

LEVITICUS OUTLINE

- Tim Bunting

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1-7: Sacrifices

- Outline:
 - 1:1-6:7: Instructions for the sons of Israel
 - 1: Burnt offerings
 - 2: Grain offerings
 - 3: Peace offerings
 - 4-6:7: Sin / guilt offerings
 - 6:8-7:38: Instructions for the priests (priests' portions)
 - 6:8-13: Burnt offerings
 - 6:14-23: Grain offerings
 - 6:24-30: Sin offerings
 - 7:1-7: Guilt offerings
 - 7:8-10: Priests' portions of burn and grain offerings
 - 7:11-18: Peace offerings
 - 11-14: offered with grain offering
 - 15-18: offerer's portion
 - 7:19-27: Prohibitions about eating sacrifices
 - 19-21: Prohibitions for priest
 - 22-27: Prohibitions for layman
 - 7:28-34: Priests' portion of peace offering
 - 7:35-38: Concluding statements

1:1-6:7: Instructions for the sons of Israel

- 1:1-6:7: Instructions for the sons of Israel
 - 1: Burnt offerings
 - 2: Grain offerings
 - 3: Peace offerings
 - 4-6:7: Sin / guilt offerings

1: Burnt offerings

- 1-2: Bringing an offering from the herd
- 3-9: Offering from the herd
 - Conditions of sacrifice:
 - Male
 - No defect
 - Location:
 - At doorway of tent of meeting
 - Purpose:
 - That he may be accepted before the Lord
 - That it may make atonement on his behalf
 - Responsibilities of the offerer:
 - Take it ...
 - Lay hands on head

** These instructions are for all the sons of Israel. Chapters 6-7 will be written for the priests' instruction*

** The burnt offering is for atonement.*

** It is also a voluntary offering*

** The offerer is the one to slay the burnt offering*

- Slay it before Aaron's sons
- Priest:
 - Offer up blood and sprinkle blood around altar
 - Skin burn offering
 - Cut it into pieces
 - Put fire on altar
 - Arrange pieces over the wood
 - Entrails and legs washed with water
- 9: Offer it up in smoke, burnt offering, offering by far, soothing aroma to the Lord

- 10-13: Offering from flock (sheep or goats)
 - Conditions of sacrifice:
 - Male
 - Without defect
 - Responsibilities of the offerer:
 - Slay it **on the north side of the altar** before Lord and Aaron's sons
 - Priest:
 - Sprinkle the blood around the altar
 - Cut it in pieces
 - Arrange it on the altar
 - Wash legs and entrails
 - 13: **offer all of it**, offer it up in smoke, burnt offering, offering by fire, soothing aroma to the Lord

- 14-17: Offering of birds (turtledove or pigeon)
 - Responsibilities of the offerer
 - **Nothing?**
 - Priest
 - Bring it to the altar
 - Wring off its head
 - Drain blood on side of altar
 - Take away crop and feathers and cast them behind (**east side**) the altar to the place of ashes
 - Tear it by its wings, but not sever it
 - Offer it up in smoke on the alter on the wood which is on fire
 - 17: Burnt offering, offering by fire, a soothing aroma to the Lord

** Unlike the other offerings, all of the burnt offering (except for the hide) was burned up*

2: Grain offerings

- 1-3: Regulations for all grain offerings
 - Offering of fine flour
 - Accompany
 - Oil
 - Frankincense
 - Responsibilities of offerer
 - Bring it to Aaron's sons
 - Take from it a handful the fine flour, oil, and frankincense (this is the memorial portion)

** Added oil and incense was for fragrance*

- Responsibilities of the priest
 - Offer up the memorial portion on altar as offering by fire
 - Remainder
 - Goes to the priests
 - Description: a thing most holy, of the offerings by fire
- 4: Offering baked in oven
 - Unleavened cakes of fine flour mixed with oil
 - Unleavened wafers spread with oil
 - 5-6: Offering made on griddle
 - Fine unleavened flour mixed with oil
 - Break it into bits and pour oil on it
 - 7: Offering made in pan
 - Fine flour with oil
 - 8-13: Regulations for all grain offerings
 - Responsibilities of the offerer
 - Present offering to priest
 - Responsibilities of the priest
 - Take memorial portion of grain offering
 - Offer it up in smoke by fire as a soothing aroma
 - What is done with remaining portion
 - Remainder belongs to Aaron and sons
 - **Description of remainder: a thing most holy of the offerings to the Lord**
 - Things you can't mix the grain offering with
 - Leaven
 - Honey
 - **First fruits offering???**
 - Bring to the Lord
 - They don't ascend for soothing aroma on the altar (**aren't burned?**)
 - Every grain offering is seasoned with salt (**salt of the covenant?**)
 - 14-16: Regulations for early ripened things
 - Fresh heads of grain roasted in fire / grits of new growth
 - Mix with incense and oil
 - Priest will offer up in smoke the memorial portion of the grits and oil and incense

** Different ways to offer grain offering*

** No leaven because of Passover context, but why no honey?*

** This was a different type of grain offering*

3: Peace Offerings

- 1-5: Peace offering taken from herd
 - Condition:
 - Male or female
 - Without blemish
 - Offerer's responsibilities

** Fat is the portion of the peace offering that is offered by fire. Other portions will be eaten.*

- Lay hands on head
 - Slay it at the doorway of tent of meeting
 - Priests' responsibilities
 - Blood: sprinkle around altar
 - Offering fat by fire:
 - Fat to be offered: covers entrails, fat on the entrails, two kidneys with loin fat, lobe of liver.
 - How to offer by fire: offer it up in smoke **on the burnt offering** on the altar (6:12).
 - Description: it is an offering by fire, a soothing aroma to the Lord.
-
- 6-15: Peace offerings from the flock
 - Condition:
 - Male or female
 - Without defect
 - 6-11: Lamb
 - Offerer's responsibilities:
 - **Offer it before the Lord**
 - Lay hands on head
 - Slay it before the tent of meeting
 - Priests' responsibilities:
 - Blood: sprinkle around the altar
 - Offering fat by fire:
 - Fat to be offered: **the entire fat tail**, fat that covers and is on the entrails, two kidneys and loin fat on them, and lobe of the liver.
 - How to offer: up in smoke on the altar **as food**
 - 12-15: Goat
 - Offerer's responsibilities:
 - Offer it before the Lord
 - Lay hands on head
 - Slay it before tent of meeting
 - Priest's responsibilities:
 - Blood: sprinkle around the altar
 - Offering fat by fire:
 - Fat to be offered: the fat that covers and is on the entrails, two kidneys and loin fat on them, and the lobe of the liver.
 - 16:17: Concluding thoughts
 - Description:
 - Offered as food
 - Soothing aroma
 - All the fat is the Lord's
 - Command:
 - It is a perpetual statute.
 - You shall not eat any fat or any blood.

** These sacrifices are arranged by the offerer / sinner, and start with most important people and works its way down. The more important the person, the more costly and elaborate the sacrifice.*

4: Sin Offerings

- 1: Introduction to sin offering
 - Occasion: when anyone unintentionally breaks God's commands.
- 3-12: Sin offering for high priest
 - Offerer:
 - Anointed priest
 - Sins
 - Brings guilt on people
 - Condition of offering
 - Bull
 - Without defect
 - Offerer's responsibilities
 - Bring bull to doorway of tent of meeting before the Lord
 - Lay hands on bull
 - Slay bull before the Lord
 - **High** priest's responsibilities (both offerer and priest are the high priest on this occasion)
 - Blood:
 - Dip fingers in blood and sprinkle blood 7x in front of veil (before the Lord)
 - Put blood on horns of golden altar
 - Pour out blood at base of bronze altar
 - Fat:
 - Offer it up just as peace offering
 - Fat that covers and is on the entrails, two kidneys and loin fat, and the lobe of the liver
 - The rest:
 - Hide, flesh, head, legs, entrails, refuse is brought out to clean place outside camp where ashes are poured out.
 - Burn the rest there.
- 13-21: Sin offering for whole congregation of Israel
 - Offerer:
 - Whole congregation commits error and it escapes their notice.
 - They commit what they were commanded not to do, they became guilty.
 - Condition of offering: bull
 - Responsibilities of the offerers:
 - If sin is made known to them...
 - Bring offering before tent of meeting
 - The elders lay hands on the head
 - Bull is slain before the Lord
 - Responsibilities of the **high** priests:
 - Blood
 - Bring blood to the tent of meeting
 - Dip finger in blood and sprinkle before (the Lord) veil 7x.
 - Put blood on horns of golden altar
 - Pour blood at base of bronze altar
 - Fat: vs 20, Do the same as he did for the sin offering or the high priest (regarding fat?)
 - The rest burn it as he did the first sin offering
 - Description: thus he shall make atonement for them, and they will be forgiven.

** Prove that anointed priest = high priest.*

** There is a greater emphasis on the blood in these sacrifices*

** I'm assuming the guilt offering is offered just like the sin offering*

- 22-26: Sin offering for leader
 - Offerer:
 - When leader sins unintentionally to do any of the things God commanded not to do and becomes guilty.
 - Condition of offering:
 - Goat
 - Male
 - No defect
 - Responsibilities of offerer
 - If sin is made known to him...
 - Lay hands on head
 - Slay it **where they slay the burnt offering**
 - Priests' responsibilities
 - Blood
 - Take blood with finger and put it on horns of the bronze altar
 - Rest of the blood poured at the base
 - Fat: Offer up the fat just as the peace offering
 - Description: thus the priest shall make atonement for him in regard to his sin and he will be forgiven

- 27-35: Sin offering for commoner
 - Offerer: any of the common people do what God has commanded not to and becomes guilty.
 - 27-31: Goat
 - Conditions of offering:
 - Goat
 - Female
 - No defect
 - Responsibilities of the offerer:
 - If his sin becomes known...
 - Lay hands on head
 - Slay it at the place of the burnt offering
 - Priests' responsibilities:
 - Blood
 - Take blood with finger and put it on horns of bronze altar
 - Pour the rest of the blood at the base
 - Fat: offer it up in smoke just like fat of peace offering
 - Description:
 - Soothing aroma
 - This priest shall make atonement for him and he will be forgiven
 - 32-35: Lamb
 - Condition of offering:
 - Female
 - No defect
 - Responsibilities of offerer:
 - Lay hands on head
 - Slay it where they slay burnt offering
 - Priests' responsibilities

- Blood
 - Take blood with fingers and put it on horns of bronze altar
 - Rest of blood poured at base of altar
- Fat: just like peace offerings
- Description: Thus the priest shall make atonement for him in regard to his sin which he has committed, and he will be forgiven.

** This is a special type of sin offering. It will be sin offerings plus extra to make it a guilt offering.
It concerns accidental sins, and sine requiring restitution for damaged or stolen goods*

5:1-6:7 Trespass Offerings

- 5:1-13: Guilt offerings for lack of integrity or accidental uncleanness

- Cause of guilt
 - Not testifying about relevant information after having been adjured.
 - If a person touches any unclean thing and doesn't know about it.
 - Touching any human uncleanness
 - Thoughtless oaths

** Bear his guilt
Though it is hidden, he will be guilty
If it is hidden and then he comes to know, he will be guilty
If is hidden, and then he comes to know, he shall be guilty*

- Protocol
 - He shall confess
 - Ideal sacrifice
 - Offering: female from flock (lamb / goat) = guilt offering / sin offering
 - Responsibilities of the offerer: bring it to the priest
 - Responsibilities of the priest: to offer it as sin offering
 - Purpose: **make atonement on his behalf**

** Priests kill the bird offerings themselves*

- Affordable alternative # 1
 - Offering: two turtle doves / pigeons (one for sin offering, one for burnt offering) = guilt offering
 - Offerer's responsibilities: bring them to priest
 - Priests' responsibilities:
 - Offer the first as sin offering
 - Nip head at front of neck but not sever
 - Sprinkle blood of sin offering on side of altar
 - The rest of blood drained at base of altar
 - Offer the second as burnt offering according to previous instructions for burnt offerings
 - Purpose: for priest to make atonement and he will be forgiven

- Affordable alternative # 2
 - Offering:
 - 1/10th of an ephah of fine flour with **no incense or oil** = sin offering
 - Handful memorial portion to be offered up in fire as sin offering
 - The rest for the priests just like grain offering
 - Offerer's responsibilities: bring it to the priest

** Grain offering had incense and oil unless connected to sin*

- Priests' responsibilities:
 - Take handful memorial portion
 - Offer it up in smoke on altar
 - Purpose: Priest shall make atonement and he will be forgiven
- 5:14-16: Guilt offerings for accidental sins regarding holy objects
 - Cause of guilt: a person unintentionally sins against the Lord's holy things
 - Protocol
 - Offering
 - Ram
 - No defect
 - According to valuation in silver by shekels
 - Offerer's responsibilities: **make restitution + 1/5th for the holy object he sinned against.** This is an additional monetary offering?
 - Priests' responsibility: offering ram as guilt offering (in the same manner as sin offering?)
 - Purpose: to make atonement on his behalf.
 - 5:17-19: Guilt offering for all other accidental sins
 - Cause of guilt:
 - A person accidentally does something the Lord has commanded not to be done without being aware
 - **The person is guilty and will bear their punishment if the offering isn't made**
 - Offering
 - Ram
 - No defect
 - According to valuation
 - Purpose:
 - To make atonement and forgive him for the accidental sin committed in ignorance
 - Remove guilt
 - 6:1-7: Guilt offerings for sins against people's property
 - Cause of guilt
 - Deceit regarding deposit or security
 - Robbery
 - Exhorted companion
 - Found lost item and lied about it
 - **"So that he sins in regard to any one of the things a man may do" ...** I think this means, or any sins like this (involving other people's property).
 - Responsibilities of the offerer:
 - Restoration
 - Restore what was sinfully gained + 1/5th.

** A price was put on the sin, and a ram of that price would be offered?*

It is likely that the sin against the holy thing would be breaking a vessel or making it unclean. So the offerer would make restitution for that which he ruined, plus 1/5th

** The rest of the guilt offerings relate to restitution*

** These sins had valuations where the sacrifice was to compensate for the sin*

** There was still guilt for accidental sins that people were not aware of. There was a responsibility to do something about it once it was found out, or they would continue to bear their guilt*

** These are not accidental or ignorant sins, but they involved other people's property so beyond atonement, they also require compensation of other people's goods*

** You can't expect to be right with God if you have no intention of righting your wrong against your brother*

- Restore it the day he intends to present his guilt offering
- Present offering (ram without defect) according to valuation
- Purpose: make atonement, forgive, and free from guilt.

6:8-7:38: Instructions for Priests

- 6:8-7:38: Instructions for the priests (priests' portions)
 - 6:8-13: Burnt offerings
 - 6:14-23: Grain offerings
 - 6:24-30: Sin offerings
 - 7:1-7: Guilt offerings
 - 7:8-10: Priests' portions of burn and grain offerings
 - 7:11-34: Peace offerings
 - 7:35-38: Concluding statements

** This portion instruction is now for the priests*

6:8-13: Burnt Offerings

- 6:8-13: Law for the burnt offering
 - Regulations concerning the fire
 - Burnt offering remain on altar all night
 - Fire is to continue burning
 - The fire on the altar shall not go out
 - Fire shall burn continually.
 - It shall not go out.
 - Regulations concerning the ashes
 - Priest puts on proper attire and places ashes next to altar
 - Priest changes garments and takes ashes to clean place outside the camp

** Never stop worshipping, being a sacrifice, etc...*

6:14-23: Grain Offerings

- 14-18: Priests' portions
 - Grain offering protocol
 - Present it before Lord in front of altar
 - One priest lift up memorial portion from grain offering with oil and incense and offer it up in smoke
 - Priests' portions
 - Portion: all that is left (all but the memorial portion)
 - How it should be eaten:
 - As unleavened cakes
 - Without leaven
 - Where it should be eaten: **in a holy place, the court of the tent of meeting**
 - Who may eat it: every male among the sons of Aaron
 - Description:
 - **Their share from God's offerings by fire**
 - Most holy, like sin and guilt offering

** God gives us things that belong to Him*

** God's worship makes us holy*

- Consecrates whoever touches it
- 19-23: The grain offering for high priest anointment
 - Occasion: what Aaron and his sons offer when high priest is anointed
 - Offering: 1/10th of an ephah of fine flour as regular grain offering (1/2 in morning, 1/2 in evening)
 - How it is offered:
 - With oil on griddle
 - In baked pieces
 - Burn all of it
 - None eaten
 - Offerer: the high priest who will replace the old high priest

** This is the sacrifice for when there is a new high priest*

6:24-30: Sin Offerings

- 6:24-30: Law for the burn offering
 - Slain where burnt offering is slain
 - Description:
 - Most holy
 - Whoever touches it will become holy
 - Most holy
 - Priests' portions
 - Who gets portion:
 - Priest who offered it
 - Every male among priests
 - Where it is eaten: holy place, court of the tent of meeting
 - What should not be eaten: **the sin offering where blood is brought into holy place for atonement** (Day of Atonement sacrifice, sin offering for high priest and assembly) shall be eaten
 - Effects of sin offering
 - **Whoever touches it will be consecrated.**
 - If blood is splashed on garment in holy place, wash what was splashed.
 - Earthen ware in which offering was boiled should be broken.
 - Bronze vessel in which offering is boiled should be scoured and rinsed.

** This sacrifice has a big impact because of the power of atonement, so the blood and flesh is powerful*

7:1-7: Guilt Offerings

- 7:1-7: Law for the guilt offering
 - 1-5: Sacrifice protocol
 - Slay it where they slay burnt offering
 - Sprinkle blood around altar
 - Offer up in smoke the fat on altar
 - Description: it is most holy
 - 6-7: Priests' portion

** This rule is because people will commonly eat it, so priests need to regulate and make sure only clean portions are eaten by clean people*

- Who can eat:
 - Every male among priests
 - The priest who offers it
- Where it is eaten: holy place
- Summary statement: It is the same law as the sin offering

7:8-10: Priests' portions of the burnt and grain offerings

- Burnt offering:
 - Who: the priest who offered it
 - What: the skin of the offering
- Grain offering:
 - The offering prepared in pan or on griddle: belongs to whoever prepared it
 - Fine flour or dry flour mixed with oil and incense: belong to all the sons of Aaron alike.

7:11-34: Peace Offerings

- 11-14: Priests' portion of the accompanying grain offerings
 - What grain offering goes with thanksgiving offering:
 - Unleavened cakes mixed with oil
 - Unleavened wafers spread with oil
 - Unleavened cakes of well stirred fine flour mixed with oil
 - **(one of each kind of grain offering)**
 - Who gets the portion: the priest who sprinkled the blood
- 15-34: Regarding the flesh of peace offering
 - The offerer's portion of the flesh (15-27)
 - Thanksgiving offering:
 - When eaten: the day of the offering
 - **Who eats it: the one who offered it**
 - Votive offering:
 - When eaten:
 - The same day
 - The next day
 - 3rd day = burned with fire
 - Consequence of eating it on third day:
 - He who offers it not accepted
 - Not reckoned to his benefit
 - Offensive thing
 - Person who eats it bears his guilt
 - Restrictions regarding eating the flesh of the peace offering
 - Flesh that touches anything unclean
 - Not eaten
 - Burned with fire
 - Other (clean) flesh, anyone clean may eat it

** Grain offerings were to accompany peace offerings, and from the grain offering, they would make one of each type for the priests.*

** The peace offerings were eaten by the offerer, so the priests would need to keep watch about what happens to the meat, and who is clean among the people to make sure it was done right.*

- **Can only eat it when clean**
 - Whoever eats peace offering while unclean = cut off from people
 - When anyone touches anything unclean and then eats = cut off
- Constant restrictions:
 - Don't eat fat
 - Don't eat blood
- The priests' portion of the flesh of the peace offering (28-34)
 - Offerer' responsibilities:
 - **The offerer brings the offering** (the fat and the breast) from the sacrifice
 - He brings it to the fire himself
 - Fat to be burned on altar
 - Breast to be given to priest as **wave offering**
 - Priests' responsibilities: Offers up fat in smoke on altar
 - Priests' portion:
 - Breast is for Aaron and sons
 - Right thigh is also given to the priest who offered the blood of the peace offering

** The offerer does and eats more in the peace offerings than other offerings*

7:35-38: Concluding Statements

- 35-36: These are the portions that belong to the priests
 - These things are consecrated from the offerings by fire for the priests.
 - This is what God has commanded the sons of Israel to give to them.
 - **It is their due forever.**
- 37-38: This is the law of the sacrifices
 - These are the laws for the...
 - Burnt offering
 - Grain offering
 - Sin offering
 - Guilt offering
 - **Ordination offering** (ordaining a priest)
 - Peace offering
 - This is how God at Mt. Sinai commanded the sons of Israel to present their offerings

8-10: Ordination of the Priests & the First Offerings

- Outline:
 - Lev 8: Ordination of the priests
 - Lev 9: First offerings for the priests and assembly
 - Lev 10: The unlawful offering of Nadab & Abihu

** Background reading is Ex 29. This is the narrative of all the commands given in that chapter.*

8: Ordination of the priests

- 1-5: What is needed for the ordination
 - Who:
 - Aaron
 - His sons
 - All the assembly
 - Where: at the doorway of the tent of meeting
 - What:
 - Garments
 - Anointing oil
 - Bull for sin offering
 - Two rams
 - Basket of unleavened bread
 - Command verse: 8:5: Moses says to the whole congregation that this is what the Lord has commanded
- 6-9: Washing Aaron and sons and clothing Aaron
 - Washing: Moses washed Aaron and sons.
 - Aaron was clothed
 - Tunic
 - Sash
 - Robe
 - Ephod
 - Artistic band of ephod
 - Breast piece
 - Urim & thummim
 - Turban
 - Golden plate, holy crown, on turban
- 10-13: Anointing of tabernacle and Aaron and the clothing of Aaron's sons
 - Anointing
 - Moses anoints tabernacle and everything in it
 - Moses pours anointing oil on Aaron's head to consecrate him
 - Clothing
 - Aaron's sons come near to be clothed
 - They are clothed with:
 - Sashes
 - Caps
 - Command verse: 8:13: just as the Lord commanded Moses
- 14-17: Sin offering
 - Offering:
 - Bull
 - Aaron and sons laid hands

** Besides Jacob anointing a rock in Gen (31:33), the first anointing we see is of the priests (Ex 28: 41)*

** This is the sin offering for the high priest, it's burned outside the camp, and there is blood put on altar, so I guess it would be on the golden altar*

** Notice how Moses is the one offering the sacrifices for the ordination of the priests. After this, they will offer the sacrifices themselves.*

- Moses slaughtered
 - Blood:
 - Moses dipped finger and blood and **around horns of altar (purified the altar)**
 - Poured rest at base of altar (consecrate it, make atonement for it)
 - Fat: all the typical fat of peace offering offered up in smoke on the altar
 - The rest: the bull, its hide, its flesh, and refuse was burned outside the camp
 - Command verse: 8:17: just as the Lord had commanded Moses.
- * The ordination offering is described in Ex 29, mentioned in Lev 7, and realized here. It is a special sacrifice for ordaining the priests.*
-
- 18-21: Burnt offering
 - Offering:
 - First ram
 - Aaron and sons laid hands
 - Moses slaughtered
 - Blood: sprinkled around the altar
 - Flesh:
 - Cut in pieces
 - Head and suet on the altar
 - Entrails and legs washed
 - Offered up in smoke (soothing aroma)
 - Command verse: 8:21: just as the Lord had commanded Moses.
- * The blood on the ear, thumb, and toe is being consecrated in everything they hear, do, and walk.*
-
- * The ordination offering is variation of a peace offering*
-
- 22-29: Ordination offering
 - Offering
 - Second ram
 - Aaron and sons laid hands
 - Moses slaughtered
 - Blood:
 - Aaron & his sons
 - On the lobes of right ear
 - On the thumbs of right hand
 - On the big toes of right foot
 - Sprinkled rest of blood around altar
 - First wave offering (vs 25-28)
 - Fat and Flesh: typical fat and the right thigh
 - Grain offering:
 - One unleavened cake
 - One cake of bread mixed with oil
 - One wafer
 - Placed them on portions of fat and thigh
 - What was done with wave offering:
 - All put in hands of Aaron and sons to be presented as wave offering
 - Moses took it back from hand to present as burnt offering (soothing aroma)
 - Second wave offering (vs 29): Moses presents the breast as a wave offering, and then receives it back as his portion.
- * The ordination offering is variation of a peace offering. Normally all the priests would get the breast, and the priest who offers the blood gets the thigh. However here, both will be wave offerings. The offering priest's portion (the right thigh) will be given to God as burnt offering. The offering priest (Moses) will get the breast (which is normally for all the priests) back as wave offering. Aaron and sons are going to get the offerer's portion. They will boil it and eat it at door of tent of meeting.*

- Command verse: 8:29: Just as the Lord commanded Moses.
- 30-36: Period of consecration
 - Consecration of garments and priests: Moses took anointing oil and blood from altar and sprinkled it on Aaron and his garments, and Aaron's sons and their garments.
 - The rest of the ordination ram
 - Boil the flesh
 - Eat it at doorway of tent of meeting
 - With bread from basket of unleavened bread
 - Period of consecration
 - They shall not leave the tent of meeting for seven days
 - Until period of ordination is completed
 - Command verses:
 - Vs 34: the Lord has commanded to do as has been done this day
 - Vs 35: for so I have been commanded
 - Vs 36: thus Aaron and his sons did all the things which the Lord had commanded through Moses

9: Preparing for the Lord to Appear

- 1-4: List of sacrifices
 - When: the 8th day (after the seven days of consecration in the tabernacle)
 - Sacrifices for Aaron:
 - Sin offering: calf, bull
 - Burnt offering: ram
 - Description:
 - Without blemish
 - Offer them before the Lord
 - Sacrifices for the people
 - Sin offering: male goat
 - Burnt offering: one year old calf and lamb without defect
 - Peace offering: ox, ram
 - Grain offering mixed with oil
 - Purpose: "today the Lord will appear to you"
- 5-6: The people get ready
 - The people bring the sacrifices to front of tent with whole congregation.
 - Moses tells them this is what they are to do so the glory of the Lord can appear to them.
 - The itinerary:
 - Aaron offers his own sin and burnt offerings to atone for self.
 - Then make atonement for the people
 - Command verses:
 - 9:5: so they took what Moses had commanded.
 - 9:6: this is the the thing the Lord had commanded.
 - 9:7: just as the Lord has commanded.
- 8-14: Aaron's offerings for himself
 - Sin offering:

** Remember that before Aaron and sons were consecrated, Moses was the one performing the sacrifices. Now Aaron and sons are doing it themselves.*

- Aaron slaughtered it for himself
- Blood
 - Sons presented blood
 - Aaron dipped fingers and put blood on horns
 - Poured the rest of the blood at the base of the altar
- Fat: burned fat on the altar
- The rest: he burned the flesh and skin outside of the camp
- Command verse: 9:10: just as the Lord had commanded Moses.
- Burnt offering:
 - Aaron slaughtered burnt offering
 - Blood:
 - Sons handed him the blood
 - He sprinkled it around the altar
 - The flesh:
 - They handed him the pieces with head, and he offered them up in smoke on the altar.
 - He washed the entrails and legs and offered them up in smoke on the altar.
- 15-21: Aaron offers the sacrifices for the people
 - Sin offering
 - Offering:
 - Goat
 - Aaron slaughtered it
 - Offered it like the first
 - Burnt offering: offered it according to ordinance
 - Grain offering: he filled his hands with some of it (the memorial portion) and offered it in smoke besides the burnt offering
 - Peace offerings
 - Offering: Aaron slaughtered the ox and the ram for the people
 - Blood:
 - Aaron's sons handed him the blood
 - He sprinkled it around the altar
 - Fat: placed typical fat portions on the breast and offered them on the altar.
 - Flesh: breasts and right thigh were presented as wave offering
 - Command verse 9:21: just as the Lord commanded
- 22-24: God appears to the people
 - Aaron blessed the people and steps down from offering sin, burnt, and peace offerings.
 - Moses and Aaron went into the tent, and came out and blessed the people
 - The glory of the Lord appeared
 - Fire came out from the Lord
 - Consumed the burnt offering and portions of fat on the altar
 - When the people saw it, they shouted and fell on their faces.

** Since this is a sin offering for the high priest, I assume the blood would be put on the horns of the golden altar*

** He offered it like the first because the sin offering for the entire assembly is the same protocol as for the high priest*

** I think the fat was put on the breast of the burnt offering, not the peace offering, which is why the breast of the piece offering was still available to be wave offering.*

** He offers the full gamut for the people (sin, burnt, grain, and peace)*

10: Nadab & Abihu's Strange Offering

- 1-3: Nadab & Abihu's strange offering
 - The offering:
 - Fire in fire pans
 - Incense
 - Strange fire
 - Not commanded
 - The Lord's response: consumed them with fire from above so that they died.
 - Moses' response: those who come near will treat me as holy, so I will be honored.
 - Aaron's response: silence
- 4-11: The aftermath
 - Taking care of the remains
 - Moses called the sons of Uzziel, Aaron's uncle, Mishael, Elzaphan.
 - Carry their remains away from front of sanctuary to outside of the camp.
 - They carried them in their tunics.
 - Moses' instruction for Aaron, Eleazar, and Ithamar
 - Do not uncover heads, tear clothes
 - So that they will not die, and God become wrathful against whole congregation
 - They shall not even go out from the doorway of the tent of meeting, or they will die, because Lord's anointing oil was upon them.
 - Moses' instruction for Aaron, Eleazar, and Ithamar: the whole house of Israel, shall bewail the burning which the Lord has brought about.
 - God's instruction for Aaron:
 - Don't drink alcohol when coming into the tent of meeting.
 - So that you will not die.
 - To make distinction between clean and unclean, holy and profane.
 - To teach the sons of Israel all the statutes.
- 12-20: The priests' portions
 - 12-13: Eating the grain offering
 - 14-15: Eating the wave offering
 - Breast, offered by waving
 - Thigh, offered by lifting
 - Eat in a clean place
 - 16-20: They didn't eat the sin offering
 - Moses was angry with Aaron and his sons because they didn't eat the portions of the sin offering but let them burn up.
 - Aaron said it wouldn't have been good to do so given the recent events.

11-14: Cleanliness Laws

- Outline

- 11: Cleanliness & Animals
- 12: Cleanliness & Birth
- 13-14: Cleanliness & Leprosy
 - 13:1-46: Leprosy on people
 - 13:47-59: Leprosy on garments
 - 14:1-32: Cleansing a healed leper
 - 14:33-57: Leprosy in houses
- 15: Cleanliness & Reproductive Health

11: Cleanliness & Animals

- 1-8: Land animals you can and can't eat
 - Land animals you can eat
 - Whatever divides the hoof (split hoofs)
 - AND chews the cud
 - Land animals you can't eat
 - The camel: it chews cud, but does not divide the hoof
 - Shaphan: it chews cud, but it does not divide the hoof
 - Rabbit: it chews cud, but it does not divide the hoof
 - Pig: it divides the hoof, but does not chew cud
 - Overall rule: you shall not eat their flesh, nor touch their carcasses. They are unclean.
- 9-12: Water animals you can and can't eat
 - Water animals you can eat (whether river or sea)
 - Those that have fins
 - AND that have scales
 - Water animals you can't eat: whatever does not have fins and scales.
 - Overall rule:
 - Whatever in the water that doesn't have fins and scales is detestable to you.
 - They shall be abhorrent to you.
 - You may not eat their flesh.
 - You shall detest their carcasses.
 - Whatever in the water that doesn't have fins and scales is abhorrent to you.
- 13-19: Birds that are abhorrent and you can't eat
 - Eagle
 - Vulture
 - Buzzard
 - Kite
 - Falcon
 - Raven
 - Ostrich
 - Owl
 - Sea gull
 - Hawk
 - Little owl

** All of these meet at least one of, but not both qualifications.*

** Why are pigs considered the worst and most infamous unclean animal? Probably because they were the most commonly farmed and eaten animal that the Jews couldn't eat.*

** We don't classify bats as birds, but who says that the ancient near east needs to classify bats the way we do?*

- Cormorant
 - Great owl
 - White owl
 - Pelican
 - Carrion vulture
 - Stork
 - Heron
 - Hoopoe
 - Bat.
- 20-23: Winged insects you can and can't eat
 - Winged insects you can't eat:
 - Winged insects that walk on all fours
 - They are detestable
 - Winged insects you can eat
 - Winged insects that walk on all fours and have jointed legs above their feet with which to jump.
 - Locust
 - Devastating locust
 - Cricket
 - Grasshopper
- 24-28: Uncleanliness rules regarding animals
 - Touching carcass makes you unclean till evening
 - Picking up carcass you need to wash clothes and remain unclean until evening
 - Specific uncleanliness rules concerning land animals
 - **Whoever touches the animals which divide the hoof, but don't make split hoof is unclean (doesn't even need to be carcass).**
 - Additional unclean land animal: walks on paws
 - Touching carcass makes you unclean till evening
 - Picking up carcass you need to wash clothes and remain unclean until evening
- 29-38: Unclean swarming animals
 - Things that swarm on the earth
 - Mole
 - Mouse
 - Great lizard
 - Gecko
 - Crocodile
 - Lizard
 - Sand reptile
 - Chameleon
 - Uncleanliness rules regarding swarming things
 - Whoever touches carcass is unclean until evening.
 - Anything their dead carcass falls on becomes unclean.
 - Articles of which use is made
 - Wooden article

** What does it mean to divide the hoof but not make a split hoof?*

** These you can't even touch? Whether they are living or dead?*

- Clothing
 - Skin
 - Sack
 - How to make them clean
 - Put in water
 - Unclean until evening
 - Earthen ware vessel:
 - Anything in vessel is unclean
 - Any food that may be eaten
 - Any liquid that may be drunk
 - Vessel shall be broken
 - Oven or stove:
 - They are unclean and shall continue as unclean
 - They shall be smashed
 - Spring or cistern:
 - It shall be clean.
 - The one who removes the dead body is unclean.
 - Seed:
 - It is clean
 - Unless the dead body falls on seed that has been watered.
- * This helps you see that it's not really health rules. God here is just being practical by not making you destroy a cistern.*
- 39-40: Uncleanliness rules regarding domestic animals intended for food but die
 - The one who touches the carcass shall be unclean until evening.
 - The one who eats some of the carcass shall wash clothes and be unclean until evening.
 - The one who picks up the carcass shall wash clothes and be unclean until evening.
 - 41-45: More rules regarding unclean swarming animals
 - More examples of swarming animals
 - Crawls on belly
 - Walks on all fours
 - Whatever has many feet
 - Rules concerning unclean swarming animals
 - They are detestable to you
 - They shall not to be eaten
 - Do not render selves detestable through them
 - Do not make selves unclean by them
 - Reason
 - Yahweh is the Lord your God; therefore, Consecrate selves and be holy as God is holy.
 - Yahweh is the God who brought you up from the land of Egypt, thus you shall be holy as He is holy.
 - 46-47: Summary statement
 - These are the law regarding animals
 - Four categories of animals
 1. Animal
 2. Bird
 3. Every living thing in water
- * Here we can see how easy it is to become accidentally unclean.*

- 4. Everything that swarms on the earth
- Purpose:
 - To make distinction between clean and unclean.
 - To make distinction between edible and that which shall not be eaten.

** Similarities of sin and leprosy:*

- It is gross
- It spreads
- It is terminal
- There is nothing you can do to save your self
- It isolates
- It brings shame

12: Cleanliness & Birth

- 1-5: Uncleanliness of bearing a child
 - Bearing a son
 - Period of menstrual uncleanliness: seven days
 - 8th day: child is circumcised.
 - Days of purification
 - She remains in the blood of her purification for thirty-three days.
 - Prohibitions during her uncleanliness:
 - She shall not touch any consecrated thing.
 - She shall not enter the sanctuary
 - Bearing a daughter
 - Period of menstrual uncleanliness: two weeks
 - Days of purification: she shall remain in blood of purification sixty-six days
- 6-8: Cleansing sacrifice
 - When: after days of purification (whether boy or girl)
 - Ideal offering
 - Offering:
 - Burn offering: one year old lamb
 - Sin offering: young pigeon or turtle dove
 - Priest's responsibilities:
 - Offer it to the Lord
 - Make atonement for her
 - Results: she shall be cleansed from flow of blood.
 - Affordable offering
 - Offering:
 - Burn offering: young pigeon or turtle dove
 - Sin offering: young pigeon or turtle dove

** Jesus was circumcised on eighth day. Paul "boasts" about being circumcised on eighth day.*

** We know this is the offering that Joseph and Mary made for Jesus.*

13: Cleanliness & Leprosy

13:1-46: Leprosy on people

- 1-8: Swelling, scab, bright spot that becomes leprous
 - Diagnosis of leprous infection:
 - Brought before priests for inspection.
 - Signs of leprous infection:

- If the hair in the infection has turned white
 - The infection appears to be deeper than the skin of his body
- Response: he shall be pronounced unclean.
- Diagnosis of benign infection:
 - Signs of benign infection:
 - But if the bright spot is white on the skin of his body
 - It does not appear to be deeper than the skin
 - The hair on it has not turned white
 - Response:
 - Seven day quarantine.
 - First reexamination on seventh day: if infection has not spread, the seven more days of quarantine.
 - Second reexamination on fourteenth day:
 - If infection has faded and has not spread, it is only scab.
 - He is pronounced clean.
 - He shall wash clothes and be clean.
 - If scab spreads in the future after being presented to priest for cleansing:
 - He shall appear again before priest.
 - If scab has spread, it is leprosy, and he shall be pronounced unclean.
- 9-17: When leprosy is on man
 - Inspection: he shall be brought before priest for inspection.
 - Chronic leprosy
 - Signs:
 - There is white swelling in skin.
 - It has turned the hair white.
 - There is quick raw flesh in the swelling.
 - Response:
 - He shall be pronounced unclean.
 - Quarantine
 - Benign leprosy
 - Sign:
 - Leprosy breaks farther on skin so that it covers all his body head to toe.
 - It has all turned white.
 - Response: he shall be pronounced clean.
- When benign leprosy becomes malignant or vice versa
 - Benign leprosy becoming malignant
 - Sign: raw flesh appears
 - Response:
 - The priest shall look at him
 - The raw flesh is leprosy.
 - He is unclean.
 - Malignant leprosy becoming benign
 - Sign: infection has turned white.
 - Response: he shall be pronounced clean.
- 18-23: Test for boils
 - Nature of boil
 - Healed boil

** There is a need to quarantine and control while you wait and see the nature of the infection.*

** Priests become very good at seeing and diagnosing the infections. They know what will lead to death or not.*

- There is whitish swelling
- Or a reddish white, bright spot
- Leprous infection
 - Signs of leprous infection:
 - It appears to be lower than the skin.
 - The hair has turned white.
 - Response:
 - Leprosy has broken out in the boil.
 - He shall be pronounced unclean.
- It is only a scar
 - Signs:
 - There are no white hairs.
 - It is not lower than the skin.
 - It is faded.
 - Response:
 - Seven day quarantine.
 - Seventh day reexamination:
 - Signs of leprosy: if it spreads farther on skin, it is leprosy and he shall be pronounced unclean.
 - Signs that it is just a scar: if bright spot remains in place and doesn't spread, it is only scar, and he shall be pronounced clean.
- 24-28: Test for burn wounds
 - Nature of burn wound: if body sustains burn wound and the raw flesh becomes bright spot of white or reddish white.
 - Signs of leprous infection broken out in burn wound:
 - Hair has turned white
 - It appears deeper than skin
 - Swelling from burn wound:
 - Signs it might just be swelling from burn wound
 - No white hair in bright spot
 - It is not deeper than skin
 - It is dim
 - Response:
 - Seven day quarantine
 - Seventh day reexamination:
 - Signs of leprous infections: if it spread farther on skin, it is leprous infection, and he shall be pronounced unclean.
 - Signs it is just swelling and scar from burn wound: bright spot remains in place and doesn't spread, but is dim, he shall be pronounced clean.
- 29-37: Test for infections on head or beard
 - Leprous infection
 - Signs of leprous infection:
 - Infection appears to be deeper than skin.
 - This yellowish hair in it.
 - Response:
 - It is scale, leprosy of head or beard.
 - He shall be pronounced unclean.

** Maybe the color isn't the important thing, but that if it's a regular infection, there won't be hair at all.*

- Benign infection
 - Signs of benign infection:
 - It appears to be no deeper than skin.
 - There is no black hair in it.
 - Response:
 - Seven day quarantine.
 - Seventh day reexamination:
 - Signs of benign infection:
 - The scale has not spread
 - There are no yellowish hairs
 - It does not appear to be deeper than skin
 - Response:
 - He shall shave himself.
 - Seven more days of quarantine.
 - Fourteenth day examination:
 - Benign infection:
 - Sign of benign infection
 - Scale has not spread
 - It is not deeper than the skin
 - Response:
 - He is pronounced clean
 - He shall wash his clothes and be clean.
 - If scale spreads again after cleaning
 - Leprous infection: if scale has spread, there is no need to seek for yellowish hair, it is a leprous infection.
 - Benign infection: if the scale has remained, and black hair grows in it, and the scale is healed, he is clean, and shall be pronounced clean.
- 38-39: Test for bright spots: if white spots are faint white, it is eczema, and he is clean.
- 40-44: Test for loss of hair on head
 - Baldness
 - Signs of baldness:
 - If he loses hair on head
 - If his head becomes bald on front or sides, he is bald on forehead.
 - Response: he is clean
 - Leprous infection
 - Signs of leprous infection: if there is reddish-white infection on the baldness.
 - Response:
 - Priest shall look at him.
 - If swelling on baldness is reddish-white like the appearance of leprosy on the body, he is leprous, he is unclean.
 - The priest shall pronounce him unclean.
- 45-46: What to do with a leper
 - His clothes shall be torn.
 - The hair of his head shall be uncovered.
 - He shall cover his mustache.
 - He shall cry, "Unclean! Unclean!"

** This is a sign of what sin does.
It makes us ashamed, and makes
us alone.*

- He shall remain unclean all the days of his leprous infection.
- He shall live alone outside the camp.

** It states that the purpose of the material is irrelevant, and twice it is stated to be malignant, and twice there is a command to burn it. Regardless of how valuable it is to us, it needs to be burned. This sounds like Mat 5 (cutting off the hand that causes us to sin).*

13:47-59: Leprosy on garments

- 47-52: If leprosy mark is found
 - Garments:
 - Wool
 - Linen
 - Whether in warp or woof
 - Leather
 - The mark:
 - Greenish
 - Reddish
 - Response:
 - Seven day quarantine
 - Seventh day reexamination:
 - Signs of malignant leprosy: if it has spread
 - Response: regardless of the purpose of the article, it shall be burned with fire.
- 53-55: If it passes the first examination
 - Signs it is possibly benign: if mark has not spread.
 - Response:
 - Wash the thing.
 - Seven more days of quarantine.
 - Fourteenth day examination:
 - Signs of leprosy: it has not changed, even though it has not spread.
 - Response: Burn it even though the mark has not spread, whether an eating away has produced bareness on the top or on the front of it.
- 56-58: If it passes the second examination
 - Signs of benign mark: the mark has faded.
 - Response:
 - They shall tear mark out of garment.
 - You shall wash the garment a second time.
 - If mark reappears in the garment, it is leprous, and the item should be burned.
- 59: Summary statement: this is the law for the mark of leprosy in a garment or in any article of leather, for pronouncing it clean or unclean.

14:1-32: Law of Cleansing a Leper

- 1-9: Cleansing a healed leper
 - Inspection:
 - He shall be brought to priest.
 - Priest shall meet him outside the camp.
 - The priest shall look to see if the infection has healed.
 - Sacrifice for cleansing
 - Items for offering:
 - Two live, clean birds

** Is it a symbol of being dead, and now alive? The one bird barely escapes with its life? Just as the man barely escapes from leprosy?*

- Cedar wood
- Scarlet string
- Hyssop
- Sacrifice protocol:
 - First bird: slain in an earthen vessel over running water.
 - Second bird:
 - Dipped with the cedar wood and hyssop in the blood of the bird slain over running water dip them in the blood of the bird slain over running water.
 - The one to be cleansed from leprosy is sprinkled seven times with blood and pronounced clean.
 - The live bird is set free over an open field.
- Cleansing protocol:
 - Wash clothes
 - Shave off all hair
 - Bath in water
 - Then he may enter camp, but must remain outside tent for seven days.
 - On seventh day he shall shave *all* his hair (head, beard, eyebrows, even *all* his hair (body hair?)).
 - He shall wash clothes and bathe in water again and be clean.
- 10-32: Atoning for healed leper
 - 10-20: Ideal offering
 - When: on eighth day
 - What is needed for offerings:
 - Two male lambs without defect
 - One yearling ewe lamb without defect
 - 3/10th's of an ephah of fine flour for grain offering
 - One log of oil
 - Who offers sacrifice: the priest who pronounced him clean
 - Guilt offering:
 - The offering:
 - One of the male lambs with log of oil.
 - Present them as wave offering to the Lord.
 - Slaying the animal:
 - Slay male lamb where they slay sin and burnt offering.
 - Like the sin offering, it belongs to the priest.
 - Description: it is most holy.
 - Blood: he shall put some blood of guilt offering on the lobe of the right ear, on the thumb of the right hand, and on the big toe of the right foot of the one to be cleansed.
 - Oil:
 - The priest shall take some of the log of oil and pours it into his left palm.
 - **The priests shall dip his finger into that oil and sprinkle it seven times before the Lord (does this mean in front of the veil?)**
 - Of the remaining oil of the palm, the priest shall put some on the lobe of the right ear, on

** This is the same thing that is done to the priests when they are ordained. Is there an image of us being healed from sin and then being made into priests?*

** The cleansed leper is also anointed.*

** This is such a process, it's almost like the leper is coming back even more holy after his cleansing than before. It's almost a privilege.*

- the thumb of the right hand, and on the big toe of the right foot of the one to be cleansed.
 - Of the remaining oil of the palm, the priest shall put in on the cleansed man's head.
 - Result: so shall the priest make atonement on his behalf.
- Sin offering:
 - Offering: the other male lamb.
 - Result: he shall make atonement.
- Burnt offering:
 - Offering:
 - The yearling ewe lamb.
 - The 3/10th's of an ephah of fine flour for the grain offering
 - Result:
 - Thus the priest shall make atonement for him.
 - He will be clean.
- 21-32: Affordable alternative
 - What is needed for offering:
 - One male lamb (as a guilt / wave offering)
 - 1/10th on an ephah of fine flour mixed with oil for grain offering.
 - One log of oil
 - Two turtledoves or two young pigeons which are within his means (one for sin offering, one for burnt offering)
 - When: on eighth day
 - Guilt offering:
 - Slaying the animal:
 - Lamb and oil presented as wave offering before the Lord.
 - Slaughter the lamb
 - Blood: he shall put some blood of guilt offering on the lobe of the right ear, on the thumb of the right hand, and on the big toe of the right foot of the one to be cleansed.
 - Oil:
 - The priest shall take some of the log of oil and pours it into his left palm.
 - The priests shall dip his finger into that oil and sprinkle it seven times before the Lord (does this mean in front of the veil?)
 - Of the remaining oil of the palm, the priest shall put some on the lobe of the right ear, on the thumb of the right hand, and on the big toe of the right foot of the one to be cleansed.
 - Of the remaining oil of the palm, the priest shall put in on the cleansed man's head.
 - Result: make atonement on his behalf.
 - Sin & burnt offering:
 - Offering:
 - He shall offer the turtledoves or young pigeons which are within his means.
 - He shall offer what he can afford.
 - He shall offer one as sin offering and other as burnt offering along with the grain offering.
 - Result:
 - So shall the priest make atonement on his behalf before the Lord.
 - Summary: this is the law for the cleansed leper whose means are limited.

14:33-57: Leprosy in Houses

- 33-35: Finding leprosy in house
 - When: when they enter into Canaan which God gives them as a possession.
 - Who:
 - God puts the mark of leprosy there.
 - The owner tells the priest, “something like a mark of leprosy has become visible to me.”
- 36-42: Cleansing leprous house
 - First inspection:
 - Everything removed so that all need not become unclean.
 - The priest inspects the mark.
 - Signs of leprous outbreak: mark has greenish reddish depressions that seem deeper than surface.
 - Response:
 - Priest goes out of house
 - Seven day quarantine
 - Seventh day inspection:
 - If mark has spread:
 - The priest orders them to tear out the stones with the mark.
 - They are thrown away at unclean place outside of city.
 - The house is scraped inside.
 - All that they scrape off is taken away to unclean place outside the city.
 - They shall take other stones to replace them.
 - They shall replaster the house
 - If mark breaks out again after being resplastered
 - Response:
 - Tear down the house, stone, timber, and plaster
 - Take them to unclean place outside of city
 - Cleanliness rules regarding quarantined house
 - Whoever goes into quarantined house is unclean until evening.
 - Whoever lies down in quarantined house shall wash his clothes.
 - Whoever eats in quarantined house shall wash his clothes.
 - If the mark did not spread
 - Response:
 - The priest inspects the house
 - Priest pronounces house clean because mark has not spread.
 - Offering to cleanse the house
 - Offering:
 - Two birds
 - Cedar wood
 - Scarlet string
 - Hyssop
 - Sacrifice protocol
 - Dipped with the cedar wood and hyssop in the blood of the bird slain over running water dip them in the blood of the bird slain over running water.

- The house is sprinkled seven times with the blood and pronounced clean.
- The live bird is set free over an open field.
- Result:
 - Makes atonement for the house
 - It will be clean

14:54-57: Summary Statement of Cleanliness and Leprosy

- 54-56: This is the law for any mark of leprosy
 - For a scale
 - For the leprous garment
 - For house
 - For a swelling
 - For a scab
 - For a bright spot
- 57: Purpose: to teach when they are unclean and when they are clean.

15: Cleanliness & Reproductive Health

- 1-18: Cleanliness and reproductive health for males
 - 1-15: Male discharge
 - Male discharge: unclean
 - Two types of discharge
 - Whether body allows discharge
 - Or obstructs discharge
 - Things made unclean by his discharge
 - Whatever bed a person with a discharge lies on
 - Whatever a person with a discharge sits on
 - Whoever man with discharge spits on (person made unclean shall wash his clothes, bathe in water, and be unclean till evening).
 - Every saddle a man with a discharge sits on
 - Whoever or whatever is touched by man with discharge without having rinsed his hands with water
 - Rules of cleanliness regarding things made unclean by man with discharge:
 - Whoever touches his unclean bed shall wash his clothes, bathe in water, and be unclean till evening.
 - Whoever sits on thing made unclean by him shall wash his clothes, bathe in water, and be unclean till evening.
 - Whoever is spit on by him shall wash his clothes, bathe in water, and be unclean until evening.
 - Whoever then touches any of the things which were under him shall be unclean until evening.
 - He who carries anything that was under him shall wash his clothes, bathe in water, and be unclean until evening.
 - The one touched by him without his hands being rinsed shall wash his clothes, bathe in water, and be unclean until evening.

- Earthen vessels shall be broken.
- Wooden vessels shall be washed with water.
- Cleansing of a man with a discharge
 - When: when he heals of his discharge
 - How long: seven days for cleansing.
 - Protocol:
 - Washing:
 - He shall wash his clothes.
 - He shall bathe in water.
 - Offerings:
 - Two turtle doves or two young pigeons
 - One for sin offering
 - One for burnt offering
 - Result: the priest shall make atonement on his behalf for his discharge.
- 16-18: Seminal emissions
 - If a man has a seminal emission: he shall bathe all body in water and be unclean until evening.
 - Any garment made unclean by seminal emission: shall be washed with water and remain unclean until evening.
 - Intercourse that results in seminal emission: both shall bathe in water and be unclean until evening.
- 19-30: Cleanliness and reproductive health for females
 - 19-24: Menstrual cycle
 - How long: seven days of menstrual impurity.
 - Things made unclean by her menstrual impurity:
 - Whoever touches her
 - Everything she lies on
 - Everything she sits on
 - Anyone who touches her bed
 - Whoever touches anything she sat on
 - A man who lies with her so that her menstrual impurity is on him
 - Whatever bed a man made unclean by her menstrual impurity through intercourse
 - Rules of cleanliness regarding menstrual impurity
 - Whoever touches her is unclean till evening.
 - Whoever touches her bed shall wash his clothes, bathe, and be unclean till evening.
 - Whoever touches anything she sat on shall wash his clothes, bathe, and be unclean till evening.
 - The man who lies with her so that her menstrual impurity is on him shall be unclean seven days.
 - 25-30: Chronic discharge
 - Signs of chronic discharge:
 - She has discharge of blood not during her menstrual cycle.
 - She has a discharge beyond the time of her menstrual cycle.
 - Things made unclean by her menstrual impurity:
 - Any bed she lies on
 - Anything she sits on
 - Whoever touches a bed she lies on or a seat she sits on

** This is what Bathsheba did*

- Rules of cleanliness regarding chronic discharge
 - The bed and seat is the same as her menstrual impurity.
 - Whoever touches them shall wash clothes, bathe in water, and be unclean until evening.
- Cleansing a woman with chronic discharge
 - When:
 - Seven days from the day she heals of her chronic discharge
 - On the eighth day
 - Offering:
 - Two turtledoves or two young pigeons
 - One for sin offering, the other for burnt offering
 - Result: thus the priest shall make atonement on her behalf because of her discharge
- 31-33: Summary statement
 - Law for
 - The one with a discharge
 - Man with seminal emission
 - Woman who is ill because of menstrual impurity
 - One with discharge, whether male or female
 - Man who lies with unclean woman.
 - Purpose: thus you shall keep sons of Israel separated from their uncleanness so that they won't die by defiling My tabernacle that is among them.

16-17: Day of Atonement

- Outline:
 - 16: Day of Atonement
 - 17: Regulations regarding blood

16: Day of Atonement

- 1-2: Warning about approaching God
 - Example of Nadab and Abihu: they approached presence of God and died.
 - Instruction for Aaron: he shall not approach God behind the veil in the holy place before the mercy seat where God appears in the cloud at any time (i.e. only allowed at a specific time) else he will die.
- 3-5: What is required to approach God in the Holy Place
 - For Aaron
 - Bull for sin offering
 - Ram for burnt offering
 - Holy garments
 - Holy linen tunics

** Holy place = holy holy place*

** Note how all the offerings mentioned in verses 3-5 are not found in these few verses. This is a hint that these verses are just the brief description. When we read 11-28 we will see all the animals offered..*

- Linen undergarments
 - Linen sash
 - Linen turban
- A bath before putting them on
- For the congregation
 - Two male goats for sin offering
 - Ram for burn offering
- 6-10: Brief description of Day of Atonement protocol
 - Sin offering for Aaron
 - Two male goat sin offerings for the congregation
 - Cast lots for two goats
 - One will be sin offering
 - The other will be scapegoat
 - Aaron shall offer one goat as sin offering.
 - Aaron shall present the other goat alive before God and send it in the wilderness.
- 11-28: Detailed description of Day of Atonement protocol
 - 11-14: Incense offering in the Holy Place
 - Sin offering for Aaron
 - Incense offering
 - Firepans of coals from **the altar before the Lord**
 - Two handfuls of finely ground incense
 - Bring them inside the veil and put the incense on the fire so that the incense covers the mercy seat of the ark.
 - If Aaron doesn't do all of this properly, he will die.
 - Blood:
 - **Sprinkle it on the mercy seat on the east side** (which is the front)
 - Also in front of the mercy seat seven times.
 - 15-19: Goat sin offering for the people
 - Blood: do the same as the blood of the sin offering for Aaron (sprinkle it on mercy seat and in front of mercy seat.)
 - Atonement:
 - Make atonement for Holy place: because of the impurities, transgressions, and sins of the people.
 - Make atonement for tent of meeting: because it abides in the midst of their impurities.
 - While doing this, no one can be in tent of meeting until he comes out to make atonement for self and people.
 - Make atonement for the altar before the Lord:
 - Blood from the bull (Aaron's sin offering) and blood of the goat (the people's sin offering)
 - Put it on the horns.
 - Sprinkle the blood seven times to cleanse it from impurities of the congregation to consecrate it.

** It seems like they come before the Lord in the Holy Place even before they are fully atoned (atonement = sin offering + burnt offering). Here they just have the sin offering, and they can come before God, then they do the burnt offering. It seems like this is Jesus bringing us to God though we are unworthy.*

** Note how both (including the scapegoat) are offered as sin offerings. It's not that the scapegoat represents us being set free from sin because the other goat (Christ) died in our place. Both goats are made guilty of sin and are offered as sin offering. The first represents the physical death sin deserves. The second represents the spiritual death (banishment due to guilt) that we all deserve. Both goats represent what Jesus suffered on our behalf.*

** Is the altar before the Lord the golden altar or the bronze altar?*

** Sprinkling the east side = the front side that we come to God by. Is it sprinkling the side that we humans have contaminated?*

- 20-22: Scape goat sin offering for the people
 - Offer the live goat.
 - Aaron shall lay hands and confess the sins of the people.
 - A man who stands in readiness will send it away into the wilderness.
 - The goat shall bear the sins of the people to a solitary land.
- 23-28: Concluding Day of Atonement responsibilities
 - Aaron's concluding responsibilities
 - Garments: take off garments in the tent of meeting and leave them there.
 - Bathe: he shall bathe body in water in a holy place and put on his clothes.
 - Burnt offerings:
 - He shall offer his own burnt offering to atone for self.
 - He shall offer the people's burnt offering to atone for them.
 - Sin offering: he shall then offer up the fat of the sin offering.
 - The concluding responsibilities of the one who sent the scapegoat away
 - He shall wash his clothes.
 - He shall in bathe in water.
 - Afterward he shall come into the camp.
 - What shall be done with the sin offerings (bull and goat):
 - Their hides, flesh, and refuse in the fire
 - The one who burns them shall wash clothes, bathe, and then come into the camp.
- 29-34: Law regarding the Day of Atonement
 - When: tenth day of seventh month.
 - Frequency (34): annually
 - Who it is for:
 - Native
 - Alien
 - Purpose:
 - Humble your souls.
 - Do no work.
 - Atonement shall be made to cleanse you.
 - You will be clean from all your sins before the Lord.
 - Sabbath: it is a solemn rest that you may humble your souls.
 - Summary description:
 - Who shall offer the sacrifice: the priest who is anointed and ordained to serve as priest in the place of his father (i.e. the high priest).
 - Protocol:
 - He shall wear garments.
 - He shall make atonement

** This verse shows that the high priest is to be a dynasty.*

It also shows that the high priest is the "anointed priest" referred to in other passages.

** In verse 18 it seems like the altar before the Lord is in fact the burnt offering because first there is atonement for holy place, then tent of meeting (which would include golden altar), and then the altar before the Lord, suggesting that it's the bronze altar in the courtyard as we see the going east pattern.*

** Does this mean they couldn't eat meat? Seems to have changed (Deut 12:15-16, 20-21).*

- Holy place
- Tent of meeting
- Altar
- Priests
- All the assembly

17: Regulations Regarding Blood

- 1-7: Regulations for the Sons of Israel slaughtering an animal
 - 1-4: prohibition of slaughtering an animal
 - The prohibition: any of the sons of Israel slaughtering an ox, lamb, or goat outside or inside the camp without bringing it to the tent of meeting.
 - The consequence: blood guiltiness will be reckoned, and he shall be cut off from the people.
 - The reason: he has shed blood.
 - 5-7: Proper protocol:
 - For the people:
 - What they should stop doing:
 - They should stop sacrificing (to God) in the open field.
 - They should stop sacrificing to goat demons.
 - What they should start doing: they should bring them to doorway of tent of meeting so that priest can offer them as peace offerings.
 - For the priests:
 - Sprinkle the blood
 - Offer up fat in smoke on the altar
- 8-9: Instructions for sons of Israel and the alien regarding the location of sacrifices
 - Prohibition: any man, whether native or alien offering a burnt offering or sacrifice away from the door of the tent of meeting to offer it to the Lord.
 - Consequence: he shall be cut off from the people.
- 10-14: Prohibition of eating blood
 - Prohibition: any man, native or alien eating blood.
 - Consequence: he will be cut off.
 - Reason:
 - The life of the flesh is in the blood to be used for atonement for you souls, because the life of the blood is why it atones.
 - The life of all flesh is its blood.
 - Proper protocol: when any man or Israel or an alien hunts and kills an animal, he shall pour out the blood.
- 15-16: Prohibition of eating animal which dies
 - Prohibition: any man, native or alien, eating an animal which dies or is torn by beasts.
 - Cleansing process:
 - He shall wash his clothes and bather in water.
 - If he doesn't, he shall bear his guilt.

** This makes you remember the shedding of blood, even though excessive in these sacrifices is still a big deal.*

18-27: “I Am Yahweh” Laws

- Outline:
 - 18-20: Laws for laymen
 - 18: Don't be like the nations
 - 19: Various moral laws
 - 20: Consequences of immorality
 - 21-22: Laws for priests
 - 21: Purity laws for priests
 - 22: Laws regarding holy gifts
 - 23-25: Religious and worship laws
 - 23-24:9: Holy convocations and worship
 - 24:10-23: Penalty of blasphemy
 - 25: Sabbath year & Year of Jubilee
 - 26: Blessings & curses
 - 27: Law regarding things consecrated to God

18-20: Laws for Laymen

18: Don't Be Like the Nations

- 1-5: Don't be like the nations
 - What they shall not do:
 - What was done in Egypt where they lived
 - What is done in Canaan where they are going
 - What they shall do: perform His judgments, statutes, and live according to them.
 - "I am Yahweh" verses:
 - 18:2: say to the sons of Israel, "I am Yahweh"
 - 18:4
 - 18:5
- 6-18: Don't uncover nakedness of blood relatives
 - Who is prohibited and why:
 - Don't uncover nakedness of mother: she is your father's nakedness.
 - Don't uncover nakedness of father's wife: she is your father's nakedness.
 - Don't uncover nakedness of sister (by father or mother / born at home or away).
 - Don't uncover the nakedness of sons's daughter or daughter's daughter: they are your nakedness.
 - Don't uncover the nakedness of your father's wife's daughter born to your father (half sister): she is your sister.
 - Don't uncover nakedness of you aunt on your father's side: she is your father's blood relative.
 - Don't uncover nakedness of your aunt on your mother's side: she is your mother's blood relative.

- You shall not uncover of your uncle's wife: she is your aunt, she is your uncle's nakedness.
 - You shall not uncover nakedness of daughter-in-law: she is your son's wife.
 - You shall not uncover the nakedness of you brother's wife: she is your brother's nakedness.
 - You shall not uncover the nakedness of a woman and her daughter
 - You shall not uncover the nakedness of her grandchildren: they are blood relatives, it is lewdness.
 - You shall not marry a woman and her sister to uncover her nakedness: she is her rival while she is alive.
 - "I am Yahweh" verse: 18:6.
- 18-23: Other Immoralities
 - Other prohibited acts
 - Sex during menstrual cycle
 - Adultery
 - Child sacrifice
 - Profaning name of Lord
 - Homosexuality
 - Bestiality
 - I "I am Yahweh" verse: 18:21
- 24-30: Abstinance from defilement
 - What they should not do: defile themselves by these acts
 - What they should do: keep statutes, judgments
 - Consequences of immoralities:
 - People defiled
 - Land defiled
 - Getting spewed out of the land
 - Cut off from the people.
 - I "I am Yahweh" verses: 18:30

** Notice how much words like defile and profane appear. The first half of the book is about making things holy. This last portion of the book is about keeping things from getting defiled.*

We also see "abomination" a lot. An abomination seems to be something that defiles.

19: Various Moral Laws

- 1-8: Religious morality
 - Basis of morality: God's holiness
 - Some of the Ten Commandments repeated
 - Honor father and mother
 - Keep the Sabbath
 - Do not make idols
 - Laws regarding the peace offerings
 - Peace offerings need to be offered in an acceptable manner.
 - They shall be eaten the same day, or the day after.
 - Any remains shall be burned on the third day.
 - Anything eaten on the third day is an unacceptable offense.
 - Consequences of eating sacrifice on third day:
 - He will bear his iniquity.
 - A holy thing has been profaned.

- He shall be cut off from the people.
- “I Am Yahweh verses:
 - 19:3
 - 19:4
- 9-18: Laws regarding fairness towards countrymen
 - 9-10: Reaping and gleaning
 - Do not reap the concerns of your fields.
 - Do not glean your vineyard.
 - Do not gather fallen fruit.
 - Those are for:
 - Needy
 - Stranger
 - 11-12: No falsehood
 - Prohibitions:
 - You shall not steal.
 - You shall not deal falsely.
 - You shall not lie.
 - You shall not swear falsely by God’s name and profane it.
 - “I Am Yahweh verse: 19:12
 - 13-14: No oppression
 - Prohibitions:
 - You shall not oppress neighbor.
 - You shall not rob him.
 - You shall not withhold wages from worker overnight.
 - You shall not oppress the disabled:
 - No cursing the deaf
 - No tripping the blind
 - “I Am Yahweh verse: 19:14
 - 15-16: No injustice
 - Prohibitions:
 - You shall do no injustice in judgement
 - No partiality to the poor
 - No deference to the great
 - Judge neighbor fairly
 - You shall not slander
 - You shall not act against the life of your neighbor
 - “I Am Yahweh verse: 19:16
 - 17-18: No hate
 - Prohibitions:
 - You shall not hate your fellow countryman in your heart.
 - You shall not yell and incur sin.
 - You shall not take vengeance.
 - You shall not bear any grudge.
 - Command: You shall love your neighbor as yourself.
 - “I Am Yahweh verse: 19:18
- 19-25: Various Laws
 - 19: Prohibitions against mixing

- You shall not breed two kinds of cattle.
 - You shall not sow field with two kinds of seed.
 - You shall not wear garments of mixed materials.
 - 20-22: Law regarding fornication with a transitional slave
 - Action: If a man lies carnally = fornication (not rape)
 - Person: With a woman who is a slave
 - Circumstance: acquired by another, but has not been redeemed nor given her freedom
 - Consequence:
 - They will be punished, but not by death.
 - He shall bring ram for guilt offering and priest shall make atonement.
 - His sins will be forgiven.
- * A man sleeps with someone else's slave, but has not purchased her freedom for her to be free to be with him. The woman, being a slave, is less responsible.*
- 23-25: Law regarding fruit trees in Canaan
 - Years 1-3:
 - The first year you plant the seed.
 - The fruit is forbidden for three years.
 - It shall not be eaten.
 - Year 4: all the fruit is a holy offering to God.
 - Year 5: you may eat the fruit.
 - "I Am Yahweh verse: 19:25
- 26-31: More religious morality
 - Prohibitions:
 - You shall not eat anything with blood.
 - You shall not practice divination or soothsaying.
 - You shall not round off the side-growth of your heads or harm the edges of your beard.
 - You shall not cut the body for the dead.
 - You shall not make marks on yourselves.
 - You shall not make daughter a harlot
 - So that land will not be polluted
 - So that the land will not become full of lewdness
 - You shall not turn to mediums or spiritists.
 - Commands:
 - You shall keep sabbaths.
 - You shall revere the Lord's sanctuary
 - "I Am Yahweh verses:
 - 19:28
 - 19:29
 - 19:31
 - 32-37: More fairness laws
 - Commands:
 - Honor the aged.
 - Revere the Lord.
 - Prohibitions:
 - Do no wrong to a stranger.
 - He shall be as native.
 - You shall love him as self.

- Remember that you were once aliens in a foreign land.
- No false measurements in business
 - In measurement, weight, or capacity
 - You shall have just balances (just weight, just ephah, just hin)
- Summary statement: I brought you out of Egypt, thus you shall obey all my statutes and ordinances.
- “I Am Yahweh verses:
 - 19:32
 - 19:34
 - 19:36
 - 19:37

Lev 20: Consequences for Immorality

- 1-8: Consequences of Idolatry
 - Regarding Molech
 - Offense 1
 - Offense: offering offspring to Molech
 - Consequences:
 - From people: he shall be put to death by stoning.
 - From God: God will set His face against him and cut him off from among the people.
 - Reason:
 - He has defiled the sanctuary.
 - He has profaned Gods holy name.
 - Offense 2
 - Offense: disregarding man who offered offspring to Molech (not putting him to death)
 - Consequences: God will set His face against him and his family and cut them off from among the people (along with anyone else who plays the harlot with him (him = the man who disregarded the man who offered offspring to Molech)).
 - Regarding spiritists or mediums
 - Offense: turning to spiritists or mediums to play the harlot with them.
 - Consequences:
 - From God:
 - God will set His face against them.
 - God will cut them off from among the people.
 - From the people: see Lev 20:27.
 - “I am Yahweh” verse: 20:8
- 9: Consequences of dishonoring father and mother
 - Offense: cursing father or mother
 - Consequence:
 - His bloodguiltiness is upon him.
 - He shall be put to death.
- 10-21: Consequences of sexual immorality
 - Offense 1

- Offense: adultery with another man's (friend's) wife
- Consequences: both adulterer and adulteress shall be put to death.
- Offense 2
 - Offense: lying with father's wife
 - Consequences: both shall be put to death
 - Reason: their bloodguiltiness is upon them
- Offense 3
 - Offense: lying with daughter-in-law
 - Consequences: both shall be put to death.
 - Reason:
 - They have committed incest.
 - Their bloodguiltiness is upon them.
- Offense 4
 - Offense: homosexuality
 - Consequences: they shall be put to death.
 - Reason:
 - They have committed a detestable act.
 - Their bloodguiltiness is upon them,
- Offense 5
 - Offense: marrying a woman and her mother
 - Consequences: both he and they shall be burned
 - Reason:
 - It is immorality.
 - So that there be no immorality in the land
- Offense 6
 - Offense: male bestiality
 - Consequences: the man and animal shall be put to death.
- Offense 7
 - Offense: female bestiality
 - Consequences: both woman and animal shall be put to death.
 - Reason: their bloodguiltiness is upon them.
- Offense 8
 - Offense: uncovering the nakedness of sister
 - Consequences: they shall be cut off in the sight of all the people.
 - Reason:
 - It is a disgrace.
 - He has uncovered sisters nakedness.
 - He bears his guilt.
- Offense 9
 - Offense: lying with a menstrous woman
 - Consequences: both shall be cut off from among the people.
 - Reason:
 - He has laid bare her flow.
 - She has exposed the flow of her blood.
- Offense 10
 - Offense: uncovering the nakedness of your aunt
 - Consequences: they will bear their guilt.
 - Reason: he has made naked a blood relative.
- Offense 11

** No immorality in the land = so that the sin is gone, and so that sin doesn't spread.*

If the punishment for adultery is death, then why stipulate all these other accounts?

- Offense: lying with uncles wife
- Consequences:
 - They will bear their sin.
 - They will die childless.
- Reason: he has uncovered his uncles nakedness.
- Offense 12
 - Offense: taking brothers wife
 - Consequences: they will die childless.
 - Reason:
 - It is abhorrent.
 - He has uncovered brothers nakedness.
- 22-26: Concluding exhortation
 - 22-23: Commands
 - Positive command
 - Command: keep all statutes and ordinances and do them.
 - Result: the land will not spew you out.
 - Negative command
 - Command: you shall not follow the customs of the nations which I drive out before you.
 - Reason: the nations did these things and I abhorred them.
 - 24: God's plan
 - Let them dwell in the land flowing with milk and honey.
 - Make the set apart from the nations.
 - 25-26: Gods expectations for the people
 - They need to make distinction between clean and unclean.
 - Animals
 - Birds
 - Creeping things
 - They shall not makes selves detestable by these things.
 - They are to be holy
 - Holy to God because God is holy
 - God has set them apart from the peoples to be His.

** God kicked the nations out for their wickedness.*

This is so God can put His people in the land.

So that they can be separate from the nations.

Thus the people need to stay holy in order to not face the same fate as the other nations

Here the purpose of the unclean animals is explicit.

Its about them learning to be different than the other nations so that they actually will be different than the other nations. The other nations were wicked and thus couldn't be with God, thus the only hope is Israel being unlike the nations and being holy instead. By doing so they can successfully be with God.

21-22: Laws for Priests

Lev 21: Purity law for priests

- 1-14: Law for regular priests
 - 1-4: For whose corpse a priest may defile himself
 - No one among the people
 - Except close relatives
 - Mother

- Father
- Son
- Daughter
- Brother
- Virgin sister (since she has no husband)
- 5-9: Other purity laws
 - Law 1
 - Prohibition: idolatrous related practices?
 - No baldness on head
 - No shaving off the edges of their beards
 - No cuts in their flesh
 - Reason:
 - They shall be holy to their God and not profane His name.
 - They present offerings of fire to the Lord.
 - They shall be holy.
 - Law 2
 - Prohibition: they shall not take these women for wives:
 - Those profaned by harlotry
 - Those who are divorced
 - Reason:
 - **He** is holy to God.
 - You shall consecrate **him**.
 - **He** offers food to God.
 - **He** shall be holy to you because the God who sanctifies you is holy.
 - Law 3:
 - Offense: the priest of a daughter defiles self with harlotry
 - Consequence: she shall be burned with fire.
- 10-15: Law for high priest
 - Prohibitions for high priest and death
 - Description of high priest:
 - Highest among his brothers
 - Anointing oil on head
 - Consecrated to wear the garments
 - Prohibitions:
 - The high priest may not defile himself for anyone (including mother and father)
 - He may not uncover head or tear clothes.
 - He shall not approach a dead person.
 - He shall not go out of the sanctuary
 - Reason: the consecration of the anointing oil of his God is on him.
 - Law for high priest and marriage
 - Command: he shall take a virgin wife of his own people.
 - Prohibition: he may not take as wife these women:
 - Woman profaned by harlotry
 - Divorced woman
 - Reason: so that he will not profane his offspring among his people.
 - “I am Yahweh” verses:

** I don't understand why the pronoun is he and you. He is the priest? Who is "you"?*

** "Let the dead bury their own dead"*

- 21:12
- 21:15
- 16-24: Prohibitions for serving as priests
 - Who is prohibited:
 - Those who have a defect.
 - List of defects:
 - Blindness
 - Lameness
 - Disfigured face
 - Any deformed limb
 - Broken foot
 - Broken hand
 - Hunchback
 - Dwarf
 - Defect in his eye
 - Eczema
 - Scabs
 - Crushed testicles.
 - What is prohibited:
 - Approach to offer food
 - Approach
 - Come near to offer the Lord's offerings by fire
 - Come near to offer the food of his God
 - Going into the veil
 - Coming near the altar
 - What is permitted: he may eat the food, both of the most holy and of the holy.
 - Reason: so that he won't profane the sanctuaries

22: Laws regarding the holy gifts

- 1-2: Introduction:
 - Introductory statement: Aaron and his sons are to be careful with the holy gifts the sons of Israel dedicate to God so as not to profane His holy name.
 - "I Am Yahweh" verse: 22:2
- 3-16: Prohibitions about who can offer and eat gifts
 - 1-9: For priests
 - Which priests can offer gifts:
 - Prohibition: you can not approach God to offer holy gift while unclean.
 - Consequence: he shall be cut off.
 - Which priests can eat gifts:
 - Prohibition: no priest can eat of holy gift while unclean.
 - Examples of unclean priests prohibited to eat:
 - Leper
 - A man who has a discharge
 - A man who touches anything made unclean by corpse
 - A man unclean by seminal emission
 - A man who touches any teeming things

- A man who is unclean whatever his uncleanness may be
 - Becoming clean so as to partake of the holy gifts:
 - He is unclean until evening.
 - He shall bathe in water.
 - When sun sets, he will be clean, and then he can eat holy gifts.
 - Priests may not eat animal torn by beasts
 - Summary statement: they shall keep God's charge so they will not bear sin and die for profaning it.
- 10-16: For non-priests
 - Who is prohibited from eating gifts:
 - No laymen
 - A sojourner with priest
 - A priest's hired man
 - A priest's daughter who is married to a laymen
 - Who is permitted to eat sacrifice:
 - A priest's slave
 - Those who are born in his household
 - A childless divorced or widowed daughter or priest who returns to her father's house as in her youth
 - What is to be done if laymen unintentionally eats sacrifice:
 - He shall add 1/5th to it and give it to priest.
 - Summary statement: they shall not profane the holy gifts of the sons of Israel which they offer to the Lord, and so cause them to bear punishment for guilt by eating their holy gifts.
- "I am Yahweh" verses:
 - 22:3
 - 22:8
 - 22:9
- 17-25: Quality of animal for sacrifices
 - Offerings performed by:
 - Sons of Israel
 - Alien
 - Acceptable sacrifice:
 - For free will or votive offering:
 - Male
 - Cattle, sheep, goats
 - Without defect
 - Freewill or vow peace offerings:
 - Vow:
 - Must be perfect
 - No defect
 - Freewill: may have overgrown or stunted member
 - Unacceptable sacrifice:
 - Anything with defect
 - Examples of defects:
 - Blind
 - Fractured
 - Maimed

- Running sore
 - Eczema
 - Scabs
 - Testicles bruised, crushed, torn, or cut
- Reason: their corruption is in them
- 26-31: More laws about acceptable animal sacrifices
 - Law 1: the animal must remain with mother seven days, and on the eighth day.
 - Law 2: you shall not kill animal and it's young in the same day.
 - Law 3: you shall eat the meat of a thanksgiving offering in the same day.
 - "I am Yahweh" verse: 22:30
- 32-33: Summary Statement
 - Summary commands:
 - Don't profane My holy name
 - Sanctify me among the sons of Israel
 - "I am Yahweh" verses:
 - 22:32
 - 22:33

Lev 23-25: Religious and Worship Law

Lev 23:1-24:9: Holy Convocations & Worship

- 1-2: Introductory statement: these are the appointed times of God's holy convocations.
- 3: The sabbath
 - Six days you shall work.
 - The seventh:
 - Day of complete rest
 - A holy convocation
- 4-8: The Passover and Feast of Unleavened Bread
 - Passover:
 - When: 14th day of the first month at twilight (Abib).
 - Feast of Unleavened Bread:
 - When: 15th day of the first month
 - Duration: seven days
 - Practice:
 - Seven days you shall eat unleavened bread.
 - First day, there is holy convocation.
 - Seven days you shall present offerings to the Lord by fire.
 - On the seventh day, you shall do no work. It is a holy convocation.
- 9-22: Pentecost

** All commentators seem to agree that "the day after the sabbath" is referring to the day after the last sabbath of the Feast of Unleavened bread.*

- 9-14: Sheaf wave offering
 - When:
 - When they enter the land God will give them and reap the harvest
 - On the day after the sabbath (vs 11)
 - Practice:
 - Offering:
 - Wave offering: sheaf of first fruits
 - Burnt offering: male lamb, one year old, without defect
 - Grain offering: 2/10th's of an ephah of fine flour mixed with oil
 - Drink offering: 1/4th of a hin of wine
 - Prohibition: until this offering, you can't eat bread, nor roasted grain, nor new growth
- 15-21: Pentecost
 - When: fifty days from that sabbath of sheaf offering (seven complete sabbaths)
 - Practice
 - Offerings:
 - First fruits offering (new grain offering): two loaves made from 2/10th's of an ephah, of fine flour baked with leaven
 - Burnt offerings:
 - Seven 1 year old lambs, male, no defect
 - Bull
 - Two rams
 - With the grain and drink offering
 - Sin offering: one male goat
 - Peace offerings:
 - Offering: two male one year olds
 - Wave offering with the bread of the first fruits offering
 - These sacrifices are holy to the priests (food for them).
 - Holy convocation
 - Make proclamation
 - No laborious work
 - 22: Command do not glean the corners of the field
 - "I Am the Lord" verse: 23:22
- 23-25: Feast of Trumpets
 - When: 1st day of seventh month
 - Practice:
 - Rest
 - Reminder by blowing of trumpets
 - Holy convocation
 - No laborious work
 - Offering to the Lord by fire

UPDATE: The sheaf was of the first fruits of the harvest and was to be waved before the symbolizing a trust that God would bring the rest of the harvest. This is stated to be a perpetual statute. It's a little unclear as to when this first fruit was to be waved, but it says in Lev 23:11 that it is the day after the Sabbath (aka Sunday). Which Sunday?

If you continue reading, Lev 23:15-16 says that they were to count fifty from the (contextually same) day after the Sabbath (completing seven weeks) and then they are to celebrate the Feast of First Fruits. We know this to be Pentecost. We also know that Pentecost was 50 days the day after the Sabbath after the Passover (DURING the Feast of Unleavened Bread).

This means that Jesus partook of the Passover on Thursday, died on Friday, and rose on the first day after the Sabbath. That's the same day that they would wave the sheaf as the first fruits of the harvest to come. Jesus is the first fruits of the resurrection. He's the proof of the harvest to come (our resurrection).

** They can't eat bread before this offering? Is that referring to just the first time they enter the land? Then why is it a perpetual state?*

- 26-32: Day of Atonement
 - When: 10th day of the 7th month
 - Duration (vs 32): from the evening of the 9th until evening of the 10th
 - Practice:
 - Holy convocation
 - Humble souls
 - Present offering by fire
 - You shall do no work
 - Purpose: make atonement on your behalf before the Lord
 - Consequences of noncompliance:
 - He who does not humble himself shall be cut off.
 - Any person who does work, God will destroy.

- 33-43: Feast of Booths
 - When:
 - 15th day of 7th month
 - When you have gathered crops in from the land
 - Duration: seven days
 - Practice:
 - First day:
 - Holy convocation
 - No laborious work
 - Rest
 - Take foliage of beautiful trees
 - Days 1-7:
 - Present offerings by fire to the Lord
 - Celebrate the feast of the Lord
 - Rejoice before the Lord
 - Live in booths
 - Day 8:
 - Holy convocation
 - Offering by fire
 - Assembly
 - No laborious work
 - Rest
 - Purpose: so that your generations may know that I had the sons of Israel live in booths when I brought them out from the land of Egypt. I am the Lord your God.
 - Parenthetical statement (37-38): these are the appointed times for convocations to God to present offerings by fire (burnt, grain, drink) besides the common sabbath days and personal votive and free will offerings.

- 24:1-9: The Lamp stand and bread
 - Lampstand
 - Oil
 - Provided by the sons of Israel
 - Clear oil made from beaten olives
 - Purpose: to make the lamps burn continually
 - The lamp: shall burn continually outside the veil in the tent of testimony

** What's with the memorial portion and offering by fire? Is it burned?*

- The bread
 - Twelve cakes total
 - Made from two ephahs of fine flour each
 - Set in two rows of six on the golden table.
 - **There shall be incense on each row, a memorial portion, an offering by fire.**
 - It shall be set every day continually.
 - It is a holy portion for the priest's consumption.

Lev 24:10-23: Penalty of Blasphemy

- 10-23: Narrative of blasphemer
 - The blasphemy:
 - Who: The son of Shelomith, the daughter of an Dibri, Egyptian from the tribe of Dan.
 - The crime: He blasphemed the name and cursed while struggling with another man of Israel.
 - The justice:
 - The nation put him in custody until they knew the command of the Lord.
 - The command for:
 - Bring him outside the camp.
 - Lay hands on his head.
 - Let all the congregation stone him.
 - Other commands:
 - Regarding blasphemy:
 - If anyone curses God, he will bear his sin.
 - Whoever blasphemes, whether native or alien will be put to death by stoning by the hands of the congregation.
 - Taking life:
 - Murder: whoever takes another's life shall be put to death.
 - Killing an animal: he shall make it good, life for life.
 - Human injury:
 - As a person does, so it shall be done to him.
 - Fracture for fracture
 - Eye for eye
 - Tooth for tooth
 - Just as he has injured a man, so shall it be inflicted on him.
 - Summary statement:
 - The one who kills animal shall make it good.
 - The one who murders shall be put to death.
 - There is one standard for native and alien.
 - The administration of justice: Moses spoke to the assembly, and they brought him and stoned him.
 - "I am Yahweh" verse: 24:22

** I assume this means killing one of your animals, or replacing it with another one.*

** This is limiting the administration to justice rather than revenge.*

Lev 25: Sabbath Year & Year of Jubilee

- 1-7: Sabbath year
 - Six years:
 - Sow field
 - Prune vineyard
 - Gather crops
 - Seventh year:
 - Purpose: the land shall have sabbath rest, sabbatical year.
 - Prohibitions:
 - Sow fields
 - Prune vineyards
 - Reap harvest's after growth
 - You shall not gather from grapes untrimmed vines
 - Permitted:
 - Who: you, male and female slaves, hired men, foreign residents, aliens, cattle
 - What: you shall have sabbath products of land for food, all its crops to eat
- 8-22: Year of Jubilee
 - When:
 - Count seven sabbath years, seven years times seven (49 years)
 - The 10th day of the seventh month (the Day of Atonement) of the 50th year
 - What:
 - Sound ram's horn all throughout land.
 - It shall be jubilee
 - Proclaim release throughout all land to its inhabitants:
 - Each shall return to his family.
 - Property shall return to original owner.
 - Sabbatical year: you shall not sow, reap, or gather, but rather eat crops out of field.
 - Justice in returning property:
 - Sales shall correspond to number of years after the jubilee.
 - Sell by number of years of crops.
 - In proportion to extent of years, increase the price.
 - In proportion to fewness of years, reduce the price.
 - God's provision during Jubilee:
 - Command to trust God: obey commands so that you shall live securely in the land.
 - How God provides:
 - The land will produce so that you can eat your fill.
 - The sixth year will produce crops for three years.
 - When you are in the eighth year you can still eat old things until the ninth year.
 - "I am Yahweh" verse: 25:17
- 23-34: Laws regarding redemption of property
 - 23-24: Overarching law:
 - The land shall not be sold permanently because it belongs to God and the Israelites are just aliens on it.
 - Thus, you are to provide redemption for every piece of property.
 - 25-28: Redeeming Land
 - Option 1: nearest kinsmen can buy back what relative has sold.
 - Option 2:

- He has no kinsmen, but has sufficient means to buy it back himself.
 - He shall calculate the years since its sale and refund the balance.
- Option 3: if he doesn't have sufficient means, it will remain in the hands of the purchaser until the Year of Jubilee.
- 29-31: Houses
 - Houses in walled cities:
 - Redemption right remains valid for a year.
 - If not redeemed within the year, it remains the purchaser's possession for subsequent generations (it does not revert in the Jubilee).
 - Houses in villages:
 - Houses in villages that have no surrounding walls are considered to be in open fields.
 - They have redemption rights and revert in the Jubilee.
- 32-34: Levite property
 - Levites have permanent redemption rights for their houses in cities
 - What belongs to the Levite may be redeemed.
 - Houses in the city revert in the Jubilee.
 - Their pasture fields may not be sold.
- 35-46: Treatment of poor countrymen
 - 35-38: When a poor countrymen needs loans
 - Command: when a countrymen becomes poor and can't pay you your means, sustain him like a stranger that he may live with you.
 - Prohibitions:
 - Do not take usurious interest.
 - Do not give silver at interest.
 - Do not give food for gain.
 - Motivation:
 - Revere God
 - I am Yahweh that brought you out of Egypt to give you the land of Canaan to be your God.
 - 39-46: When a poor countrymen sells himself
 - Command: if a poor countrymen sells himself to you, don't subject him to slave service.
 - Rules:
 - He shall be with you as hired man.
 - He shall serve until Year of Jubilee.
 - He shall go out from you to the land of his fathers with his sons
 - You shall not rule him with severity.
 - Rules regarding slaves from those of pagan nations:
 - You may acquire male and female slaves from pagan nations.
 - This includes the sons of the sojourners and aliens among you.
 - They may be passed down to sons as permanent slaves.
 - "I am Yahweh" verse: 25:38
- 47-55: Redeeming a poor man
 - Command: When a countrymen becomes so poor he sells himself to a sojourner or alien, he retains a redemption right after he is sold.
 - Redemption:

- Who can redeem:
 - One of his brothers
 - Uncle
 - Uncle's son
 - One of his blood relatives
 - Himself
- Price of redemption:
 - He and his purchased calculate when he sold himself until the Year of Jubilee.
 - The price shall correspond to the number of years.
 - He shall refund for the number of years.
- Rules of service:
 - He shall be as hired man.
 - He shall not be ruled with severity.
 - He shall go out with sons in the Jubilee.
- Reason: the sons of Israel are God's servants He brought from Egypt.
- "I am Yahweh" verse: 25:55

Lev 26: Blessings & Curses

- 1-2: Repeated commands
 - Prohibitions:
 - Do not make idols.
 - Do not set up images or sacred pillars to bow down to them.
 - Commands:
 - Keep sabbaths
 - Revere sanctuary
 - "I am Yahweh" verses:
 - 26:1
 - 26:2
- 3-13: Blessings of obedience
 - Description of obedience:
 - Walk in my statutes
 - Keep my commandments
 - Carry them out
 - Fruitful land
 - Rains in their seasons so land yields produce and trees bear fruit.
 - Threshing lasts until grape gathering, and grape gathering lasts until sowing.
 - Eat food until filled and live securely.
 - Eat old supply, clear out old to make room for new
 - Peace in the land
 - Lie down with no fear
 - No harmful beasts
 - No sword in land
 - Conquer enemies
 - Chase them and they will fall before you
 - 5 will chase 100; 10 will chase 1,000
 - Relationship with God

- I will make my dwelling with you.
- My soul will not reject you.
- I will be your God; you will be my people
- Concluding statement: I brought you out of land of Egypt to break the bondage of slavery and make you walk erect.
- "I am Yahweh" verses: 26:13
- 14-33: Curses of disobedience
 - Description of disobedience:
 - Do not obey
 - Do not carry out all these commandments
 - Reject my statutes
 - Soul abhors my ordinances
 - Not carry out all my commandments
 - Break my covenant
 - First wave: Subject to enemies
 - Terror: sudden terror, consumption, and fever that wastes eyes and consumes soul.
 - Enemies will eat fruit of the land
 - Struck down before enemies
 - They will rule over you
 - You will flee when no one is pursuing
 - Second wave: unfruitful land
 - Threat: if you don't obey me after these things, I will punish you seven times more for your sins.
 - Sky like iron
 - Earth like bronze
 - Waste energy because land will not yield produce, and trees will not bear fruit
 - Third wave: wild beasts
 - Threat: if you act hostile against me, I will increase plagues seven times according to your sin.
 - Kill your children
 - Destroy your cattle
 - Reduce your number so that roads are desolate
 - Fourth wave: siege
 - Threat: if you don't turn to me, but act hostile, I will be hostile against you and strike you seven times for your sins
 - Sword to execute vengeance for covenant
 - Pestilence when you gather into cities so that you will be delivered into enemy hands.
 - Lack of bread:
 - Ten women bake bread on one oven
 - Bring back rationed portions
 - Eat, but not full
 - Fifth wave: siege and captivity
 - Threat: if you don't obey, but act hostile, I will be hostile to you and punish you seven times for your sin
 - Cannibalism: you will eat flesh of sons and daughters
 - Destroyed idols:
 - I will destroy high places and incense altars
 - Your remains will be placed on the remains of the idols.

- Destroyed land:
 - Cities laid waste
 - Sanctuaries desolate
 - Land desolate so that conquerors are appalled
- Rejection from God:
 - My soul shall abhor you
 - I will no smell your soothing aromas
- Captivity: I will scatter you among the nations

- 34-39: Captivity
 - Land:
 - It will enjoy its sabbaths while people are in captivity
 - It will observe the rest which it did not observe during the sabbaths.
 - Remaining inhabitants:
 - Weakness in their hearts
 - The sound of a leaf will chase them
 - They will flee when no one is chasing them and fall
 - They will stumble over each other as if someone is chasing them
 - Captives:
 - Perish among the nations
 - Enemies land will consume you
 - They will rot away in land of captivity because of sin

- 40-45: Restoration
 - People confess:
 - If they confess their iniquity and father's iniquity
 - If their uncircumcised heart becomes humbled so that they make amends for sin
 - God remembers covenant:
 - I will remember covenant Jacob, Isaac, and Abraham
 - I will remember the land
 - The land will be making up for missed sabbaths during the desolation, while they are making amends for iniquity.
 - God vows to not break the covenant: in spite of their sin, God will not reject them, or abhor them so as to destroy them and break the covenant.
 - "I am Yahweh" verses:
 - 26:44
 - 26:45

- 46: Concluding statement: These are the statutes and ordinances and laws which the Lord established between Himself and the sons of Israel through Moses at Mount Sinai.

** People would make a vow to consecrated themselves or others to the Lord (Samuel) to serve the Lord in some capacity for some time. If the vow could not be kept, it was required to pay a redemption price for them.*

Lev 27: Law Regarding Things Consecrated to God

- 1-8: Regarding people
 - Occassion: when a man makes a vow to belong to the Lord which is difficult to keep and he needs to be redeemed.
 - Redemption prices:

Age	Price to redeem males	Price to redeem females
20 - 60 years	50 shekels	30 shekels
5 - 20 years	20 shekels	10 shekels
1 month - 5 years	5 shekels	3 shekels
60+ years	15 shekels	10 shekels

* if he was poorer than valuation, then the priest shall value him according to his means of the one who vowed.

- 9-13: Regarding animals
 - Clean animals consecrated to be offerings
 - They shall be holy.
 - They can't be replaced or exchanged even for a better animal.
 - If they are exchanged, then both the original animal and the new animal are holy to the Lord.
 - Unclean animals not fit to be offered
 - It is value by priest.
 - Redemption: it can be redeemed, but requires the valuation price + and additional 1/5th.

** There would be a need to exchange an animal if it had a previously unknown defect, but in the exchange, really the offerer is adding an additional animal.*

- 14-15: Regarding houses
 - If a man consecrates his house, the priest shall value it.
 - It can be redeemed, but requires the valuation price + and additional 1/5th.

- 16-25: Regarding fields
 - A man consecrating his own field to the Lord
 - Valuation:
 - Option 1: Consecrating it in the Year of Jubilee
 - Proportionate to the seed required to sow it.
 - Rate: 50 shekels per 1 homer of barley seed.
 - Option 2: Consecrating it after the Year of Jubilee
 - The priest shall calculate the price proportionate to the years that are left until the Year of Jubilee.
 - The valuation will be reduced by the number of remaining years.
 - Redemption:
 - If he wants to redeem it: it can be redeemed, but requires the valuation price + and additional 1/5th.
 - If he doesn't want to redeem it:
 - If he doesn't want to pay the redemption price...
 - Or if he has sold it to another, it can't be redeemed.
 - In the Year of Jubilee it will be holy to the Lord and be given to the priests.
 - A man consecrating someone else's field that he purchased

** So an unredeemed property consecrated to God can't be redeemed after Year of Jubilee.*

** "If it is sold to another" is explained in the next verses. Someone buys your field, and then consecrates it.*

- Occasion: a man buy's a field from someone else, and then consecrates it.
- Valuation: the priest will determine it's valuation according to the number of years till the Year of Jubilee.
- Redemption:
 - The original owner must pay the valuation.
 - The valuation will be holy to the Lord, and not given to the new owner.
 - In the Year of Jubilee it returns to the original owner.
- Shekel rate:
 - According to the sanctuary shekel
 - 20 gerahs per shekel
- 26-33: Various laws regarding things consecrated to God
 - Additional laws regarding animals
 - The firstborn may not be consecrated to the Lord because it is already His.
 - Among unclean animals, the previously stated rule stated in Lev 27:11-12 applies (if it is to be redeemed, at 1/5th of the valuation price, otherwise it shall be sold at valuation price).
 - Law regarding specially devoted things to God
 - Things "set apart": if a man "sets something apart" it may not be redeemed or sold as consecrated things are. They are most holy to the Lord.
 - Men who have been "set apart": they shall not be ransomed. They shall be put to death.
 - Law regarding tithes
 - Tithes of the land: whether trees or seed it is holy to the Lord.
 - Tithes of the herd:
 - Every tenth animal that passes the rod is holy to the Lord regardless gender or condition.
 - Tithes of the herd cannot be redeemed or replaced.
 - Redeeming tithes: it can be redeemed, but requires the valuation price + and additional 1/5th.
- 34: Summary statement: These are the commandments that the Lord commanded Moses for the people of Israel on Mount Sinai.

** It might seem strange that there are rules of how to redeem all these things, and then it says that you can't redeem them. That is because verses 28-29 are not talking about things consecrated to God, but rather things "dedicated / devoted / set apart" for God. The Hebrew words consecrate and devote are very different.*

*"qadash" = sanctify, consecrate
"Charam" = accursed, under the ban, devoted, set apart, utterly destroy.*

So things devoted to God were sworn to God in a much more serious degree. These commitments could not be revoked nor the devoted things redeemed.

Is some of this referring to God devoting people to destruction? Jericho? The Amalekites? Or is this people devoting people to destruction?

** In tithing the herd, animals would pass the rod as they count. Each tenth animal is indiscriminately given to God as a tithe.*

Perhaps the animal is defected and the owner wants to give a better animal. He must give an additional animal to compensate, but the original still belongs to God.