



BIBLE STUDY DAILY



This document contains the introduction to the book of Leviticus as well as my study notes for the book.

Name

The English title “Leviticus” comes from the Greek “*Leuitkon*” which means “pertaining to the Levites.” The Hebrew name for the book is *wayyiqrā*’ which means “These are the words.”

Author

Moses is the generally accepted author of the book of Leviticus. Numerous passages in Leviticus refer to the word being revealed to Moses. The book is a sequel to Exodus, in which Moses specifically claims authorship (Exodus 17:14, 24:4, 34:27-28). Finally, Jesus ascribed authorship to Moses (Matthew 8:4).

Genre

Primarily Law with some Historical Narrative

Literary Form

Oration (speeches)

Time Frame

Leviticus recounts the approximate 11-month time period in which the Israelites were at Mt. Sinai.

Emphasis

Leviticus is basically an manual on holiness to instruct the Israelites on holy worship and holy living in the presence of a holy God. The book of Leviticus emphasizes 3 major themes:

- 1) Holiness
- 2) Sacrifice
- 3) Sabbath Rest and Sabbatical Year

Outline

- 1) Laws on Sacrifices and the Priesthood
- 2) Ordination and Ministry of the Priests
- 3) Laws on Purity
- 4) God’s Requirements for Holiness

What I Noticed Today (Leviticus 1-3)

Leviticus means “relating to the Levites.” The book deals with the duties of the priests, service in the tabernacle, and laws regarding worship, ceremonial cleansing, moral laws, and holy days. Because of the extent of these regulations, Leviticus is often referred to as the book of the law.

There is a lot of important imagery here that often gets lost in the details of the sacrifices themselves.

Leviticus 1

Leviticus 1 deals with the first of five offerings to the Lord; the burnt offering. The burnt offering was a voluntary offering, always a male from the livestock (bull, sheep or goat), or a bird (usually a dove).

Inverses 1-2 the Lord spoke to Moses from inside the tent of meeting giving him instructions to the Israelites who bring offerings.

In verses 3-9 instructions regarding an offering from a herd:

- An individual would bring the unblemished animal to the priest, and lay their hand on the animal’s head as the animal was slaughtered. The lifeblood of an animal was required to make atonement for the individual. The laying on of the hand was symbolically transferring the individual’s sin to the animal. This is a picture of Christ’s blood shed on the cross making atonement for our sins.
- If an individual didn’t have a bull, a sheep or a goat from a flock was an acceptable sacrifice.
- If the individual was poor, a turtledove or pigeon could be used as a sacrifice.

Leviticus 2

Leviticus 2 deals with the grain offering which was also voluntary. It was offered in recognition of God being the source of their provision. The grain could be offered whole, ground into fine flour, or baked. A portion would be dedicated as holy to God, and the remainder given to the priest.

- If the grain offering was fine flour, the priest would pour oil and frankincense on it and take a portion and burn it on the fire as a pleasing aroma to the Lord. The remainder would be the priest’s.
- If the grain offering was baked, it must be made with fine flour and oil, and must be unleavened. A portion will be broken off and burned as a pleasing aroma to the Lord and the remainder will belong to the priest.
- No leaven may be used in a grain offering and all grain offerings must be

seasoned with salt.

- If the grain offering is of firstfruits, it must be fresh crushed heads of grain, roasted on a fire. It will have oil and frankincense poured on it and burned as a fire offering to the Lord.

Note: The oil represents the Holy Spirit. Leaven, which represents sin, was never to be used. Honey, which represents man's glory was also not to be used. Frankincense was symbolic of praise to God, and the salt speaks of God's purity and His covenant promise to the Israelites.

Leviticus 3

Leviticus 3 deals with the fellowship (sometimes called peace) offering which was voluntary. There were three kinds of fellowship offerings; thanksgiving, vow, and fellowship (more in chapter 7). The fellowship offering signified communion between the individual and God. It was the only offering in which the individual ate the offering with the priests. Livestock in the form of a bull, lamb, or goat was used for fellowship offerings.

- An individual would bring the unblemished animal to the priest, and lay their hand on the animal's head as the animal was slaughtered. Blood was sprinkled on all sides of the altar. The fat and the entrails will be burned on the altar along with the liver and kidneys as a pleasing aroma to the Lord.
- If an individual didn't have a bull, a lamb from a flock was an acceptable fellowship.
- If the individual offered a goat it could be used as a fellowship offering.
- All of the fat belongs to the Lord. You are not to eat the fat or the blood.

Note: The burnt offering dealt with sin, the grain offering recognized God's provision, and the fellowship offering established communion between God and man.

Some thoughts for additional consideration:

- *How much better might we be today if we dealt with our sin in prayer, recognized God as the great provider, and spent time in fellowship with Him?!*

What I Noticed Today (Leviticus 4-6)

Leviticus 4

Leviticus 4 deals with the laws surrounding the sin offering. The sin offering was for unintentional sin or sins of ignorance. There was no provision for a sacrifice to cover intentional sin!


The law covers first the priest who sins, then the nation who sins, a leader who sins, and finally, the common people who sin.

In verses 3-12 the Lord provides instructions for the priest who sins unintentionally.

- When the anointed priest (high priest) sinned unintentionally bringing guilt on the people, he is to bring an unblemished bull as a sin offering.
- In front of the tent of meeting he is to lay hands on the bull's head and slaughter it.
- Then he is to sprinkle some of the blood seven times before the Lord in front of the sanctuary veil.
- He must then apply some of the blood to the horns of the altar of incense.
- He must then pour out the rest of the blood at the base of the altar of burnt offering.
- The fat, liver, and kidneys must be burned as a fellowship offering to the Lord.
- The rest of the bull is to be taken outside the camp to a ceremonially clean place and burned on a wood fire.

In verses 13-21 the Lord provides instructions for the nation for their unintentional sin.

- When the assembly sinned unintentionally they must present a young bull as a sin offering.
- The elders must lay hands on the bull's head and it must be slaughtered before the Lord.
- The anointed priest will sprinkle some of the bull's blood seven times before the tent of meeting.
- Then the priest is to apply some of the blood to the horns of the altar before the Lord.
- The rest of the blood is to be poured out at the base of the altar of burnt offering.

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- The fat must be burned on the altar of burnt offering.
 - The rest of the bull must be burned outside the camp in a ceremonially clean place like the first bull.
 - In this way, the priest will make atonement for the sins of the assembly.

In verses 22-26 the Lord provides instructions for a leader who sins unintentionally.

- When a leader sins unintentionally he is to bring an unblemished male goat as a sin offering.
- He is to lay his hands on the goat's head and it is to be slaughtered.
- The priest must take some of the blood and apply it to the horns of the altar of burnt offering.
- The rest of the blood must be poured out at the base of the altar of burnt offering.
- The fat must be burned on the altar of burnt offering.
- In this way, the priest will make atonement for the sins of the leader.

In verses 27-35 the Lord provides instructions for the common man who sins unintentionally.

Note: The designation “common man” applies to anyone who was not a priest or an official.

- When a common man sins unintentionally he is to bring an unblemished female goat or a lamb as a sin offering.
- He is to lay his hands on the goat's head and it is to be slaughtered.
- The priest must take some of the blood and apply it to the horns of the altar of burnt offering.
- The rest of the blood must be poured out at the base of the altar of burnt offering.
- The fat must be burned on the altar of burnt offering as a pleasing aroma to the Lord.
- In this way, the priest will make atonement for the sins of the man.

Leviticus 5

Leviticus 5 deals with what are called trespass & guilt offerings.

In verses 1-4 these included people who refuse to be a witness, someone who touches something unclean, and someone who makes a rash oath.

In verses 5-6 the person who sinned in this way is to bring a female goat or lamb as a sin offering and the priest will make atonement for his sin.

In verses 7-14 the sin offering for a poor person is described:

- If the person could not afford an animal from the flock, he could bring two turtledoves or two pigeons; one as a sin offering and the other as a burnt offering.
- In this way the priest will make atonement for his sin.
- If the person could not afford turtledoves or pigeons, he may bring two quarts of fine flour.
- The priest will burn a portion of the flour on the altar as a sin offering.
- In this way, the priest will make atonement for his sin, and the remainder of the flour will belong to the priest.

In verses 14-19 the sin offering for unintentionally violating something holy is described:

- The person must make a restitution offering of an unblemished ram before the Lord.
- In addition, a penalty of 20% of the value was also assessed, and given to the priest.
- Then the priest will make atonement for him and he will be forgiven.

Note: The restitution offering was for unintentional violation of any of the Lord's holy things. This could include eating the sacrificial flesh of a fellowship offering, any holy portion of the grain, sin, or guilt offerings; failure to fulfill vows; not completing required service to the Lord; and failure to present proper sacrifices to God.

Leviticus 6


Leviticus 6 describes the guilt offering for misappropriation of another person's property, and the priest's duties with regard to burnt, grain, and sin offerings.

The beginning of Chapter 6 mentions six examples: a deposit given for safekeeping, an investment made in a business, theft, property acquired through fraud, keeping lost property, and false testimony.

In verses 1-7 the guilt offering for violation of property rights is described:

- If a person sins and offends the Lord by deceiving or defrauding his neighbor, finds something and lies about it, or swears falsely he must return what was stolen or lost, or whatever he swore falsely about.
- He must make full restitution to the owner and add a fifth (20%) to it.
- Then he must bring a restitution offering of an unblemished ram to the Lord and give it to the priest.
- The priest will make atonement on his behalf and he will be forgiven.

In verses 8-13 the priest's duties with regard to the burnt offering is described:


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- The Lord spoke to Moses and said the burnt offering must remain on the altar all night and the fire must be kept burning.
 - The priest is to put on his linen robe and linen undergarments and remove the burnt ashes and place them beside the altar.
 - Then he must put on other clothes and take the ashes outside the camp to a ceremonially clean place.
 - The fire must be kept burning at all times.
 - He is to arrange the burnt offering and the fat portions of the fellowship offerings on the altar every day.

In verses 14-23 the priest's duties with regard to the grain offering is described:

- Aaron's sons will present the grain offering before the Lord in front of the altar.
- The priest will remove a handful of fine flour, olive oil, and frankincense and burn it as a pleasing aroma to the Lord.
- Aaron and his sons may eat the rest of the offering.
- It is to be eaten as unleavened bread in a holy place; the courtyard of the tent of meeting.
- It is not to be eaten with leaven; it is holy like the sin offering and the restitution offering.
- Any of Aaron's male descendants may eat it.
- Aaron and his sons must present an offering before the Lord on the day he is anointed of two quarts of fine flour as a grain offering, half in the morning and half in the evening.
- It is to be prepared with oil, kneaded, and baked on a griddle.
- It was to be burned completely on the altar.

In verses 24-30 the priest's duties with regard to the sin offering is described:

- The sin offering is most holy and must be slaughtered before the Lord, where the burnt offering is slaughtered.
- The priest who makes the sin offering is to eat it in a holy place in the courtyard of the tent of meeting.
- Anything it touches will become holy.
- If any of its blood splashes on a garment the garment must be washed in a holy place.
- A clay pot in which the offering is boiled must be broken. A bronze vessel must be scrubbed and rinsed with water.

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- Any male among the priest may eat it; it is holy.
 - No sin offering may be eaten if its blood has been brought into the tent of meeting to make atonement; it must be burned up.

Some additional thoughts for consideration:

- *There are 9 examples of atonement and forgiveness mentioned in these three chapters. It's important to note though that in each case the sacrifice, atonement, and forgiveness were made for unintentional or unknown sin.*
- *In the case of the sin offerings, the person making the offering was required to lay hands on the animal that was slaughtered. It made very personal the connection between the sin and the spilled blood of the animal.*

What I Noticed Today (Leviticus 7-8)

Leviticus 7

Leviticus 7 deals with the guilt offering and peace offerings.

In verses 1-6 the law regarding the restitution (guilt) offering is provided:

Note: Leviticus 7:1-6 parallels with more detail Leviticus 5:14-6:7.

- The guilt offering was a mandatory offering of a male ram or lamb when a person had either deprived another of their rights or desecrated something that was holy. The rules for the guilt offering were the same as the rules for the sin offering.
- The priest will burn the fat, the liver, and the kidneys on the altar fire.
- Any male among the priests may eat the remainder of the offering. It is holy and must be eaten in a holy place.
- Any grain offering baked in an oven or prepared on a griddle will belong to the priest who offers it. Any grain offering mixed with oil will belong equally to all of Aaron's sons.

In verses 11-21 the law regarding the fellowship (peace) offering is provided:

- The peace (or fellowship) offering was a voluntary offering of any unblemished animal or of grain. It symbolized thankfulness to God for a specific blessing, an expression of a vow, or thankfulness to God in general.
- Unleavened cakes mixed with oil, wafers mixed with oil, or fine flour mixed with oil may be presented as an offering of thanksgiving. It belongs to the priest who offered the fellowship offering.
- The meat of a fellowship offering must be eaten the day it is offered; it must not be left until morning.
- If the offering is in fulfillment of a vow or a freewill offering it is to be eaten the day it is offered, but may also be eaten the next day. Any meat that remains on the third day must be burned.
- Meat that touches anything unclean must not be eaten., it is to be burned up.
- Everyone who is clean may eat any other meat.
- If anyone eats any of the Lord's fellowship offering while he is unclean must be cut off from his people.

In verses 22-27 the consumption of fat and blood are prohibited:

- Very strong admonitions were made against eating the fat or the blood of an animal that was an offering.
- The penalty was being cut off from the rest of the nation!
- The fat of an animal that dies naturally or is mauled by another animal may be used for any purpose, but may not be eaten.

In verses 28-37 the Lord gives Moses instructions for the portion of fellowship offerings that belong to the priests:

- The one who presents a fellowship offering must bring a portion to the Lord.
- He will bring the fat with the breast.
- The breast is waved before the Lord and belongs to Aaron and his sons.
- The fat is given to the priest who burns it on the altar
- The right thigh is given to the priest as a contribution from the fellowship offering.
- The breast was to be shared among the body of priests and their families, and the right thigh is to be given to the priest who makes the offering. These are a permanent provision to Aaron and his sons.

Note: Leviticus 7:28-37 expand on the instructions in Leviticus 7:11-21.

Note: Leviticus 7:37-38 conclude the first seven chapter of Leviticus

Leviticus 8-10

Leviticus 8-10 (along with Leviticus 24:10-23) are the only narrative portions of Leviticus.

Leviticus 8

Leviticus 8 deals with the consecration and ordination of Aaron and his sons.

To be made acceptable to God water was used to cleanse, sacred garments were used to display God's glory and beauty and set the priests apart, oil was used to anoint, and the blood of the sacrifice was to atone for their sins. The ordination process went on for a full seven days and nights where Aaron and his sons were not allowed to venture beyond the entrance to the tabernacle.

In verses 1-5 Aaron and his sons are prepared for ordination:

- The Lord commanded Moses to get Aaron and his sons, the garments, the bull for the sin offering, the two rams, and the baskets of unleavened bread and gather the Israelite community in front of the tent of meeting.

Note: Since the entire Israelite community of several million people would not fit inside the tabernacle compound the community was likely represented by a group of elders.



In verses 6-9 Aaron is washed by Moses and then dressed in his priestly garments.

In verses 10-13 Moses anointed the tabernacle, the altar, the basin, and the utensils. Aaron was anointed with oil on his head. Aarons sons were dressed in their garments and presented them before the Lord.

In verses 14-17 Moses presented the bull for the sin offering on behalf of Aaron. Moses took blood from the bull and purified the altar. Moses took all the fat, the liver, and the kidneys and burned them on the altar. The remainder of the bull was burned outside the camp as the Lord directed.

In verses 18-21 Moses presented the ram for the burnt offering. The ram was slaughtered and blood was sprinkled on all sides of the altar. He then cut the ram into pieces and burned the entire animal on the altar as a pleasing aroma, a fire offering to the Lord.

In verses 22-29 Moses presented the second ram as an ordination offering for Aaron and his sons. The ram was slaughtered and Moses took some of the blood and put it on Aaron's right ear, right thumb, and right big toe. Moses did the same for Aaron's sons. Moses took the fat from the ram along with unleavened bread, and unleavened wafer and an unleavened cake put them in the hands of Aaron and his sons and waved them before the Lord. Then Moses took them and burned the ordination offering on the altar as a pleasing aroma, a fire offering to the Lord. He also took the right thigh and waved it before the Lord and this was Moses' portion as the Lord had commanded.

In verses 30 Moses consecrated Aaron and his sons with anointing oil and blood.

Note: The consecration of Aaron and his sons by Moses was commanded by God in Exodus 29:20-21.

In verses 31-36 Aaron and his sons complete a seven-day ordination period:

- Moses told Aaron and his sons to boil meat and eat it at the entrance to the tent of meeting along with the remaining bread of the ordination offering. The remainder was to be burned up.
- Aaron and his sons must not leave the tent of meeting for seven days to complete their ordination.
- The Lord had commanded this in order to make atonement for them.
- Aaron and his sons did everything the Lord commanded through Moses.

Some thoughts for additional consideration:

- *Peter refers to believers as members of a royal priesthood (1 Peter 2:5 & 9). It is interesting to note that we have been washed (1 Corinthians 6:11), anointed with the Holy Spirit (1 John 2:20), redeemed by the blood of Christ (1 Peter 1:18), and clothed in His righteousness (Isaiah 61:10)!*

What I Noticed Today

(Leviticus 9-10)

Leviticus 9

Leviticus 9 describes the beginning of the priestly ministry of Aaron and his sons. The seven days of Aaron's ordination were completed and now on the eighth day, his focus shifted to carrying out his duties as the priest.

- Moses summoned Aaron, his sons, and the elders of Israel.
- He told Aaron to take a young bull for a sin offering and a ram for a burnt offering and present them to the Lord.
- The Israelites were to take a male goat for a sin offering; a calf and a lamb for a burnt offering; an ox and a ram for a fellowship offering; and the grain offering mixed with oil.
- Moses directed Aaron to come forward with the sin and burnt offering to make atonement for himself and the people of Israel. Then sacrifice the people's offering to make atonement for them.
- So Aaron approached the altar and sacrificed the sin offering as the Lord had prescribed through Moses.
- Then Aaron sacrificed the burnt offering as the Lord had commanded through Moses.
- Aaron presented the people's sin and burnt offerings according to the Lord's instructions. Then he presented the grain offering and burned a portion of it on the altar.
- Finally, Aaron slaughtered the ox and the ram of the people's fellowship offering just as the Lord had commanded through Moses.
- When sin, burnt, and fellowship offerings had been completed, Aaron lifted up his hands toward the people and blessed them.
- Moses and Aaron entered the tent of meeting and when they came out they blessed the people, and the glory of the Lord appeared over all the people.
- Fire came down from the Lord and consumed the burnt offering on the altar.
- When the people saw this they fell facedown and worshiped the Lord.

Note: What a sight it must have been! The entire nation of several million people gathered around the tabernacle to witness these first sacrifices. As the sacrifices were completed Aaron raises his arms up to God and blesses the people. At that point, the glory of God in the form of fire appeared to all the people. When they saw it they shouted and fell on their

faces!

Leviticus 10

Leviticus 10 describes the death of Aaron's sons Nadab and Abihu, and regulations for the priests.

In verses 1-7 Nadab and Abihu violate God's commands and are killed:

Note: It is unclear how much time had passed between the end of chapter 9 and the start of chapter 10. Regardless, it didn't take long before sin entered into their lives.

- Aaron's sons Nadab and Abihu, each took a censer, put fire in it, and brought it before the Lord. They brought fire from an unholy place and brought it into a holy place.

Note: They had expressly violated God's command that the fire be at the sanctuary altar.


- God punished them immediately by sending fire out and burning them to death.
- Moses sent, Mishael and Elzaphan (sons of Aaron's uncle) to haul out the bodies of their dead cousins.
- Then Moses called to Aaron's younger sons, Eleazar and Ithamar, and warned them not to mourn their brothers or they too would die. Aaron's younger sons were quite careful to fulfill all of God's commands exactly as they had been prescribed.

In verses 8-20 the Lord and Moses deliver regulations for the priests to Aaron:

- You are not to drink wine or beer when you enter the tent of meeting or you will die.
- You must distinguish between clean and unclean, and teach all of the Lord's statutes to the Israelites.

Note: Verses 8-11 record the only instance in which the Lord spoke directly to Aaron without using Moses as an intermediary.

- Moses told Aaron and his sons, Eleazar and Ithamar, to take the remaining grain offering and eat it before the Lord in a holy place because it is holy.
- Moses told Aaron his sons and daughters could eat the breast of the wave offering and the thigh of the fellowship offering in a ceremonially clean place.
- At some point later that day, Moses confronted Aaron about why he had not fulfilled the requirements of the sin offering (eating the priest's portion and sprinkling the blood on the altar).

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- Aaron explained that given the events of the day he didn't feel that God would have approved if he had eaten the sin offering.

Note: It seems Aaron recognized that while he had not followed the letter of the law, he had followed the spirit of the law. Moses had looked on the outside, but God had looked at his heart.

Some thoughts for additional consideration:

- *Man looks on the outside and tends to judge based on outward appearance, but God knows our heart!*

What I Noticed Today (Leviticus 11-13)

Leviticus 11-13

These three chapters focus on the difference between clean and unclean regarding food, the birth of children, and disease.

Note: There were three ritual states; holy, clean (also referred to as pure), and unclean.

Leviticus 11

Leviticus 11 describes distinctions between foods. It specifies a series of land animals, aquatic creatures, birds, and insects that are unclean or clean. Land animals that were not approved were designated as “unclean” and eating or even touching them resulted in the individual also being made unclean. The aquatic creatures, birds, and insects specified were also not approved, but their designation was “detestable” (a stronger word than unclean).

In verses 1-8 the Lord gives Moses and Aaron a list of land animals they may eat:

- Animals with divided hooves that also chews the cud may be eaten. Others are unclean.

In verses 9-12 the Lord gives Moses and Aaron a list of aquatic animals they may eat:

- Aquatic animals with both scales and fins may be eaten. Others are detestable.

In verses 13-18 the Lord gives Moses and Aaron a list of unclean birds that are detestable.

Note: The list of unclean birds are all scavengers that eat the carcasses of dead animals.

In verses 20-23 the Lord gives Moses and Aaron instructions regarding flying insects:

- Winged insects that walk on all fours and have jointed legs for hopping can be eaten. All other winged insects with four legs are detestable.

In verses 24-40 the Lord gave Moses and Aaron instructions for purification after touching dead animals.

- Carcasses of dead animals make the person carrying them unclean.
- Whoever touches an animal that is designated unclean will be unclean.
- The person who becomes unclean from touching an animal carcass or an

unclean animal is unclean and must wash their clothes and will be unclean until evening.

- Swarming creatures on the ground are unclean (weasel, mouse, lizard, gecko, skink, and chameleon). Whoever touches them must wash their clothes and will be unclean until evening.
- If one of them dies and falls on anything that item is unclean and must be washed and remains unclean until evening.
- If one of them falls into a clay pot everything in the pot becomes unclean and the pot must be destroyed.
- If any of them falls into a spring or cistern the water remains clean, but the person who touches their carcass will be unclean.
- If one falls on seed that is to be planted, it remains clean.
- If an animal used for food dies anyone who touches it will be unclean. They must wash their clothes and will remain unclean until evening.

In verses 41-47 the Lord gave Moses and Aaron instructions regarding unclean swarming creatures:

- Swarming creatures must not be eaten.
- Anything that crawls on its belly is detestable.
- Do not become unclean or defiled by them.
- I am Yahweh your God, you must consecrate yourselves and be holy because I am holy. I brought you up out of Egypt.

Note: At the end of chapter 11 God makes it clear why He has all these rules about clean and unclean. God is Holy, and He wanted the Israelites to be Holy (vv. 44-45). God's laws established what it meant to be Holy and were designed to separate the nation Israel from the surrounding nations.

Leviticus 12

Leviticus 12 describes the process for the purification of a woman following childbirth.

- A woman who gives birth to a boy will be unclean for seven days, and the boy shall be circumcised on the eighth day. She must continue her purification for an additional 33 days and must not touch anything holy or go into the sanctuary until the time of purification is completed (total 40 days).
- A woman who gives birth to a girl will be unclean for 14 days and must be purified for 66 days (total 80 days).

Note: The process for a baby girl was twice as long as for a boy and the reason for this is not stated. One commentator suggests this may be

to give the mother longer to bond with a daughter. Boys were sought after to carry on the family name so if a girl was born there might be the temptation to immediately try to have another child.

- Once the purification period was complete both a burnt and a sin offering were to be made. A lamb was for the burnt offering and a pigeon or turtledove for the sin offering. If the family was poor two pigeons or two turtledoves could be offered.

Note: Jumping ahead to Luke 2:22-24, Joseph and Mary offered two turtledoves when Jesus was born.

Leviticus 13

Leviticus 13 goes into great detail about 21 types of skin diseases, referring to a number of different diseases simply as “leprosy.” It also covers issues regarding contaminated fabrics.

In verses 1-8 the Lord spoke to Moses and Aaron regarding diseases of the skin:

- A person with a swelling, spot, or scab on his skin must present himself to the priest. If the infection is deeper than the skin, it is a skin disease and he is unclean.
- If the spot does not appear to be deeper than the skin the priest must quarantine the person for seven days and re-inspect him. If the spot has not spread, he is to be quarantined another seven days. If the infection has not spread, he is to be pronounced clean. The person must wash his clothes and will become clean. If the disease has spread he is to be pronounced unclean, he has a skin disease.

In verses 9-17 the Lord gave Moses and Aaron instructions regarding another type of skin disease:

- A person with a swelling and a patch of raw flesh is a chronic disease and the person is unclean. If the flesh heals he is clean. Whenever the raw flesh appears he is unclean

In verses 18-23 the Lord gave Moses and Aaron instructions regarding skin diseases in boils and scars:

- If a person has a boil and it heals and the spot appears to be beneath the skin the person is unclean. He must be quarantined for seven days. If the disease spreads he is unclean. If it does not spread, it is only a scar from the boil and he is clean.

In verses 24-28 the Lord gave Moses and Aaron instructions regarding skin diseases in burns:

- If a person is burned and the raw flesh becomes reddish-white or white and it appears to be deeper than the skin the person is unclean. If it is not deeper than the skin the person must be quarantined for seven days. If the disease has spread he is unclean, if it has not he is clean, it is only a

scar from the burn.

In verses 29-37 the Lord gave Moses and Aaron instructions regarding skin diseases in the head or chin:

- If the person has an infection on the head or chin that appears to be deeper than the skin he is unclean, it is a scaly outbreak. The person must be quarantined for seven days. If the outbreak has not spread and is not deeper than the skin the person must shave and be quarantined for another seven days. If it has not spread and is not deeper than the skin the person is clean.

In verses 38-39 the Lord gave Moses and Aaron instructions regarding ceremonially clean skin:

- If a person has dull white spots on the skin it is only a rash, the person is clean.

In verses 40-44 the Lord gave Moses and Aaron instructions regarding skin disease resulting in baldness:

- If a person loses his hair and is bald he is clean. If he has an infection on his head or forehead, he is unclean.

In verses 45-46 the Lord gave Moses and Aaron instructions regarding the treatment of those ceremonially unclean:

- The person who is unclean must tear his clothes, wear his hair loose, cover his mouth, and cry out “unclean.” He must live outside the camp.

In verses 47-59 the Lord gave Moses and Aaron instructions regarding contaminated fabrics:

- If fabric or leather is contaminated with mildew that is green or red, it must be shown to the priest. The item must be quarantined for seven days. If the mildew has spread the item must be burned.
- If the mildew has not spread, it must be washed and quarantined for another seven days. If it looks the same, the item must be burned.
- If the mildew has faded the priest must cut out the contaminated section, but if it breaks out again the item must be burned.
- But, if the contamination disappears the item must be washed again and it will be clean.

Some thoughts for additional considerations:

- *Leprosy in the Bible is a picture of sin. Leprosy goes beneath the surface and corrupts the underlying flesh, just as sin enters the body and corrupts the flesh. Leprosy can be spread easily resulting in the spread of the disease, just as sin corrupting one individual can spread corrupting others.*

What I Noticed Today (Leviticus 14-15)

Leviticus 14

Leviticus 14 deals with the laws for cleansing leprous skin diseases and unclean objects. A person who had been isolated outside the camp because of a skin disease could be readmitted to the community and resume worship of God at the Tent of Meeting after a ritual involving a bird sacrifice, a ceremonial washing, and sacrifices in the sanctuary.


In verses 1-3 the Lord gave Moses instructions regarding the priest's duty to inspect a person with a skin disease. The priest was to go outside the camp to inspect the person.

In verses 4-9 is a description of the process for a person who is determined to be healed:

- The priest will order two live birds, cedar wood, scarlet yarn, and hyssop be brought for the person to be cleansed.
- The priest will order one of the birds to be slaughtered over fresh water in a clay pot.
- Then the live bird, the cedar, and the hyssop will be dipped in the blood of the slaughtered bird.
- The priest will then sprinkle some of the blood on the person to be cleansed seven times.
- The live bird is to be released and the person pronounced clean.
- The person who had the skin disease must wash himself and his clothes, and shave off all his hair.
- He may then reenter the camp but must remain outside his tent for seven days.
- He must then shave off all the hair on his body, and wash himself and his clothes again.

In verses 10-20 the ritual for the atonement of the person who had a skin disease is described:

- On the eighth day, he must take two unblemished male lambs, a year-old ewe lamb, a grain offering mixed with oil, and olive oil to the priest.
- The priest will bring the person before the Lord, along with the offerings to the front of the Tent of Meeting.
- The restitution (guilt) offering was one male lamb along with olive oil waved before the Lord. The other male lamb was slaughtered and



belonged to the priest, it was especially holy.

- A portion of the blood of the restitution offering was placed on the right ear, right thumb, and right big toe.
- The priest would then take some of the oil and sprinkle it before the Lord seven times. Finally, the person was anointed with oil on his right ear, right thumb, and right big toe. The remaining oil was to be placed on the forehead of the person to be cleansed to make atonement for him.
- The priest must then make the sin offering to make atonement for the person, the burnt offering, and the grain offering. Once this was completed the person was atoned for and could return to camp.

In verses 21-32 the laws for the reinstatement of a poor person are described:

- The poor person will take a male lamb as a restitution (guilt) offering, fine flour mixed with oil, some olive oil, and two turtledoves or pigeons to the priest.
- The priest will take the lamb as a restitution offering along with some of the oil and wave them before the Lord.
- The lamb will be slaughtered and some of the blood will be placed on the right ear, right thumb, and right big toe of the person to be cleansed.
- The priest will take some of the oil and sprinkle it before the Lord seven times. Then he will anoint the person's right ear, right thumb, and right big toe with oil. The priest will then anoint the forehead of the person with the remaining oil.
- One bird will be sacrificed as a sin offering, and the other bird will be sacrificed as a burnt offering along with the grain offering.
- In this way, the priest will make atonement for the person.

In verses 33-57 the laws regarding the cleansing of contaminated objects are described:

- The Lord spoke to Moses and Aaron giving them instructions for cleansing a house once they arrive in Canaan.
- A person who notices mildew in the house must tell the priest who will come to inspect the house.
- If the priest sees a red or green indentation that appears to be beneath the surface the house will be quarantined for seven days.
- The priest will return in seven days and if the contamination has spread the priest will order the contaminated stones to be removed and thrown outside the city. The plaster inside of the house is to be scraped and thrown outside the city. Then the stones are to be replaced and the house re-plastered.
- If the contamination reappears the house must be torn down and

dumped outside the city.

- Anyone who enters the house while it is quarantined is unclean until the evening.
- However, if the contamination does not spread after it has re-plastered the house is declared clean.
- The priest is to take two birds, cedar wood, scarlet yarn and hyssop to purify the house. He is to slaughter one bird over a clay pot with fresh water. Then he is to take the cedar wood, the hyssop, the yarn, and the live bird dip them in the blood and sprinkle the house seven times. The live bird is to be released outside the city as atonement for the house and it will be declared clean.

Leviticus 15

Leviticus 15 deals with the laws for bodily discharges of both men and women. Four types of discharges are described: chronic and occasional for men, and chronic and occasional for women.


In verses 1-18 the Lord gives Moses and Aaron instructions for a man who has a bodily discharge:

- Any man who has a bodily discharge is unclean. Any bed he lies on and any furniture or saddle he sits on will be unclean. Anyone who touches him or his bed must wash their clothes and bathe and will be unclean until evening.
- If the man with a discharge touches anyone without first rinsing his hands, that person must wash their clothes and bathe and will be unclean until evening.
- Any clay pot the man touches must be broken but any wooden utensils may be washed with water.
- When the man with the discharge has been cured he must count seven days, wash his clothes and bath and will remain unclean until evening.
- The man must take two turtledoves or pigeons on the eighth day and come before the Lord at the Tent of Meeting and present them to the priest. The priest will then sacrifice one as a sin offering and the other as a burnt offering to make atonement for him.

Note: Scholars believe the chronic discharge described here may have been gonorrhea.

- A man who has an emission of semen (either a nocturnal emission or through intercourse) must bathe and will be unclean until evening. If the emission is from intercourse the woman must also bathe and will be unclean until evening.

Note: While the man and woman are ceremonially unclean, they have not committed any personal sin so there is no sin or guilt offering



required.

In verses 19-30 the Lord gives Moses and Aaron instructions regarding a woman who has a bodily discharge:

- A woman who has a discharge of blood from her menstrual cycle she will be unclean for seven days.
- Anyone who touches her will be unclean until evening.
- Her bed and anything she sits on are unclean. Anyone who touches her, her bed or furniture she sits on must wash their clothes and bathe and will be unclean until evening.
- If a man lies with her and her menstruation gets on him he will be unclean for seven days.
- A woman who has who has a discharge beyond her menstruation will be unclean all the days of her discharge. Any bed she lies on or furniture she sits on will be unclean.
- Anyone who touches her must wash their clothes and bathe and will be unclean until evening.
- When she is cured of her discharge she must count off seven days. On the eighth day, she must take two turtledoves or two pigeons and bring them to the priest at the entrance of the Tent of Meeting. The priest will sacrifice one as a sin offering and the other as a burnt offering. In this way, the priest will make atonement for her

In verses 31-33 The purpose of these laws was to keep the Israelites from defiling the tabernacle and dying

Some additional thoughts for consideration:

- *Individuals who were unclean, whether by disease or by discharge, were all given an opportunity to be redeemed through cleansing and the atoning sacrifice. Likewise, we have been washed clean and redeemed by Jesus' blood and sacrifice on the cross.*

What I Noticed Today

(Leviticus 16-18)

The Day of Atonement (aka Yom Kippur) is the most Holy day in the Jewish calendar. It occurs the 10th day of the seventh month (late September/early October). Aaron's sons found out first hand that going into the Holy of Holies anytime you want is a bad idea.

Leviticus 16

In Leviticus 16 God gives Aaron explicit instructions for the Day of Atonement.

In verses 1-2 the Lord instructed Moses after the death of Aaron's sons that Aaron was not to come into the Holy of Holies and approach the Mercy Seat anytime he wanted or he would die.

In verses 3-5 the Lord gave Moses instructions for how Aaron was to prepare to for the Day of Atonement:


- He is to bring a young bull for a sin offering and a young ram for a guilt offering.
- He is to bathe and then put on simple linen garments.
- He is to take from the Israelite community two male goats; one for a sin offering and one for a guilt offering.
- In verses 6-10 the Lord provides Moses an overview of the Day of Atonement rituals:
- He presents the bull as an offering to make atonement for him and his family.
- He is to present the two goats and cast lots over them. One goat will be sacrificed as a sin offering. The other goat will be released outside the camp (the "scapegoat").

In verses 11-28 the Lord provides Moses a detailed description of the Day of Atonement rituals:

In verses 11-14 Aaron began by making atonement for himself and his family through the sin offering of the bull. Once the sin offering was completed and he had made atonement for his own sins he could become the mediator for the sins of the people.

In verses 15-17 Aaron made atonement for the sins of the people through the sin offering of the goat.

In verses 18-19 Aaron purified the altar that is before the Lord by sprinkling it with some of the blood from the bull and the goat seven times.



In verses 20-22 Aaron was to lay both hands on the head of the scapegoat and confess all the sins of the nation. The goat was then sent away into the wilderness. In this way, the sins of the people were separated from them and sent out of the camp.

In verses 23-25 Aaron was then to take off his linen garments inside the tent of meeting, bathe, and put on his priestly garments. He then could step outside to sacrifice a ram as a burnt offering for himself, and the second ram as a sin offering for the people.

In verses 26-28 the ceremony concluded with the man who released the goat and the man who disposed of the sin offerings outside the camp bathing and washing their clothes before re-entering the camp.

In verses 29-34 The Lord institutes the Day of Atonement as an annual ceremony for the people of Israel:

- It is to be completed on the seventh day of the tenth month.
- They are to practice self-denial (fasting).
- They are to do no work (this applies to foreigners who live with them as well).
- The priest who is anointed and ordained as the high priest will make atonement for the priests and all the people of Israel.

Leviticus 17-27

These chapters contain what is known as the “Holiness Code.” They describe the ways in which the Israelites are called to be holy before the Lord, and separate themselves from other nations.

Leviticus 17

Leviticus 17 is a straightforward prohibition of killing animals except those to be sacrificed before the Lord.

- When an animal was to be sacrificed and offered to God the only place for the sacrifice to occur was in the confines of the tabernacle.
- Anyone who killed an animal either inside or outside the camp was guilty of shedding blood and was to be cut off from their people.
- Anyone who offers a burnt offering, but does not bring it to the entrance of the tent of meeting to sacrifice it must be cut off from their people.

Note: Remember, the Lord was still providing manna on a daily basis so the killing of animals for food was strictly forbidden, except for those animals offered to the Lord as a fellowship offering.

In verses 10-12 the people were prohibited from eating blood. Two reasons are given for this law: 1) the life of the creature was in its blood and 2) the only atonement for sin was blood. The life of the animal and its blood were to be treated with respect because it was only through the blood that atonement

was made.

In verses 13-16 the same prohibition against eating blood applied to wild animals that died of natural causes or were killed by other animals.

Leviticus 18

In Leviticus 18 God gives commands six times saying because “I am God.” There is no doubt that God wanted the Israelites to be different and separate from the nations surrounding them. They were to live up to God’s moral laws not those of the Egyptians or Canaanites.

In verses 1-5 God told Moses to speak to the Israelites and tell them He, Yahweh, is their God and they are not to behave like to Egyptians or the Canaanites. By keeping His commands, they would live.

In verses 6-18 these laws extended to sexual relations.

- You are not to have sexual relations with a close relative (some translations, “uncover their nakedness”).
 - This includes your mother, your father’s wife, your sister, your son’s daughter, your daughter’s daughter, sisters who are adopted, your father’s sister, your mother’s sister, your daughter-in-law, your brother’s wife, or a woman and her daughter.
- You are not to marry a woman and her sister and have intercourse with her during her sister’s lifetime.


Note: God gave us sex but only within the context of marriage. Sex was not allowed outside the committed relationship of a man and a woman. All the references in this chapter to “you will not uncover... nakedness” is a reference to having intercourse. All these, says God, are an abomination, they make the individual unclean.

In verses 19-23 the Lord gives Moses additional prohibitions against practices common among the Canaanites:

- You are not to have sex with a woman during her menstrual cycle.
- You are not to have sex with your neighbor’s wife.
- You are not to sacrifice your children to Molech (the god of the Ammonites).
- You are not to have intercourse with a man as you do with a woman.
- You are not to have intercourse with animals.
- A woman is not to have intercourse with animals.

In verses 24-30 the Lord issues a final warning:

- Do not defile yourself by any of these practices of the nations in this land. The people have defiled the land by these practices and I am driving them out.

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- But you are to keep My commands and not do any of the detestable things these people have done.
 - If you do these things I will vomit you out of the land.
 - Anyone of you who does these things must be cut off from his people.
 - I am Yahweh your God.

Note: Leviticus 18 ends the same way it opened; “I am Yahweh your God.”

Some thoughts for additional consideration:

- *There is a strong message here for us today. God wants us to uphold His standards and not conform to the morality of the world. He expects us to be loyal to Him.*
- *There is also a clear indication in this chapter that these depravities lead to other moral lapses and that is another reason that they were to be avoided. We would do well to consider how we are living our lives today and think about what road we are following: God’s or the world’s?*

What I Noticed Today (Leviticus 19-21)

Leviticus 19

There can be no doubt reading Leviticus 19 that God intends for His people to be special, separate from the nations surrounding them.

In verses 1-2 God begins by telling Moses to tell the people, you are to be holy because I am Holy and I am your God.

Note: The phrase “*Lord your God*” is repeated 16 times!

In verses 3-10 God gives Moses instruction regarding religious requirements:


- You must respect your mother and father (Exodus 20:2-17).
- You must honor the Sabbath (Exodus 20:2-17).
- You must not turn to idols or make images of other gods (Exodus 20:2-17).
- You must eat Fellowship offerings the same day they are offered or the next day. Anyone who eats it on the third day must be cut off from their people.

In verses 11-18 God gives Moses instructions regarding holiness among the Israelites:

- When you harvest your land you must leave gleanings for the poor.
- You must not steal, lie, or swear falsely by My name (Exodus 20:2-17).
- You must not oppress your neighbor.
- You must pay the hired hand daily.
- You must not curse the deaf or put a stumbling block before the blind.
- You must act justly when deciding a case.
- You must not slander others (Exodus 20:2-17).
- You must not jeopardize your neighbor’s life.
- You must not hold a grudge against your neighbor (Exodus 20:2-17).

In verses 19-37 God gives Moses instructions regarding a number of miscellaneous situations:

- You must not cross-breed two kinds of animals or two kinds of crops.
- If a man has intercourse with a slave who has not been redeemed, he must bring a restitution offering to the priest at the tent of meeting. The priest will make atonement for his sin.

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- When you come into the promised land a plant a tree you must not eat its fruit for three years. In the fourth year, its fruit will be consecrated to the Lord. In the fifth year, you may eat the fruit.
 - You are not to eat anything with blood in it.
 - You are not to practice divination.
 - You are not to your sideburns or your beard.
 - You are not to mar your skin with gashes or put tattoo marks on yourself.
 - Do not debase your daughter by making her a prostitute.
 - Do not turn to mediums or spiritists.
 - You are to rise in the presence of the elderly and honor them.
 - You must not oppress the foreigner who lives in your land.
 - You must not use dishonest scales, weights, or measures.

Note: In verses 2-29 all ten of the commandments of the Decalogue are repeated in these instructions. Verses 26-31 are an admonition against practices common in pagan religions.

Note: God covers numerous topics including home life, our time, food, charity, our businesses, and relationships with neighbors. In each case, God explains what he expects of the people because He is their God.


Leviticus 20

Leviticus 20 is focused on punishments for a variety of offenses. Much of chapter 20 reinforces what is said in chapter 18.

In verses 1-8 the Lord told Moses any man who offered one of his children to Molech was to be put to death by stoning (see also Leviticus 18:21). If the people do not stone him God will turn against him, his family, and anyone who followed him in prostituting himself to Molech. God warns the people to consecrate themselves and keep themselves holy because He is Holy.

In verses 9-21 the Lord continues giving Moses a list of sins against the family deserving of capital punishment:

- Anyone who curses their father or mother must be put to death.
- Any man who commits adultery with a neighbor's wife must be put to death.
- Any man who sleeps with his father's wife must be put to death.
- Any man who sleeps with his daughter must be put to death.
- Any man who sleeps with a man as he does with a woman must be put to death.
- A man who marries a woman and her mother must be burned with fire.

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- Any man or woman who has intercourse with an animal must be put to death.
 - Any man who marries his sister or step-sister must be cut off from his people.
 - Any man who has sex with a woman during her period must be cut off from his people.
 - Any man who has intercourse with an aunt has shamed his uncle and will die childless.
 - Any man who marries his brother's wife has shamed his brother and will remain childless.

Note: Most of the punishments are severe. The phrase “put to death” occurs nine times! The usual method of execution was stoning. Death by burning was by pouring hot lead down the person's throat. Some sexual sins are not as severe and do not call for the death penalty, but at a minimum required the offender to be cut-off and remain childless.

In verses 22-27 the focus is on the need for God's people to be Holy because God is Holy. If they keep His statutes, He promises a land of milk and honey, but if not, the land will vomit them out.

- Any man or woman who is a spiritist must be put to death by stoning (v. 27).

Leviticus 21

Leviticus 21 describes the priests, as spiritual leaders, who were expected to set an example for the people.

In verses 1-15 the Lord tells Moses to instruct Aaron on the importance of the priests to remain holy:

- A priest must not make himself ceremonially unclean by touching a dead person except for members of his immediate family (father, mother, son, daughter, brother, unmarried sister)
- A priest must not shave the sides of their heads or the edges of their beards, or make gashes on their bodies.
- Priests are to remain holy to the Lord because they present the fire offerings to the Lord.
- A priest must not marry a prostitute or a woman divorced by her husband.
- If a priest's daughter defiles herself with promiscuity she shames her father and must be burned up.
- The high priest must not dishevel his hair or tear his garments (signs of mourning).

- The high priest must not make himself unclean by going near a dead body, even his father or mother.
- The high priest must not leave the sanctuary (for funerals) because he is consecrated to the Lord.
- The high priest must marry a virgin. He is not to marry a divorced woman or a prostitute.
- The high priest must marry a woman from his own bloodline.

In verses 16-24 The Lord gave Moses instructions for Aaron regarding physical defects and priests:

- No man who has a physical defect is to come near the Lord to present an offering.
 - This includes a man who is blind, lame, disfigured, a broken foot or hand, a hunchback, a dwarf, an eye defect, festering sores, a rash, scabs, or a crushed testicle.
- A man with such a defect may eat the food from what is especially holy as well as the holy, but he is not to come near the curtain in the holy of holies or approach the altar.

Note: These chapters utilize a three-part formula several times: do this, not this, and this will be the result.

Note: There is also a significant amount of repetition of key phrases. Whenever something is important to God repetition is used to convey the importance.

Some thoughts for additional consideration:

- *There can be no doubt here that God takes these commands very seriously. He wants His people to be special, to be different from the people in the surrounding nations, and every aspect of their lives should reflect the fact that they are God's Holy people because He is Holy!*
- *While we are not under the Law today, God still wants His people to be Holy because He is Holy, and He still wants us to stand apart from the world!*

What I Noticed Today

(Leviticus 22-23)

Leviticus 22

Leviticus 22 is focused on laws for priests regarding their food and acceptable sacrifices. Three cases are described: priests must be ceremonially clean, only certain people are allowed to eat holy offerings, and offering to the Lord must be unblemished.

Note: The chapter opens and closes with “*You shall not profane my Holy name.*”

In verses 1-16 the Lord gives Moses instructions for Aaron and Aaron’s sons regarding the proper handling of holy offerings. God is Holy and all that comes near Him must be clean.

- First, the priests themselves must be clean when they serve before the Lord. No priest who is ceremonially unclean is allowed to come near to God or eat the holy offerings.
- Second, priests are not allowed to take that which is Holy and share it with outsiders. Food sacrificed to God was Holy and acceptable for the priests and their immediate families to eat, but no one else. If anyone eats a holy offering by mistake, they must add a fifth to its value and give it to the priest.


In verses 17-33 the Lord gives Moses instructions for Aaron and his sons, and all the people of Israel regarding acceptable sacrifices

- Third, the offerings to the Lord, whether they be animals, grain, or oil must be the best, without blemish. Neither an Israelite or a foreigner living among them was to present any animal that was blemished to the Lord as an offering.
- A baby born to an ox, sheep, or goat must be allowed to stay with its mother for seven days but can be sacrificed on the eighth day.
- An animal is not to be sacrificed on the same day as its young.
- A thank offering must be eaten on the same day, do not let any remain until morning.

Note: In Exodus 20:2 just as God is about to give the people the Ten Commandments, He reminds the people that He is their God, the one who brought them out of Egypt. The same reminder is seen here in chapter 22:32-33 as the laws for administering service to God are brought to a close.

Leviticus 23

Chapter 23 establishes the calendar of feasts for the nation of Israel.



In verses 1-3 the Lord gives Moses instruction for the nation of Israel regarding the feast calendar and reminds the Israelites about laws regarding the Sabbath.

In verses 4-44 The Lord appoints the times of the festivals for the Israelites:

- Passover. Celebrated the first month at twilight on the fourteenth day.
- Festival of Unleavened Bread. Celebrated the fifteenth day of the first month. For seven days they are to eat unleavened bread.
 - Feast of Firstfruits. Celebrated during the Festival of Unleavened Bread. A thank offering commemorating the barley harvest to the Lord.
- Festival of Harvest/Weeks (Pentecost). Celebrated seven weeks after Passover. It commemorates the giving of the law at Mount Sinai.
 - Feast of Firstfruits. Celebrated during the Festival of Harvest. A thank offering commemorating the wheat harvest to the Lord.
- Festival of Trumpets (Rosh Hashanah). Celebrated on the first day of the seventh month to commemorate the beginning of the civil new year.
- Day of Atonement (Yom Kippur). Celebrated the tenth day of the seventh month. A day of fasting in which the high priest makes atonement for the people of Israel.
- Feast of Tabernacles/Booths (Sukkot). Celebrated for seven days from the 15th through the 21st of the seventh month. It was a celebration of God's provision.

Note: The number seven is prominent in the feast calendar. There are seven feasts (six major feasts plus the two Firstfruits). The seventh day was the Sabbath. Three feasts occurred in the seventh month. The Sabbatical year was the seventh year, and the Golden Jubilee was celebrated in the 49th year (7 times 7).

Note: The Passover celebration and the Feast of Unleavened Bread remind the nation that they were delivered from Egypt by His hand. The Feast of Tabernacles is a reminder that they people lived in tents (booths) during the period of their desert wanderings.

Note: The Feast of First Fruits, Pentecost, and Tabernacles were tied to the agricultural roots of the people and a reminder that they should rejoice in all that He had provided.

Note: Finally, the Day of Atonement was a day for the entire nation to repent of the sins and come to God for cleansing.

Some thoughts for additional consideration:

- *We would do well today to remember that God is our strength and our protector. We should rejoice in all that He has provided. And we most certainly should come before Him in prayer confessing our sins and*

asking for His forgiveness.



What I Noticed Today

(Leviticus 24-25)

Leviticus 24

Leviticus 24 reviews ceremonial regulations regarding the tabernacle oil and the bread, and the punishment for blasphemy.

In verses 1-9 the Lord gives Moses regulations for the Israelites regarding the olive oil used to light the tabernacle lamps and the showbread for the table:

- The oil for the lamps was made from olives and they were to be kept burning at all times.
- Aaron is to tend the lamp continually from evening until morning outside the veil of the testimony.

Note: There were no windows in the tabernacle so the only light was supplied by the oil lamps.

- The bread for the tabernacle was to be baked fresh daily.
- Twelve loaves, one for each of the tribes, were to be placed on the table in two rows of six each. Only the priests were allowed to eat the bread. As they placed fresh bread every Sabbath, they were to eat the old bread in a holy place.


Note: These loaves were a reminder God fed the nation both spiritually and physically.

In verses 10-16 a case of blasphemy occurred among the Israelites:

- The son of an Egyptian father and Israelite mother got in a fight with another Israelite man. The son cursed and blasphemed the Name of God.
- They brought the son to Moses and held him in custody until the Lord's decision was made clear.
- The Lord said the son was to be taken outside the camp and stoned by the entire Israelite community because he had cursed and blasphemed the name of God.

In verses 17-22 additional guidelines for proportionate justice are given:

- If a man kills another man he must be put to death.
- Whoever kills an animal must make restitution for the animal.
- If a man injures another man, the same injuries shall be inflicted on him.
- The same laws apply to a native as well as a foreign-born resident who lives among you.



Note: The punishment for blasphemy was death. The parents were not held responsible for the behavior of their son. Each person bore the responsibility for their own sin.

Note: Justice, as outlined in this chapter, is both equal and proportional. Visitors were to be treated just like the Israelites, no preferential treatment. Additionally, proportionate justice as described in the many phrases like “eye for an eye” is not to be taken literally, but figuratively. It means the punishment should be proportional to the crime, up to and including capital punishment.

Leviticus 25

Leviticus 25 describes treatment of the land during the Sabbath year and the year of Jubilee (the 50th year).

In verses 1-7 the Lord spoke to Moses on Mount Sinai giving him instructions for a Sabbath year for the land:


- Just as the people were to rest on the Sabbath every seven days, the land was to be allowed to rest every seventh year.
- Every seventh year they were not to plant crops or tend the vineyards but allow the land to rest.
- Whatever the land produces you may eat.

Note: The land, the animals, and the people were to rest. God promised that the harvest the year before would be enough to hold them over through the year of rest until the harvest of the following year. This required great faith!

In verses 8-55 the Lord provides Moses instructions regarding the year of Jubilee. The instructions regulated the observance of the Jubilee, the redemption of the land, and the redemption of slaves.

In verses 8-22 Moses receives instructions from the Lord regarding the observance of the Jubilee:

- Count 49 years from the time you enter the land. On the tenth day of the seventh month (the Day of Atonement) blow a trumpet, consecrate the year, and proclaim freedom in the land for all its inhabitants.
- The fiftieth year will be your year of Jubilee. You will return to your property and to your clan. You are not to plant crops but are to eat only what grows on its own. It is holy to you.
- You are to return the property to the original owner. If you make a purchase of property its price is to be based on the number of years since the last Jubilee. A higher price if there are many years until the next Jubilee, a lower price if fewer years.
- You must keep My statutes and ordinances and carefully observe them. If you do then you will live securely in the land, you will have enough to eat,



and be satisfied.


- I will cause My blessing in the sixth year to bring enough for you to eat from it until the ninth year when the crop comes in.

In verses 23-38 Moses receives instructions from the Lord regarding the redemption of property during the Jubilee:

- The land is not to be permanently sold because it is Mine (God's).
- You are to allow redemption of the land. If a brother becomes destitute and sells part of his land, his nearest relative may come and redeem what was sold. If the man has no redeemer but prospers he may calculate the price and redeem the land. If the man does not have enough to redeem the land it will remain in the name of the purchaser until the Year of Jubilee, and then it will be returned to him.
- If a man sells a house in a walled city, then his right of redemption last one year. After that, the property is permanently transferred to the new owner. But houses in unwalled cities are to be considered like open fields and are to be released in the year of Jubilee.
- Houses in Levitical cities may always be redeemed, and must be released in the year of Jubilee. The open pastureland around a Levitical city may not be sold, it is their permanent possession.
- If a brother among you becomes destitute you must support him as a foreigner or temporary resident. You may not profit from him or charge him interest.

In verses 39-55 Moses receives instructions from the Lord regarding the redemption of slaves during the Jubilee:

- If a brother becomes destitute and sells himself to you, you must not submit him to slave labor. He must be allowed to stay with you as a hired hand.
- He may work for you until the year of Jubilee. Then he and his family are to be released so they may return to their clan and property.
- They are not to be sold as slaves.
- You are not to rule over them harshly.
- You may purchase slaves from the nations around you. You may leave them to your sons and daughters as an inheritance.
- If a brother becomes destitute and sells himself to a foreigner living among you, he may be redeemed. Any close relative may redeem him, or he may redeem himself. His redemption price will be determined by the number of years remaining until the year of Jubilee. A foreign owner is not to rule over him harshly. He and his family are to be released in the year of Jubilee.
- The Israelites are My slaves that I brought out of Egypt.



Note: The law of the kinsman redeemer is established in this chapter (seen in practice in the book of Ruth). The land and the people were to be redeemed by their nearest relative. Even the poor who might sell themselves into slavery were allowed to be redeemed and would be freed in the year of Jubilee.

Note: In chapter 25 we see very clearly that the land and the people in it belong to the Lord. He expected the Israelites to treat the land, each other, and even visitors in the manner He prescribed.

Some additional thoughts for consideration:

- *As good as our justice system is today it is flawed because it is administered by fallible humans. Justice is sometimes, but not always, equal or proportionate.*
- *Wouldn't life be better if we could all live remembering that the land and everything in it belongs to the Lord and that He is merely letting us use it for a few years while we are here on earth?!*

What I Noticed Today (Leviticus 26-27)

Leviticus 26-27

Two powerful chapters to close out the book of Leviticus!

Leviticus 26

Leviticus 26 is focused on God's covenant with the people of Israel.

Note: God uses the word "covenant" eight times in this one chapter. This type of covenant is called a conditional covenant because God's promise is conditioned on certain behavior from the Israelites.

In verses 1-2 God warns against making idols, setting up carved images, sacred pillars, or stone sculptures to worship. You must keep My Sabbaths and revere My sanctuary.

Note: The phrase "you must keep my Sabbaths" occurs three times in Leviticus (Leviticus 26:2, 19:3, 19:30) and once in Exodus (Exodus 31:13). It is a reference to the fourth commandment.

In verses 3-13 God says if they walk in his statutes and keep his commandments then they will enjoy His blessings:

- They will have plentiful rain and good crops. They will have plenty of food and live securely.
- They will have peace. You will have nothing to be afraid of in the land.
- You will pursue your enemies and they will fall before you.
- God promised to walk among them and make them fruitful and multiply in the land.

In verses 14-39 God says if the people do not do according to God's laws then He will withdraw His blessings and bring judgement upon the people:

- Verses 14-17. Illness, famine, and defeat.
- Verses 18-20. Drought and poor harvests.
- Verses 21-22. Wild animals will ravage your land.
- Verses 23-26. Pestilence (disease) and oppression from your enemies.
- Verses 27-39. You will resort to cannibalism to survive. I will destroy your cities and your land. I will scatter you among the nations so your land will become desolate. The land will enjoy its Sabbath rests that it did not have while you lived there. You will not be able to stand before your enemies. You will perish among nations. Those who survive will waste away

because of their sins.

Note: The phrase “If you will not listen to Me” begins each of the five sections (vv. 14, 18, 21, 23, 27). Each of these is followed by the phrase “I will” indicating the judgement that their disobedience will bring.

In verses 40-45 God says if they repent of their sins then He will remember His covenant with them (Abrahamic) and restore them:

- If their uncircumcised hearts will be humbled.
- If they will pay the penalty for their sin.
- I will not reject them even as they live in the land of their enemies.
- I will remember the covenant I made with their fathers when I brought them out of Egypt.

Note: They will struggle. If they continue to ignore Him, He will walk contrary to them. If they still ignore God, he will walk in fury against them. This increasing harsh punishment is designed to get the people to recognize their sin, turn away from it, and turn back to God. If they confess and repent of their sins against God He promises to forgive them, restore them, and remember His covenant with them

Leviticus 27

Leviticus 27 involves the laws about vows, gifts, and tithes.

In verses 1-8 the Lord spoke to Moses and gave him instructions regarding special vows dedicating someone to the Lord’s service.

- A male 20-60 years old could be redeemed for 50 shekels of silver.
- A female could be redeemed for 30 shekels of silver.
- A male 5-20 years old could be redeemed for 20 shekels of silver, and a female for 10 shekels.
- A male one month to 5 years old could be redeemed for five shekels of silvers, and a female for 3 shekels.
- A male over 60 years old could be redeemed for 15 shekels of silver and a female for 10 shekels.
- If someone is too poor to pay the assessment they can appear before the priest who will set a value based on what the person can afford.

Note: The 50-shekel price to redeem a male between 20-60 years old was about 50 months’ wages. A high price designed to discourage people from making rash vows.

In verses 9-13 vows regarding animals.

- An animal brought to the Lord as an offering in payment of a vow is holy and cannot be substituted. An animal not suitable for sacrifice could be