- f. Restitution Offerings (Leviticus 5-6)
 - a. Varied by offense and by the economic ability of the worshipper.
 - b. Occasion: a failure to testify about something when you have pertinent information / a rash oath / uncleanness.
 - i. Animal is a lamb or goat (female) (wealthy)
 - 1. Offered as a sin offering.)
 - ii. Animal is two birds (those who couldn't afford a lamb/goat)
 - 1. The blood of one bird sprinkled at the side of the altar and both burned on the alter
 - iii. 1/10th ephah of grain (2 liters approx.) (the poor)
 - 1. No oil or incense added
 - 2. Memorial portion offered
 - 3. Ret given to the priest.
 - c. Occasion: a violation of Holy Things
 - i. The value of a ram in silver plus 20% given to the priest.
 - d. Occasion: Breach of faith against a neighbor (deposit/security / theft / oppression / swearing falsely, etc.)
 - i. Ram offered like other sin offerings.
 - ii. Return the item plus 20%
 - iii. Compare this to the account of the Zacchaeus in Luke 19)
- 2. Further Instructions: (Leviticus 6-8)
 - a. Fire must be kept burning always and the burnt offerings were offered daily (morning and evening) and allowed to burn all night.
 - i. This speaks of the people's ongoing need for forgiveness and God's ever-present mercy and grace.
 - b. Instructions about eating meat
 - i. Don't eat what touches unclean things
 - ii. Don't eat meat while you are unclean

- iii. Don't eat fat – it is the Lord's. The best belongs to God.
 - iv. Don't eat fat even if the animal is not eligible for sacrifice.
 - 1. It could be used for another purpose.
 - v. Don't eat blood.
- 3. Ordaining Priests (Leviticus 8)
 - a. In chapter 8 -10 we encounter the only piece of narrative in the whole book.
 - b. Now that instruction on worship has been laid out God is ready to let people into the Tabernacle.
 - c. Moses functions as the first high priest (the high priest's high priest)
 - i. Moses has heard from God and everything must be done exactly as God commands (see Lev. 8.4-5, 8.9, 8.13, 8.17, 8.21, 8.29, 8.34-36)
 - ii. Notice the repetition of the phrase "as the Lord Commanded."
 - iii. The Priest was not free to do as he saw fit, or add his own personal spin. In fact Moses warned that if they did this would result in death.
 - d. Assembled the Elders to witness this ordination.
 - e. Bathed Aaron and his sons (Purification)
 - f. Dressed them in Priestly garments.
 - g. A sin offering for the priest.
 - i. This reminds us that the priest was called to a special office but was not himself superior to his brothers and sisters (a sinful man like any other.)
 - h. A peace Offering (here called an Ordination Offering)
 - i. Remember that peace offerings could be used when vows were being made.)
 - ii. During this offering blood was placed on Aaron (right ear, right thumb, and right big toe.)
 - 1. The blood purified and set apart for God's purposes; in this case it was Aaron was being set apart.
 - 2. His ear (all that Aaron heard from God)
 - 3. His thumb (all that Aaron did for God)
 - 4. His toe (everywhere Aaron went was for God.)
 - i. Finally Aaron is sprinkled with blood and oil because he was purified and set apart for God's Purposes.
 - j. 7 days secluded in the Sanctuary – learning to live in the presence of God.
- 4. First Worship (Leviticus 9)
 - a. After seven days Moses instructs Aaron and his sons to begin the daily offerings.
 - b. First, he offers sacrifice for himself and then for the people.
 - c. Now Aaron and sons offer the sacrifices not Moses.
 - d. Moses and Aaron enter the Tabernacle to see if God accepts the offering.
 - e. They will know because God will reveal his glory and Aaron's life will be preserved.
- 5. Unsanctioned Fire (Leviticus 10)

- a. Nadab and Abihu offer “un-authorized Fire.”
 - i. We don’t know for certain what this means but it seems to indicate they did not carefully follow the commandments regarding offerings.
- b. God gives his reason for responding this way in verse 3.

Application Point: Worship both meets the need of the worshipper for forgiveness and grace and recognizes the holiness of God. In worship we focus our attention on God to both receive from him and offer to God. And in worship the glory and presence of God once again become part of the human experience in a good and positive way.

Leviticus: In the Presence of God
Session Four Notes
May 7th 2023
Leviticus 11-15

Review from Session Three

1. Worship both meets the need of the worshipper for forgiveness and grace and recognizes the holiness of God.
2. In worship we focus our attention on God to both receive from him and offer to God.
3. In worship the glory and presence of God once again become part of the human experience in a good and positive way.

Food Rules (Leviticus 11)

1. Leviticus 11 lays out rules for what may and may not be eaten by declaring those food that were forbidden as “unclean” and those permissible as “clean”
2. Animals –
 - a. Animals that chew the cud and have cloven hoof are clean
 - b. Animals with paws are unclean
 - c. Vermin and reptiles are unclean
 - d. Notice that clean animals are those whose primary diet is plant based. Animals which are predatory or scavengers are generally unclean.
3. Sea Creatures
 - a. Anything with fins and scales are clean
 - b. Includes many kinds of fish but not all.
 - c. Example: Catfish, Eel, Shellfish, would all be unclean
 - d. Bottom feeders would generally be considered unclean.
4. Birds
 - a. Only mentions a number of birds which cannot be eaten
 - b. Notice that most of the birds mentioned as unclean are either scavengers or birds of prey.
5. Insects
 - a. Most are unclean with the exception of locusts.
 - b. The diet of locusts is primarily plant based.
 - c. Most types of bugs and beetles are excluded.
6. Plants
 - a. No plants are declared unclean
7. Why are some clean and others declared unclean?
 - a. Different approaches through history
 - i. Approach #1 says the laws are arbitrary
 1. Believes they are just designed to control the masses and maintain the power structures of the time.

2. This is the view promoted by many atheists and anti-Judeo-Christian proponents today.
 3. Assumes these writings are not divinely inspired but rather the work of men.
 4. Assumes the dietary laws are the product of plan to promote oppression.
- ii. Cultic approach
1. Israel was to be distinct from Pagan cultures and religious traditions, therefore if the pagans did it, Israel shouldn't.
 2. This approach holds up the biblical principle of Israel's call to be a unique/holy people among the Gentiles.
 3. However, many of the things which were clean for Israel were also used in pagan traditions therefore the dietary rules by themselves would not have made Israel completely distinct.
- iii. Hygienic Approach
1. People didn't understand health and science but God did so he gave them laws to protect their health.
 2. Many of the animals mentioned carry diseases.
 3. But this doesn't explain why Jesus would remove these regulations in his lifetime when health and scientific advancement were still far away.
 4. It was no safer to butcher a pig in AD 30 than it was to butcher one in 1300BC.
- iv. Symbolic
1. This approach has been favored throughout history
 2. Aristeas writing in 2nd century BC tells us that we are to eat animals that chew the cud because it reminds us to meditate on God's Law.
 3. Later Christian writer (Bonar) would suggest that sheep were clean because it reminded us that God is our shepherd and we are his sheep.
 4. These views are highly symbolic and have faults but are getting closer.
- v. Designed to create a distinction.
1. Leviticus 10.8-11, 11.46-47
 2. The dietary restrictions are not arbitrary, are not simply given as a safeguard against food poisoning, or just to give us spiritual lessons on other things. Yet many of the different approaches share as aspect of the reason behind the rules.
 3. The dietary restrictions are an extension of other laws

- a. Don't eat blood; or other creatures that eat blood (predators.)
- b. Don't touch dead things; or the animals that eat them (scavengers)
- c. Be distinct from Gentiles; and the foods they eat.

8. Defining some terms

- a. Holy – what is holy is both clean and set apart for God's purposes only.
- b. Common- what is common is either clean or unclean but is not designated as holy.
- c. Clean – what is clean is Holy or is common but could be made holy.
- d. Unclean – What is unclean can never be holy unless it is first made clean (if possible), nothing holy can be unclean, unclean things are not necessarily sinful in themselves.
- e. Sin – what is sinful is by necessity unclean but not all that is unclean is sinful.
- f. God desires his people to make distinction between what can and can not exist in the presences of a holy God.
- g. God is teaching his people that not everything is holy.

9. NT interpretation

- a. Why do Christians no longer follow these; if these laws were to be a lasting statute, how can they be rescinded.
- b. This argument is made by opponents who attempt to discredit Christian teaching on moral issues when we quote the Law because we no longer follow the dietary rules found in the Old Testament. The argument is, aren't you just picking and choosing the law you like, and rejecting the inconvenient ones.
- c. We are not arbitrary.
 - i. We believe that ceremonial laws are fulfilled in Christ, so we do not follow them because Christ filled them out perfectly on our behalf.
 - ii. We do follow moral/ethical laws because these are grounded in God's will and nature.
 - iii. We also follow commands that are re-affirmed in the Apostle's Teaching (New Testament).
- d. The New Testament makes clear that the dietary restrictions are removed for Christians.
 - i. Mark 7.18-19 – Jesus declares all food clean
 - ii. Acts 10.9-15,19-20,28-29, 34-36 – Peter's Vision makes it clear that the dietary restrictions were tied to the distinctiveness of Israel and the uniqueness of Israel's call to be a holy people. But now God relates to all people on the same grounds (faith – through the Gospel).
 - iii. Colossians 2.16-17 – Paul teaches that dietary restrictions are rescinded because the substance which they foreshadowed has come.

Childbirth (Leviticus 12)

1. A woman was considered unclean (not sinful) for a period of time following Childbirth.
 - a. Seclusion first
 - i. 7 days for a boy
 - ii. 14 days for a girl
 - b. Continued uncleanliness
 - i. 33 days for boy
 - ii. 40 days for a girl
 - c. Why?
 - i. Children were considered a blessing not a curse.
 - ii. The birth of children was a cause for joy.
 - iii. The Rules about seclusion were probably connected to blood loss

Skin Diseases (Leviticus 13)

2. Not leprosy as we understand it today
 - a. The Greek version of the OT uses “lepra” to describe the skin diseases found in chapter 13 but the Greek word for modern leprosy is elephantiasis
 - b. None of the symptoms of modern leprosy are presented here in chapter 13.
 - i. Numbness of flesh, ulcers of the skin, or nodules on the face.
3. Probably more of a term to describe general skin infections.
 - a. If a person saw swelling or a shiny patch a skin disease could be developing.
 - b. First test
 - i. Has the hair turned white – probably due to flaking skin.
 - ii. Does it appear to be deeper than the skin.
 - c. Second test
 - i. Raw flesh – inflammation, bleeding or oozing.
 - d. Same tests would occur for an injury (burn or boil)
 - e. If a person had a suspicious skin ailment they would be quarantined and re-examined at the end of quarantine. If their condition met certain criteria, they would be declared unclean and removed from the camp.
 - f. To be declared unclean the disease must be...
 - i. Long lasting
 - ii. Deep
 - iii. Irremovable by washing
 - iv. Patchy (if it covered the whole body, it was not considered defiling.)
4. The Priest was not serving as a doctor but rather one who examined and determined clean and unclean.
 - a. Many pagans turned to their priests for exorcisms and magic arts.
 - b. In Israel the priest encouraged the infected person to prayer.
5. Not all skin conditions led to being declared unclean.

