

Leviticus 1-15

Laws for Burnt Offerings

1 The LORD called Moses and spoke to him from the tent of meeting, saying, "Speak to the people of Israel and say to them, when any one of you brings an offering to the LORD, you shall bring your offering of livestock from the herd or from the flock.

3 "If his offering is a burnt offering from the herd, he shall offer a **male without blemish**. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. 4 He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make **atonement** for him. 5 Then he shall kill the bull before the LORD, and Aaron's sons the priests shall bring the **blood** and throw the blood against the sides of the **altar** that is at the entrance of the tent of meeting. 6 Then he shall flay the burnt offering and **cut it into pieces**, 7 and the sons of Aaron the priest shall put **fire** on the altar and arrange wood on the fire. 8 And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; 9 but its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a **pleasing aroma** to the LORD.

10 "If his gift for a burnt offering is from the flock, from the **sheep or goats**, he shall bring a **male without blemish**, 11 and he shall kill it on the north side of the altar before the LORD, and Aaron's sons the priests shall throw its **blood** against the sides of the altar. 12 And he shall cut it into pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire on the altar, 13 but the entrails and the legs he shall wash with water. And the priest shall offer all of it and burn it on the altar; it is a burnt offering, a food offering with a **pleasing aroma to the LORD**.

14 "If his offering to the LORD is a burnt offering of birds, then he shall bring his offering of turtledoves or pigeons. 15 And the priest shall bring it to the altar and wring off its head and burn it on the altar. Its **blood** shall be drained out on the side of the

Questions

Literary elements

Prayer

Cross References

Burnt Offering

Burnt Offering- "... like a catch-all; it covers lots of different purposes." It mostly acts as a "thank You God!" (Torah Crash Course: Part 3, My Strange Bible Podcast, @13:56)

What if we read God's intention of everything He is about to tell Moses, not as ends within themselves but as means that were always meant to point to Jesus?

Why did God speak from the tabernacle? Couldn't Moses go into the tabernacle?

Exodus 40:34-35

Recurring motifs: without blemish, blood, alter, cut it into pieces, fire

Recurring theme: atonement

The priest- "... who represent the Lord (...) Thus atonement is achieved through both the sacrifice and the priest who represent the Lord." (ESV Study Bible, p.218)

motif: pleasing aroma to the Lord

"(...) implies that the sacrifice results in the Lord's favor toward the offering." (ESV Study Bible, p. 217)

Ephesians 5:2

1 Peter 1:18-19

The Burnt Offering - "...is the most costly offering there is, since it is completely burned up with nothing left (except for the skin which the priest kept)." (ESV Study Bible, p. 217)

"Instead of focusing on the motive, this text focuses on more fundamental aspects of the sacrifices, such as the symbolism of the shedding of blood and the burning." (ESV Study Bible, p.217)

altar. 16 He shall remove its crop with its contents and cast it beside the altar on the east side, in the place for ashes. 17 He shall tear it open by its wings, but shall not sever it completely. And the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt offering, a food offering with a **pleasing aroma to the LORD**.



Romans 12:11

Laws for Grain Offerings

Grain Offering

2 "When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine flour. He shall pour oil on it and put **frankincense** on it 2 and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a **pleasing aroma to the LORD**. 3 But the rest of the grain offering shall be for Aaron and his sons; it is a **most holy** part of the LORD's food offerings.



Grain Offering- "pleasing aroma; often mirrors emphasis of the offering it accompanies" (ESV Study Bible pg. 217)

"This is like "Thank You, you brought the wheat harvest this year- thank you. Here's some wheat back." (Torah Crash Course: Part 3, My Strange Bible Podcast, @4:18)



Matthew 2:11 The gifts of the Wise Men who visited Jesus as a child



Motif: most holy- there seem to be different degrees of holiness, and then later, purity and cleanliness.

4 "When you bring a grain offering baked in the oven as an offering, it shall be **unleavened loaves** of fine flour mixed with oil or **unleavened** wafers smeared with oil. 5 And if your offering is a grain offering baked on a griddle, it shall be of fine flour **unleavened**, mixed with oil. 6 You shall break it in pieces and pour oil on it; it is a grain offering. 7 And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil. 8 And you shall bring the grain offering that is made of these things to the LORD, and when it is presented to the priest, he shall bring it to the altar. 9 And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food offering with a **pleasing aroma to the LORD**. 10 But the rest of the grain offering shall be for Aaron and his sons; it is a most **holy** part of the LORD's food offerings.



Motif: unleavened bread

11 "No grain offering that you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any **honey** as a food offering to the LORD. 12 As an offering of **firstfruits** you may bring them to the LORD, but they shall not be offered on the altar for a **pleasing aroma**. 13 You shall season all your grain offerings with **salt**. You shall not let the **salt** of the



Why are they considered a food offering?



Why are leaven and honey not to be used?
Leviticus itself doesn't provide any clues, but often leaven is assumed to represent "corruption." (ESV Study Bible, p. 219)



Salt is a preservative. This phrase elsewhere refers "to the permanence of a covenant relationship." (ESV Study Bible, p. 219)

covenant with your God be missing from your grain offering; with all your offerings you shall offer salt.

14 "If you offer a grain offering of **firstfruits** to the LORD, you shall offer for the grain offering of your **firstfruits** fresh ears, roasted with fire, crushed new grain. 15 And you shall put oil on it and lay frankincense on it; it is a grain offering. 16 And the priest shall burn as its memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the LORD.

① Laws for Peace Offerings

Peace Offering

③ "If his offering is a sacrifice of peace offering, if he offers an animal from the herd, male or female, he shall offer it without **blemish** before the LORD. 2 And he shall lay his hand on the head of his offering and kill it at the entrance of the tent of meeting, and Aaron's sons the priests shall throw the **blood** against the sides of the altar. 3 And from the sacrifice of the peace offering, as a food offering to the LORD, he shall offer the fat covering the entrails and all the fat that is on the entrails, 4 and the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. 5 Then Aaron's sons shall burn it on the altar on top of the burnt offering, which is on the wood on the fire; it is a food offering with a **pleasing aroma to the LORD**.

Burnt Offering

6 "If his offering for a sacrifice of peace offering to the LORD is an animal from the flock, male or female, he shall offer it without **blemish**. 7 If he offers a lamb for his offering, then he shall offer it before the LORD, 8 lay his hand on the head of his offering, and kill it in front of the tent of meeting; and Aaron's sons shall throw its **blood** against the sides of the altar. 9 Then from the sacrifice of the peace offering he shall offer as a food offering to the LORD its fat; he shall remove the whole fat tail, cut off close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails 10 and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. 11 And the priest shall burn it on the altar as a food offering to the LORD.



Peace Offering- "fellowship with the Lord by having a communion meal" (ESV Study Bible, p. 219)

"In OT times such meals were a means of affirming a covenant relationship." (ESV Study Bible, p. 219)

"Fellowship Offering, so this is an offering that celebrates. Again, it's almost kind of like a "thank you." It's a praise offering..." (Torah Crash Course: Part 3, My Strange Bible Podcast, @4:27)



This offering sounds very similar to the burnt offering. What's the difference?

Like the burnt offering, this offering has a variety of motives. However, it has a special emphasis on the burning of fat. (ESV Study Bible, p. 219)

12 "If his offering is a goat, then he shall offer it before the LORD 13 and lay his hand on its head and kill it in front of the tent of meeting, and the sons of Aaron shall throw its **blood** against the sides of the altar. 14 Then he shall offer from it, as his offering for a food offering to the LORD, the fat covering the entrails and all the fat that is on the entrails 15 and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. 16 And the priest shall burn them on the altar as a food offering with a **pleasing aroma**. All fat is the LORD's. 17 It shall be a statute forever throughout your generations, in all your ^①**dwelling** places, ^②that you eat neither fat nor **blood**."



Recurring motif: dwelling



Why is not eating fat or blood a practice that shall be significant throughout generations?

"The fat in ancient Israel represented the very best part of the animal (...) To present this to the Lord was a way of acknowledging that he was the One worthy of most honor. (...) The blood was reserved for a very special purpose: atoning for the life of the Israelites." (ESV Study Bible, p. 219-220)

Laws for Sin Offerings ^①

Sin Offering

4 And the LORD spoke to Moses, saying, 2 "Speak to the people of Israel, saying, If anyone ^①sins unintentionally in any of the LORD's commandments about things not to be done, and does any one of them, 3 if it is the ^①**anointed** ^{①*}priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without **blemish** to the LORD for a sin offering. 4 He shall bring the bull to the entrance of the tent of meeting before the LORD and lay his hand on the head of the bull and kill the bull before the LORD. 5 And the **anointed** ^①priest shall take some of the **blood** of the bull and bring it into the tent of meeting, 6 and the priest shall dip his finger in the **blood** and sprinkle part of the **blood seven** times before the LORD in front of the veil of the sanctuary. 7 And the priest shall put some of the **blood** on the horns of the altar of fragrant incense before the LORD that is in the tent of meeting, and all the rest of the **blood** of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. 8 And all the fat of the bull of the sin offering he shall remove from it, the fat that covers the entrails and all the fat that is on the entrails 9 and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys 10 (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. 11 But the skin of the bull and all its flesh, with its head, its legs, its entrails, and



Sin Offering-"Atonement of a committed sin; metaphor of purification" (ESV Study Bible pg. 217)



Note!- sometimes sins happen unintentionally.



Motif: Anoint



Note that the priests' role as mediator between God and the people calls them to a higher standard of holiness, because their sin alone can bring guilt on others.



Hebrews 5:1-3 and 1 John 2:1-2



"... what is done with the blood and how the remaining flesh is handled varies according to the sinner's standing before the Lord when the offering is a sin offering." (ESV Study Bible, p. 217)

Peace Offering

Burnt Offering

its dung— 12 all the rest of the bull—he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up.

13 “If the whole congregation of Israel sins unintentionally and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the LORD’s commandments ought not to be done, and they realize their guilt, 14 when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. 15 And the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be killed before the LORD. 16 Then the anointed priest shall bring some of the blood of the bull into the tent of meeting, 17 and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. 18 And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the LORD, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. 19 And all its fat he shall take from it and burn on the altar. 20 Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be forgiven. 21 And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.

22 “When a leader sins, doing unintentionally any one of all the things that by the commandments of the LORD his God ought not to be done, and realizes his guilt, 23 or the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without **blemish**, 24 and shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the LORD; it is a sin offering. 25 Then the priest shall take some of the **blood** of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering. 26 And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. So the priest shall make **atonement** for him for his sin, and he shall be forgiven.



Why does some of it now need to be burned outside the camp?



Hebrews 13:11-14 “For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. 12 So Jesus also suffered outside the gate in order to sanctify the people through his own blood. 13 Therefore let us go to him outside the camp and bear the reproach he endured. 14 For here we have no lasting city, but we seek the city that is to come.”



Like the priest, the whole congregation “as a corporate entity seem to bear heavier responsibility before the Lord than an individual or layperson.” Their location of sacrifice behind the veil also suggests their sins have defiled the “Most Holy Place.” (ESV Study Bible, p. 221)



There seems to be an emphasis on the people realizing their sin- maybe it plays a large role in the process of sin offerings.



Note that the elders seem to be a suitable representation of the whole congregation of Israel.



Atonement- “...in English there are three little parts to this word: ‘at-one-ment.’ So the English word atonement is actually a word talking about reconciliation; there’s two parties at odds with each other, one has wronged the other. Atonement is the process to which those two are made ‘at one.’” (Torah Crash Course: Part 3, My Strange Bible Podcast, 16:34)

The Hebrew word is “kipper”- “to cover over, pacify, make propitiation” (Bible Hub Lexicon)



What kind of leader? Does this refer to an elder?

27 “If anyone of the common people sins unintentionally in doing any one of the things that by the LORD’s commandments ought not to be done, and realizes his guilt, 28 or the sin which he has committed is made known to him, he shall bring for his offering a [?]goat, a female without **blemish**, for his sin which he has committed. 29 And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. 30 And the priest shall take some of its **blood** with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its **blood** at the base of the altar. 31 And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a **pleasing aroma** to the LORD. And the priest shall make **atonement** for him, and he shall be forgiven.

32 “If he brings a lamb as his offering for a sin offering, he shall bring a female without **blemish** 33 and lay his hand on the head of the sin offering and kill it for a sin offering in the place where they kill the burnt offering. 34 Then the priest shall take some of the **blood** of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its **blood** at the base of the altar. 35 And all its fat he shall remove as the fat of the lamb is removed from the sacrifice of peace offerings, and the priest shall burn it on the altar, on top of the LORD’s food offerings. And the priest shall make **atonement** for him for the sin which he has committed, and he shall be forgiven.

[?]5 “If anyone sins in that he hears a public adjuration to testify, and though he is a [?]**witness**, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity; 2 or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt; 3 or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt; 4 or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from



Every time a new animal or food item is presented in an option of sacrifice for any of the seven offerings, the entire set of instructions is repeated with it. What is the need/intention of so much repetition?



Romans 8:3-4

“For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4 in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.”

1 Peter 3:18

“For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit...”

1 John 4:10

“In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.”



What does adjuration mean?

“a solemn appeal whereby one person imposes on another the obligation of speaking or acting as if under an oath” (biblestudytools.com)



Motif: Witness

him, when he comes to know it, and he realizes his guilt in any of these; 5 when he realizes his guilt in any of these and confesses the sin he has committed, 6 he shall bring to the LORD as his compensation for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make **atonement** for him for his sin.



This is an oddly emphasized instruction since I'm not sure how you could commit any of these three sins without realizing what you've done right away!

Burnt Offering

7 "But if he cannot afford a lamb, then he shall bring to the LORD as his compensation for the sin that he has committed two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering. 8 He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, 9 and he shall sprinkle some of the **blood** of the sin offering on the side of the altar, while the rest of the **blood** shall be drained out at the base of the altar; it is a sin offering. 10 Then he shall offer the second for a burnt offering according to the rule. And the priest shall make **atonement** for him for the sin that he has committed, and he shall be forgiven.



Wealth was not a limiting factor to anyone. What does this say about God's heart for atonement?

Grain Offering

11 "But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. 12 And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on the LORD's food offerings; it is a sin offering. 13 Thus the priest shall make **atonement** for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder shall be for the priest, as in the grain offering."



God, thank you for how your design of a sacrificial system doesn't fail to reveal your character as both full of grace and justice! Thank you for taking the destructive nature of sin so seriously that we would have accountability to flee from it and focus our hearts on you! But I thank you more for the perfect atonement of your Son that covers when we inevitably still sin. God, would you help us forever see both the destruction of sin and magnitude of your mercy as clearly as you do, and may it inform the way we live lives of worship and love!

Laws for Guilt Offerings

Guilt Offering

14 The LORD spoke to Moses, saying, 15 "If anyone commits a breach of faith and sins unintentionally in any of the **holy** things of the LORD, he shall bring to the LORD as his compensation, a ram without **blemish** out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering. 16 He shall also make restitution for what he has done amiss in



Guilt Offering- "atonement of a committed sin; metaphor of compensation for wrongdoing" (ESV Study Bible, p. 217)



What does this mean? What is its significance?

the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make **atonement** for him with the ram of the guilt offering, and he shall be forgiven.

17 "If anyone sins, doing any of the things that by the LORD's commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. 18 He shall bring to the priest a ram without **blemish** out of the flock, or its equivalent, for a guilt offering, and the priest shall make **atonement** for him for the mistake that he made unintentionally, and he shall be forgiven. 19 It is a guilt offering; he has indeed incurred guilt before the LORD."

6 The LORD spoke to Moses, saying, ^① 2 "If anyone sins and commits a breach of faith against the LORD by ^② deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor ^③ or has found something lost and lied about it, swearing falsely—in any of all the things that people do and sin thereby— ^④ 4 if he has sinned and has realized his guilt and will restore what he took by robbery or what he got by oppression or the deposit that was committed to him or the lost thing that he found ^⑤ or anything about which he has sworn falsely, he shall restore it in full and shall add a fifth to it, and give it to him to whom it belongs on the day he realizes his guilt. ^⑥ 6 And he shall bring to the priest as his compensation to the LORD a ram without blemish out of the flock, or its equivalent, for a guilt offering. ^⑦ 7 And the priest shall make atonement for him before the LORD, and he shall be forgiven for any of the things that one may do and ^⑧ thereby become guilty."



"This case indicates the necessity of making reparation both to the damaged neighbor and to the Lord, and that when a person is seeking the Lord's forgiveness, he must also correct the wrong committed against his neighbor." (ESV Study Bible, p.222)



Matthew 5:23-26 "So if you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. ²⁵ Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. ²⁶ Truly, I say to you, you will never get out until you have paid the last penny."



What is the difference between a burnt offering, a sin offering, and a guilt offering. Aren't they all ways to say "sorry God"? Do you have to pay more with a guilt offering because the sin has waited longer to be confessed and repented of?

The Priests and the Offerings

^① 8 The LORD spoke to Moses, saying, ^② 9 "Command Aaron and his sons, saying, This is the law of the burnt offering. The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it. ^③ 10 And the priest shall put on his linen garment and put his linen undergarment on his body, and he shall take up the ashes to which the fire has reduced the burnt offering on the



This is the first time that God told Moses to speak the next instructions to Aaron and his sons instead of "Speak to the people of Israel"

Peace Offering

altar and put them beside the altar. 11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place. 12 The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings. 13 Fire shall be kept burning on the altar continually; it shall not go out.

Grain Offering

14 "And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar. 15 And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a **pleasing aroma to the LORD**. 16 And the rest of it Aaron and his sons shall eat. It shall be eaten **unleavened** in a **holy** place. In the court of the tent of meeting they shall eat it. 17 It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most **holy**, like the sin offering and the guilt offering. 18 Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become **holy**."

Ordination Offering

19 The LORD spoke to Moses, saying, 20 "This is the offering that Aaron and his sons shall offer to the LORD on the day when he is **anointed**: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening. 21 It shall be made with oil on a griddle. You shall bring it well mixed, in baked pieces like a grain offering, and offer it **for a pleasing aroma to the LORD**. 22 The priest from among Aaron's sons, who is **anointed** to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned. 23 Every grain offering of a priest shall be wholly burned. It shall not be eaten."

Grain Offering

Sin Offering

24 The LORD spoke to Moses, saying, 25 "Speak to Aaron and his sons, saying, This is the law of the sin offering. In the place where the burnt offering is killed shall the sin offering be killed before the LORD; it is most **holy**. 26 The priest who offers it



Why does the text make sure to emphasize them as similar in holiness?



Does this emphasis of Aaron's decedents point to the nation of priests that Israel will become- and God's provision for them?



Like "cleanness" and "uncleanness," holiness is a state that can be transferred from one thing to another. Notice the Priests specific role in the transferring processes.



Does this foreshadow Jesus as our high priest transferring his holiness to us?



This refers to the high priest, who represent all the priests, just as the priests represent all the people. (ESV Study Bible pg. 223)



Hebrews 4:14-16 "Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."

for sin shall eat it. In a [?]**holy** place it shall be eaten, in the court of the tent of meeting. 27 Whatever touches its flesh shall be **holy**, and when any of its **blood** is splashed on a garment, you shall wash that on which it was splashed in a **holy** place. 28 And the earthenware vessel in which it is boiled shall be broken. But if it is boiled in a bronze vessel, that shall be scoured and rinsed in water. 29 Every male among the priests may eat of it; it is most **holy**. 30 But no sin offering shall be eaten from which any **blood** is brought into the tent of meeting to make **atonement** in the **Holy** Place; it shall be burned up with fire.



Why does everything eaten by the priests need to be done so in a “holy place?”

7 “This is the law of the guilt offering. [!]It is most **holy**. 2 In the place where they kill the burnt offering they shall kill the guilt offering, and its **blood** shall be thrown against the sides of the altar. 3 And all its fat shall be offered, the fat tail, the fat that covers the entrails, 4 the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. 5 The priest shall burn them on the altar as a food offering to the LORD; it is a guilt offering. 6 Every male among the priests may eat of it. It shall be eaten in a **holy** place. It is most **holy**. 7 The guilt offering is just like the sin offering; there is [?]one law for them. The priest who makes **atonement** with it shall have it. 8 And the priest who offers any man’s burnt offering shall have for himself the skin of the burnt offering that he has offered. 9 And every grain offering baked in the oven and all that is prepared on a pan or a griddle shall belong to the priest who offers it. 10 And every grain offering, mixed with oil or dry, shall be [?]shared equally among all the sons of Aaron.



Again, it seems as though the Sin and Guilt offerings are set apart as particularly “holy!”



What is the need to distinguish between the guilt offering and sin offering if they are “of one law?”



This seems almost contradicting to what was just said. Maybe he means to take turns to do the offering so that they all get an equal share.

11 “And this is the law of the sacrifice of peace offerings that one may offer to the LORD. 12 If he offers it for a thanksgiving, then he shall offer with the thanksgiving sacrifice **unleavened** loaves mixed with oil, **unleavened** wafers smeared with oil, and loaves of fine flour well mixed with oil. 13 With the sacrifice of his peace offerings for thanksgiving he shall bring his offering with loaves of leavened bread. 14 And from it he shall offer one loaf from each offering, as a gift to the LORD. It shall belong to the priest who throws the **blood** of the peace offerings. 15 And the flesh of the sacrifice of his peace offerings for thanksgiving

shall be eaten on the day of his offering. He shall not leave any of it until the morning. 16 But if the sacrifice of his offering is a ^①vow offering or a freewill offering, it shall be eaten on the day that he offers his sacrifice, and on the next day what remains of it shall be eaten. 17 But what remains of the flesh of the sacrifice on the third day shall be burned up with fire. 18 If any of the flesh of the sacrifice of his peace offering is eaten on the third day, he who offers it shall not be accepted, neither shall it be credited to him. It is tainted, and he who eats of it shall ^②bear his iniquity.



It seems like some new offering descriptors are introduced here- "thanksgiving," "vow," "freewill." They act as sub-categories of the peace offering.



What exactly would this look like, to bear his iniquity? Does it mean there will be natural consequences or does it mean he will be unredeemable because of a tainting he couldn't get rid of?

19 "Flesh that touches any unclean thing shall not be eaten. It shall be burned up with fire. All who are clean may eat flesh, 20 but the person who eats of the flesh of the sacrifice of the LORD's peace offerings while an uncleanness is on him, that ^①person shall be cut off from his people. 21 And if anyone touches an unclean thing, whether human uncleanness or an unclean beast or any unclean detestable creature, and then eats some flesh from the sacrifice of the LORD's peace offerings, that person shall be cut off from his people."



This is serious! It seems like uncleanness itself isn't sinful, but participating in offerings in God's presence while unclean is worthy of huge consequences.

22 The LORD spoke to Moses, saying, ^②23 "Speak to the people of Israel, saying, You shall eat no fat, of ox or sheep or goat. 24 The fat of an animal that dies of itself and the fat of one that is torn by beasts may be put to any other use, but on no account shall you eat it. 25 For every person who eats of the fat of an animal of which a food offering may be made to the LORD shall be cut off from his people. 26 Moreover, you shall eat no **blood** whatever, whether of fowl or of animal, in any of your dwelling places. 27 Whoever eats any **blood**, that person shall be cut off from his people."



Why didn't God just cut out the middle man and speak to the people himself?

Burnt Offering

Wave Offering

28 The LORD spoke to Moses, saying, 29 "Speak to the people of Israel, saying, Whoever offers the sacrifice of his peace offerings to the LORD shall bring his offering to the LORD from the sacrifice of his peace offerings. 30 His own hands shall bring the LORD's food offerings. He shall bring the fat with the breast, that the breast may be waved as a ^③wave offering before the LORD. 31 The priest shall burn the fat on the altar, but the breast shall be for Aaron and his sons. 32 And the right thigh



What is a "wave offering?" Why isn't it explained in detail like the other offerings?

you shall give to the priest as a contribution from the sacrifice of your peace offerings. 33 Whoever among the sons of Aaron offers the **blood** of the peace offerings and the fat shall have

the right thigh for a portion. 34 For the breast that is waved and the thigh that is contributed I have taken from the people of Israel, out of the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, as a perpetual

due from the people of Israel. 35 This is the portion of Aaron and of his sons from the LORD's food offerings, from the day they were presented to serve as priests of the LORD. 36 The LORD commanded this to be given them by the people of Israel, from the day that he **anointed** them. It is a perpetual due throughout their generations."

37 This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering, 38 which the LORD commanded Moses on Mount Sinai, on the day that he commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.



Is there hidden significance to this choice of words?



Verses 37-38 seem to act as a summarizing conclusion of the first 7 chapters. This is a summary reminding reminding readers of the geographical locations in which these commands were given to Moses.

Consecration of Aaron and His Sons

8 The LORD spoke to Moses, saying, 2 "Take Aaron and his sons with him, and the garments and the **anointing** oil and the bull of the sin offering and the two rams and the basket of **unleavened bread**. 3 And assemble all the congregation at the entrance of the tent of meeting." 4 And Moses did as the LORD commanded him, and the congregation was assembled at the entrance of the tent of meeting.



In the New Testament, God's people will be referred to as "The Church," which the ancient Greek translates as "The Assembly." Does this occasion foreshadow the universal church? What does it tell us about the priests' role as mediator between God and his people?

5 And Moses said to the congregation, "This is the thing that the LORD has commanded to be done." 6 And Moses brought Aaron and his sons and washed them with water. 7 And he put the coat on him and tied the sash around his waist and clothed him with the robe and put the ephod on him and tied the skillfully woven band of the ephod around him, binding it to him with the band. 8 And he placed the breastpiece on him, and in the breastpiece he put the Urim and the Thummim. 9 And he set the turban on his head, and on the turban, in front, he set the



"Moses clothes Aaron and his sons with gorgeous garments, which not only cover their nakedness, but also represent the Lord's glory and beauty and the glorious task of mediating between the Lord and his people." (ESV Study Bible, p. 225)

golden plate, the holy crown, ^① as the LORD commanded Moses.

10 Then Moses took the **anointing** oil and **anointed** the tabernacle and all that was in it, and consecrated them. 11 And he sprinkled some of it on the altar **seven** times, and **anointed** the altar and all its utensils and the basin and its stand, to consecrate them. 12 And he poured some of the **anointing** oil on Aaron's head and anointed him to consecrate him. 13 And Moses brought Aaron's sons and clothed them with coats and tied sashes around their waists and bound caps on them, as the LORD commanded Moses.

14 Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. 15 And he killed it, and Moses took the **blood**, and with his finger put it on the horns of the altar around it and purified the altar and poured out the **blood** at the base of the altar and consecrated it to make **atonement** for it. 16 And he took all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat, and Moses burned them on the altar. 17 But the bull and its skin and its flesh and its dung he burned up with fire outside the camp, as the LORD commanded Moses.

18 Then he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram. 19 And he killed it, and Moses threw the blood against the sides of the altar. 20 He cut the ram into pieces, and Moses burned the head and the pieces and the fat. 21 He washed the entrails and the legs with water, and Moses burned the whole ram on the altar. It was a burnt offering with a **pleasing aroma**, a food offering for the LORD, as the LORD commanded Moses.

22 Then he presented the other ram, the ram of ordination, and Aaron and his sons laid their hands on the head of the ram. 23 And he killed it, and Moses took some of its blood and put it on the lobe of Aaron's ^{②①} **right** ear and on the thumb of his right hand and on the big toe of his right foot. 24 Then he presented Aaron's sons, and Moses put some of the **blood** on the lobes of their right ears and on the thumbs of their right hands and



The ordination of Aaron and his sons is divided into 7 parts that are each separated by the phrase "as the Lord commanded." They show the complete loyalty of Moses to the Lord's instruction, as well as the complete ordination of the priests symbolized by the number seven. (ESV Study Bible, p. 225)

Sin Offering

Burnt Offering

Ordination Offering



Rams seem to be important in this specific ordination process? Why?



Genesis 22:13-14
"And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. 14 So Abraham called the name of that place, 'The LORD will provide'; as it is said to this day, 'On the mount of the LORD it shall be provided.'"



Why is the right side favored so much in the Old Testament?



"(...) the right extremities of the priests constitutes a form of merism, where the two extremities of the body stand for the whole person. Thus, it symbolizes total dedication and purification." (ESV Study Bible, p. 226)

on the big toes of their right feet. And Moses threw the **blood** against the sides of the altar. 25 Then he took the fat and the fat tail and all the fat that was on the entrails and the long lobe of the liver and the two kidneys with their fat and the right thigh, 26 and out of the basket of **unleavened bread** that was before the LORD he took one **unleavened loaf** and one loaf of bread with oil and one wafer and placed them on the pieces of fat and on the right thigh. 27 And he put all these in the hands of Aaron and in the hands of his sons and waved them as a wave offering before the LORD. 28 Then Moses took them from their hands and burned them on the altar with the burnt offering. This was an ordination offering with a **pleasing aroma**, a food offering to the LORD. 29 And Moses took the breast and waved it for a wave offering before the LORD. It was Moses' portion of the ram of ordination, as the LORD commanded Moses.

30 Then Moses took some of the **anointing** oil and of the **blood** that was on the altar and sprinkled it on Aaron and his garments, and also on his sons and his sons' garments. So he consecrated Aaron and his garments, and his sons and his sons' garments with him.

31 And Moses said to Aaron and his sons, "Boil the flesh at the entrance of the tent of meeting, and there eat it and the bread that is in the basket of ordination offerings, as I commanded, saying, 'Aaron and his sons shall eat it.' 32 And what remains of the flesh and the bread you shall burn up with fire. 33 And you shall not go outside the entrance of the tent of meeting for ^①**seven** days, until the days of your ordination are completed, for it will take **seven** days to ordain you. 34 As has been done today, the LORD has commanded to be done to make **atonement** for you. 35 At the entrance of the tent of meeting you shall remain day and night for **seven** days, performing what the LORD has charged, so that you do not die, for so I have been commanded." 36 And Aaron and his sons did all the things that the LORD ^①commanded by Moses.

The LORD Accepts Aaron's Offering

9 On the eighth day Moses called Aaron and his sons and the



One day Jesus would be the leader and teacher of God's people who wouldn't need to make any atonement for his own sin like Moses did.



This is a very long ordination processes, but it makes sense that the number of days is considered a holy number.



"(...) The idea was that there was to be not a kingdom with priests, but a kingdom of priests." However, the people didn't live up to this title, so a line was chosen to reflect what all should act like. (Torah Crash Course: Part 3, My Strange Bible Podcast, @5:02)

elders of Israel, 2 and he said to Aaron, "Take for yourself a bull calf for a sin offering and a ram for a burnt offering, both without **blemish**, and offer them before the LORD. 3 And say to the people of Israel, 'Take a male goat for a sin offering, and a calf and a lamb, both a year old without **blemish**, for a burnt offering, 4 and an ox and a ram for peace offerings, to sacrifice before the LORD, and a grain offering mixed with oil, for today the LORD will appear to you.'" 5 And they brought what Moses commanded in front of the tent of meeting, and all the congregation drew near and stood before the LORD. 6 And Moses said, "This is the thing that the LORD commanded you to do, that the glory of the LORD may appear to you." 7 Then Moses said to Aaron, "Draw near to the altar and offer your sin offering and your burnt offering and make **atonement** for yourself and for the people, and bring the offering of the people and make **atonement** for them, as the LORD has commanded." 8 So Aaron drew near to the altar and [?]killed the calf of the sin offering, which was for himself. 9 And the sons of Aaron presented the **blood** to him, and he dipped his finger in the **blood** and put it on the horns of the altar and poured out the **blood** at the base of the altar. 10 But the fat and the kidneys and the long lobe of the liver from the sin offering he burned on the altar, as the LORD commanded Moses. 11 The flesh and the skin he burned up with fire outside the camp.

12 Then he killed the burnt offering, and Aaron's sons handed him the **blood**, and he threw it against the sides of the altar. 13 And they handed the burnt offering to him, piece by piece, and the head, and he burned them on the altar. 14 And he washed the entrails and the legs and burned them with the burnt offering on the altar.

15 Then he presented the people's offering and took the goat of the sin offering that was for the people and killed it and offered it as a sin offering, like the first one. 16 And he presented the burnt offering and offered it according to the rule. 17 And he presented the grain offering, took a handful of it, and burned it on the altar, besides the burnt offering of the morning.

18 Then he killed the ox and the ram, the sacrifice of peace



The people didn't even want to be in God's presence on Mt. Sinai in Exodus. How did they take this news this time around?



Exodus 20:18-19
"Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off 19 and said to Moses, 'You speak to us, and we will listen; but do not let God speak to us, lest we die.'"



"This chapter functions as a sequel to the Sinai event; just as God came down to deliver his covenant to his people, so now he descends upon his alter to dwell intimately with them." (ESV Study Bible, p. 227)



It's very specific that Arron first needs his sins atoned for, and a calf is what he is using- the very animal he had made the golden idol in the image of. Is this purposeful? Seems like a bit of humor.

offerings for the people. And Aaron's sons handed him the blood, and he threw it against the sides of the altar. 19 But the fat pieces of the ox and of the ram, the fat tail and that which covers the entrails and the kidneys and the long lobe of the liver— 20 they put the fat pieces on the breasts, and he burned the fat pieces on the altar, 21^① but the breasts and the right thigh Aaron waved for a wave offering before the LORD, as Moses commanded.

22 Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. 23 And Moses and Aaron^① went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD appeared to all the people. 24 And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces.

The Death of Nadab and Abihu

10 Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them. 2 And fire came out from before the LORD and consumed them, and they^① died before the LORD. 3 Then Moses said to Aaron, "This is what the LORD has said: 'Among those who are near me I will be sanctified, and before all the people I will be glorified.'" And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, "Come near; carry your brothers away from the front of the sanctuary and out of the camp." 5 So they came near and carried them in their coats out of the camp, as Moses had said. 6 And Moses said to Aaron and to Eleazar and Ithamar his sons, "Do^② not let the hair of your heads hang loose, and do not tear your clothes, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled. 7 And do not go outside the entrance of the



"As in other ceremonies, the atonement process moves from removing sinfulness (by the sin offering), to underscoring their petitions, praises, or both (by the burnt offering,) and finally to communion (by the peace offering)." (ESV Study Bible, p. 227)



How was Jesus supposed to be the ultimate High Priest if he didn't come from the line of Aaron, but from the tribe of Judah?



Hebrews 4:9-10

"and, once made perfect, he became the source of eternal salvation for all who obey him 10 and was designated by God to be high priest in the order of Melchizedek."



Genesis 14:18-20

"And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) 19 And he blessed him and said, 'Blessed be Abram by God Most High, Possessor of heaven and earth; 20 and blessed be God Most High, who has delivered your enemies into your hand!' And Abram gave him a tenth of everything."



What significance did blessings have in this time? What was their relationship with atonement and offerings?



"Moses is 'passing the torch' to Aaron; the priests will now mediate between the Lord and the people." (ESV Study Bible, p. 227)



This is an incredibly powerful example of God's justice and what happens when the people, especially the priests, don't abide by the instructions set before them.



God, I thank you for your death and resurrection, but I also thank you for your life! Thank you for facing suffering and temptation from Satan himself, and yet never succumbing to sin that would have disqualified you as the perfect high priest and perfect atonement for all those who believe in you. I praise you for being and doing what I could not. I recognize you as above me in every way and I apologize when I place myself or other created things above you in my life.



Were they being denied the traditional customs of mourning? Why?

Priests can only come into contact with the dead of their closest kin. However, this was such a rebellious act against the role of priesthood, that they weren't even allowed this. (ESV Study Bible, p. 228 & 245)

tent of meeting, lest you die, for the **anointing** oil of the LORD is upon you." And they did according to the word of Moses.

8 And the LORD spoke to Aaron, saying, 9 "Drink no wine or strong drink, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. 10 You ^①are ^{*}to distinguish between the holy and the common, and between the unclean and the clean, 11 and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses."

12 Moses spoke to Aaron and to Eleazar and Ithamar, his surviving sons: "Take the grain offering that is left of the LORD's food offerings, and eat it **unleavened** beside the altar, for it is **most holy**. 13 You shall eat it in a **holy** place, because it is your due and your sons' due, from the LORD's food offerings, for so I am commanded. 14 But the breast that is waved and the thigh that is contributed ^②you shall eat in a clean place, you and your sons and your ^③daughters with you, for they are given as your due and your sons' due from the sacrifices of the peace offerings of the people of Israel. 15 The thigh that is contributed and the breast that is waved they shall bring with the food offerings of the fat pieces to wave for a wave offering before the LORD, and it shall be yours and your sons' with you as a due forever, as the LORD has commanded."

16 Now Moses diligently inquired about the goat of the sin offering, and behold, it was burned up! And he was angry with Eleazar and Ithamar, the surviving sons of Aaron, saying, 17 "Why have you not eaten the sin offering in the place of the sanctuary, since it is a thing most **holy** and has been given to you that ^①you may bear the iniquity of the congregation, to make **atonement** for them before the LORD? 18 Behold, its **blood** was not brought into the inner part of the sanctuary. You certainly ought to have eaten it in the sanctuary, as I commanded." 19 And Aaron said to Moses, "Behold, today they have offered their sin offering and their burnt offering before the LORD, and yet such things as these have happened to me! ^②^① If I had eaten the sin offering today, would the LORD have approved?" 20 And when Moses heard that, he approved.



These are the 3 major roles of priests as mediators between God and man. The command to teach Israel all of the statutes sounds like the Great Commission.



Matthew 28:19-20
"Go therefore and make disciples of all nations, baptizing them in[b] the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."



How did God perfectly live out these roles? How are we as a nation of priests called to live out these roles in our everyday life?



Why are daughters included here? Is this so that the priests have a way to provide for their families?



This portion that they are supposed to eat seems more significant than just for providing food for them; it has direct implications on the whole congregation.



What attitude or emotion does Aaron seem to be speaking from here?



"Aaron, however, intervenes on behalf of his two sons. He argues that the events of the day have been so exceptional as to show that it is too dangerous to perform the ritual. Aaron's defense displays his fear of the holiness of God, which Moses is glad to see in his brother." (ESV Study Bible, p. 228)

Clean and Unclean Animals

11 And the LORD spoke to Moses and Aaron, saying to them, 2 "Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth. 3 Whatever parts the hoof and is cloven-footed and chews the cud, among the animals, you may eat. 4 Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. 5 And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. 6 And the hare, because it chews the cud but does not part the hoof, is unclean to you. 7 And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. 8 You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.

9 "These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the rivers, you may eat. 10 But anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you. 11 You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. 12 Everything in the waters that does not have fins and scales is detestable to you.

13 "And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture, 14 the kite, the falcon of any kind, 15 every raven of any kind, 16 the ostrich, the nighthawk, the sea gull, the hawk of any kind, 17 the little owl, the cormorant, the short-eared owl, 18 the barn owl, the tawny owl, the carrion vulture, 19 the stork, the heron of any kind, the hoopoe, and the bat.

20 "All winged insects that go on all fours are detestable to you. 21 Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. 22 Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the



Did God only now start speaking directly to Aaron too? Is it because he has finally been ordained as a priest? Does this have any relation to Aaron's newfound fear of God's holiness?



13 "And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture, 14 the kite, the falcon of any kind, 15 every raven of any kind, 16 the ostrich, the nighthawk, the sea gull, the hawk of any kind, 17 the little owl, the cormorant, the short-eared owl, 18 the barn owl, the tawny owl, the carrion vulture, 19 the stork, the heron of any kind, the hoopoe, and the bat.



The instructions for these animals seem to be split up by the same boundaries in the creation story of Genesis 1: animals of the sky, waters, and land.



What does this say about God's attention to order?

grasshopper of any kind. 23 But all other winged insects that have four feet are detestable to you.

24 “And by these you shall become unclean. Whoever touches their carcass shall be unclean until the evening, 25 and whoever carries any part of their carcass shall wash his clothes and be unclean until the evening. 26 Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean. 27 And all that walk on their paws, among the animals that go on all fours, are unclean to you. Whoever touches their carcass shall be unclean until the evening, 28 and he who carries their carcass shall wash his clothes and be unclean until the evening; they are unclean to you.

29 “And these are unclean to you among the swarming things that swarm on the ground: the mole rat, the mouse, the great lizard of any kind, 30 the gecko, the monitor lizard, the lizard, the sand lizard, and the chameleon. 31 These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until the evening. 32 And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean. 33 And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it. 34 Any food in it that could be eaten, on which water comes, shall be unclean. And all drink that could be drunk from every such vessel shall be unclean. 35 And everything on which any part of their carcass falls shall be unclean. Whether oven or stove, it shall be broken in pieces. They are unclean and shall remain unclean for you. 36 Nevertheless, a spring or a cistern holding water shall be clean, but whoever touches a carcass in them shall be unclean. 37 And if any part of their carcass falls upon any seed grain that is to be sown, it is clean, 38 but if water is put on the seed and any part of their carcass falls on it, it is unclean to you.

39 “And if any animal which you may eat dies, whoever touches



“The law gradually introduces the theme of death as a defiling force.” (ESV Study Bible, p. 230)

its carcass shall be unclean until the evening, 40 and whoever eats of its carcass shall wash his clothes and be unclean until the evening. And whoever carries the carcass shall wash his clothes and be unclean until the evening.

41 "Every swarming thing that swarms on the ground is detestable; it shall not be eaten. 42 Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. 43 You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. 44 For **I am the LORD your God**. Consecrate yourselves therefore, and ^① be **holy**, for I am **holy**. You shall not defile yourselves with any swarming thing that crawls on the ground. 45 For **I am** the LORD who **brought you up out of the land of Egypt** to be your God. You shall therefore be **holy**, for I am **holy**." ^②

46 This is the law about beast and bird and every living creature that moves through the waters and every creature that swarms on the ground, ^① ^② ^{*} 47 to make a distinction between the unclean and the clean and between the living creature that may be eaten and the living creature that may not be eaten.

Purification After Childbirth

12 The LORD spoke to Moses, saying, 2 "Speak to the people of Israel, saying, If a woman conceives and bears a male child, then she shall be unclean **seven** days. ^① As ^② at the time of her menstruation, she shall be unclean. 3 And on the eighth day the flesh of his foreskin shall be **circumcised**. 4 Then she shall continue for **thirty-three** days in the **blood** of her purifying. She shall not touch anything **holy**, nor come into the sanctuary, until the days of her purifying are completed. 5 But if she bears a female child, then she shall be ^③ unclean two weeks, as in her menstruation. And she shall continue in the **blood** of her purifying for sixty-six days.

6 "And when the days of her purifying are completed, whether



This reveals probably the great theme of the entire book of Leviticus. It explains why there is a need for God's people to be Holy, and where that holiness must come from- God himself.

"holy" means "set apart" or "unique" or "sacred"

"Yahweh is the ultimate source of holiness, because he is the being in the universe to which nothing else can be compared (...) but Yahweh wants to be in relationship and create a people around him that also reflect this holiness." (Torah Crash Course: Part 3, My Strange Bible Podcast, @5:02)



God, thank you for being a God of relationship and love whose overflow of such qualities made all things. Thank you that you desire to share your own quality of holiness with us, so that we might reflect you more! Thank you that you made a way to transfer your own holiness to us!



Although there is not a definite answer for what exactly makes certain animals clean or unclean, the purpose of these laws is defined clearly here: "making these distinctions in the ritual realm would no doubt serve as a constant reminder to the people of their need for making the parallel distinctions in the moral realm as well. Further, adherence to these food laws expresses Israel's devotion to the Lord: just as he separated the Israelites from the other nations, so they must separate clean from unclean foods." (ESV Study Bible, p. 229)



Acts 10:9-28 Affects of Jew/Gentile distinction becoming obsolete for God's people.



Here there is a clear connection between life stages that involve life and death- a huge theme throughout the whole Torah.



Why is it longer for girls?

"The reason is uncertain, although it may be that the female is potentially more unclean because of the probability of her menstruating and of her giving birth. In any event, there is no implication that the reason for the distinction is any kind of presumed 'inferiority' of women." (The ESV Study Bible, p. 231)

for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering, 7 and he shall offer it before the LORD and make **atonement** for her. Then she shall be clean from the flow of her **blood**. This is the law for her who bears a child, either male or female. 8 And if she cannot afford a lamb, then she shall take two^{*} turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make **atonement** for her, and she shall be clean."



Luke 2:24 These are all Jesus' parents could afford, emphasizing his humble incarnational context.

Laws About Leprosy

13 The LORD spoke to Moses and Aaron, saying, 2 "When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests,³ and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he shall pronounce him unclean. 4 But if the spot is white in the skin of his body and appears no deeper than the skin, and the hair in it has not turned white, the priest shall shut up the diseased person for **seven** days. 5 And the priest shall examine him on the **seventh** day, and if in his eyes the disease is checked and the disease has not spread in the skin, then the priest shall shut him up for another **seven** days. 6 And the priest shall examine him again on the **seventh** day, and if the diseased area has faded and the disease has not spread in the skin, then the priest shall pronounce him clean; it is only an eruption. And he shall wash his clothes and be clean.⁷ But if the eruption spreads in the skin, after he has shown himself to the priest for his cleansing, he shall appear again before the priest. 8 And the priest shall look, and if the eruption has spread in the skin, then the priest shall pronounce him unclean; it is a leprous disease.

9 "When a man is afflicted with a leprous disease, he shall be brought to the priest, 10 and the priest shall look. And if there is a white swelling in the skin that has turned the hair white,

and there is raw flesh in the swelling, 11 it is a chronic leprous disease in the skin of his body, and the priest shall pronounce him unclean. He shall not shut him up, for he is unclean. 12 And if the leprous disease breaks out in the skin, so that the leprous disease covers all the skin of the diseased person from head to foot, so far as the priest can see, 13 then the priest shall look, and if the leprous disease has covered all his body, he shall pronounce him clean of the disease; it has all turned white, and he is clean. 14 But when raw flesh appears on him, he shall be unclean. 15 And the priest shall examine the raw flesh and pronounce him unclean. Raw flesh is unclean, for it is a leprous disease. 16 But if the raw flesh recovers and turns white again, then he shall come to the priest, 17 and the priest shall examine him, and if the disease has turned white, then the priest shall pronounce the diseased person clean; he is clean.

18 "If there is in the skin of one's body a boil and it heals, 19 and in the place of the boil there comes a white swelling or a reddish-white spot, then it shall be shown to the priest. 20 And the priest shall look, and if it appears deeper than the skin and its hair has turned white, then the priest shall pronounce him unclean. It is a case of leprous disease that has broken out in the boil. 21 But if the priest examines it and there is no white hair in it and it is not deeper than the skin, but has faded, then the priest shall shut him up **seven** days. 22 And if it spreads in the skin, then the priest shall pronounce him unclean; it is a disease. 23 But if the spot remains in one place and does not spread, it is the scar of the boil, and the priest shall pronounce him clean.

24 "Or, when the body has a burn on its skin and the raw flesh of the burn becomes a spot, reddish-white or white, 25 the priest shall examine it, and if the hair in the spot has turned white and it appears deeper than the skin, then it is a leprous disease. It has broken out in the burn, and the priest shall pronounce him unclean; it is a case of leprous disease. 26 But if the priest examines it and there is no white hair in the spot and it is no deeper than the skin, but has faded, the priest shall shut him up **seven** days, 27 and the priest shall examine him the **seventh** day. If it is spreading in the skin, then the priest shall



Why are they shut up only when it is not spread and turned leprous?

"Modern readers should not confuse this kind of 'uncleanness' with 'under God's condemnation,' nor with 'excluded from the love of the community': the purpose of this law is to prevent what is unclean from coming into contact with what is holy." (ESV Study Bible, p. 232)



Why would he be pronounced "clean" if it is now covering his entire body?



What exactly does "raw flesh" entail?

"(...) it is oozing, red, and active. His condition is easily recognizable, and therefore no quarantine is needed. The priest simply declares him ritually unclean and impure." (ESV Study Bible, p. 232)



How common was leprosy?

"The term used in Leviticus is in fact generic: it could include many skin ailments (...)" (ESV Study Bible, p. 231)

pronounce him unclean; it is a case of leprous disease. 28 But if the spot remains in one place and does not spread in the skin, but has faded, it is a swelling from the burn, and the priest shall pronounce him clean, for it is the scar of the burn.

29 "When a man or woman has a disease on the head or the beard, 30 the priest shall examine the disease. And if it appears deeper than the skin, and the hair in it is yellow and thin, then the priest shall pronounce him unclean. It is an itch, a leprous disease of the head or the beard. 31 And if the priest examines the itching disease and it appears no deeper than the skin and there is no black hair in it, then the priest shall shut up the person with the itching disease for **seven** days, 32 and on the **seventh** day the priest shall examine the disease. If the itch has not spread, and there is in it no yellow hair, and the itch appears to be no deeper than the skin, 33 then he shall shave himself, but the itch he shall not shave; and the priest shall shut up the person with the itching disease for another **seven** days. 34 And on the **seventh** day the priest shall examine the itch, and if the itch has not spread in the skin and it appears to be no deeper than the skin, then the priest shall pronounce him clean. And he shall wash his clothes and be clean. 35 But if the itch spreads in the skin after his cleansing, 36 then the priest shall examine him, and if the itch has spread in the skin, the priest need not seek for the yellow hair; he is unclean. 37 But if in his eyes the itch is unchanged and black hair has grown in it, the itch is healed and he is clean, and the priest shall pronounce him clean.

38 "When a man or a woman has spots on the skin of the body, white spots, 39 the priest shall look, and if the spots on the skin of the body are of a dull white, it is leukoderma that has broken out in the skin; he is clean.

40 "If a man's hair falls out from his head, he is bald; he is clean. 41 And if a man's hair falls out from his forehead, he has baldness of the forehead; he is clean. 42 But if there is on the bald head or the bald forehead a reddish-white diseased area, it is a leprous disease breaking out on his bald head or his bald forehead. 43 Then the priest shall examine him, and if

the diseased swelling is reddish-white on his bald head or on his bald forehead, like the appearance of leprous disease in the skin of the body, 44 he is a lepro^①us man, he is unclean. The priest must pronounce him unclean; his disease is on his head.



This is a new and interesting phrase of words? It sounds like “leprous” is describing his identity- who he is.

45 “The leprous person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry out, ‘Unclean, unclean.’ 46 He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp.



“These are all signs of mourning in the OT. Here they symbolize that a person is ritually dead.” (ESV Study Bible, p. 233)



This is terribly sad. Not only are they isolated from their community, but they are perpetually unable to be in the presence of God. In reality though, without atonement, we are all like “leprous men”- unable to be cured of a perpetual disease of sin.

47 “When there is a case of leprous disease in a garment, whether a woolen or a linen garment, 48 in warp or woof of linen or wool, or in a skin or in anything made of skin, 49 if the disease is greenish or reddish in the garment, or in the skin or in the warp or the woof or in any article made of skin, it is a case of leprous disease, and it shall be shown to the priest. 50 And the priest shall examine the disease and shut up that which has the disease for **seven** days. 51 Then he shall examine the disease on the **seventh** day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean. 52 And he shall burn the garment, or the warp or the woof, the wool or the linen, or any article made of skin that is diseased, for it is a persistent leprous disease. It shall be burned in the fire.

53 “And if the priest examines, and if the disease has not spread in the garment, in the warp or the woof or in any article made of skin, 54 then the priest shall command that they wash the thing in which is the disease, and he shall shut it up for another **seven** days. 55 And the priest shall examine the diseased thing after it has been washed. And if the appearance of the diseased area has not changed, though the disease has not spread, it is unclean. You shall burn it in the fire, whether the rot is on the back or on the front.

56 “But if the priest examines, and if the diseased area has faded after it has been washed, he shall tear it out of the garment or the skin or the warp or the woof. 57 Then if it appears again in

the garment, in the warp or the woof, or in any article made of skin, it is spreading. You shall burn with fire whatever has the disease. 58 But the garment, or the warp or the woof, or any article made of skin from which the disease departs when you have washed it, shall then be washed a second time, and be clean.”

59 This is the law for a case of leprous disease in a garment of wool or linen, either in the warp or the woof, or in any article made of skin, to determine whether it is clean or unclean.

Laws for Cleansing Lepers

14 The LORD spoke to Moses, saying, 2 “This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, 3 and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, 4 the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and [!]**scarlet yarn** and hyssop. 5 And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water. 6 He shall take the live bird with the cedarwood and the **scarlet** yarn and the hyssop, and dip them and the live bird in the **blood** of the bird that was killed over the fresh water. 7 And he shall sprinkle it **seven** times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall [!]let the living bird go into the open field. 8 And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent **seven** days. 9 And on the **seventh** day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he shall wash his clothes and bathe his body in water, and he shall be clean.

10 “And on the eighth day he shall take two male lambs without **blemish**, and one ewe lamb a year old without **blemish**, and a grain offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil. 11 And the priest who cleanses him shall set the man who is to be cleansed and these things before



Motif: Scarlet



“Cedarwood, scarlet yarn, and hyssop all seem to have cleansing properties.” (ESV Study Bible, p. 234)



This is supposed to parallel the scape goat in chapter 16, where one animal is sacrificed and the other is cast out to carry the sin of the people.

the LORD, at the entrance of the tent of meeting. 12 And the priest shall take one of the male lambs and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the LORD. 13 And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering, like the sin offering, belongs to the priest; it is most **holy**. 14 The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the ²**right** ear of him who is to be cleansed and on the thumb of his **right** hand and on the big toe of his **right** foot. 15 Then the priest shall take some of the log of oil and pour it into the palm of his own left hand 16 and dip his **right** finger in the oil that is in his left hand and sprinkle some oil with his finger **seven** times before the LORD. 17 And some of the oil that remains in his hand the priest shall put on the lobe of the **right** ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on top of the **blood** of the guilt offering. 18 And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. Then the priest shall make **atonement** for him before the LORD. 19 The priest shall offer the sin offering, to make **atonement** for him who is to be cleansed from his uncleanness. And afterward he shall kill the burnt offering. 20 And the priest shall offer the burnt offering and the grain offering on the altar. Thus the priest shall make **atonement** for him, and he shall be clean.

21 "But if he is poor and cannot afford so much, then he shall take one male lamb for a guilt offering to be waved, to make **atonement** for him, and a tenth of an ephah of fine flour mixed with oil for a grain offering, and a log of oil; 22 also two turtledoves or two pigeons, whichever he can afford. The one shall be a sin offering and the other a burnt offering. 23 And on the eighth day he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, before the LORD. 24 And the priest shall take the lamb of the guilt offering and the log of oil, and the priest shall wave them for a wave offering before the LORD. 25 And he shall kill the lamb of the guilt offering. And the priest shall take some of the **blood** of the guilt offering and put it on the lobe of the right ear of him who is to be cleansed, and



Is this supposed to parallel the ordination offering?

on the thumb of his right hand and on the big toe of his right foot. 26 And the priest shall pour some of the oil into the palm of his own left hand, 27 and shall sprinkle with his right finger some of the oil that is in his left hand **seven** times before the LORD. 28 And the priest shall put some of the oil that is in his hand on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, in the place where the **blood** of the guilt offering was put. 29 And the rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make **atonement** for him before the LORD. 30 And he shall offer, of the turtledoves or pigeons, whichever he can afford, 31 one for a sin offering and the other for a burnt offering, along with a grain offering. And the priest shall make **atonement** before the LORD for him who is being cleansed. 32 This is the law for him in whom is a case of leprous disease, who cannot afford the offerings for his cleansing."

Laws for Cleansing Houses

33 The LORD spoke to Moses and Aaron, saying, 34 "When you come into the land of Canaan, which I give you for a possession, and I put a case of leprous disease in a house in the land of your possession, 35 then he who owns the house shall come and tell the priest, 'There seems to me to be some case of disease in my house.' 36 Then the priest shall command that they empty the house before the priest goes to examine the disease, lest all that is in the house be declared unclean. And afterward the priest shall go in to see the house. 37 And he shall examine the disease. And if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface, 38 then the priest shall go out of the house to the door of the house and shut up the house **seven** days. 39 And the priest shall come again on the **seventh** day, and look. If the disease has spread in the walls of the house, 40 then the priest shall command that they take out the stones in which is the disease and throw them into an unclean place outside the city. 41 And he shall have the inside of the house scraped all around, and the plaster that they scrape off they shall pour out in an unclean place outside the city. 42 Then they shall take other



Many of the offerings and commands apply to the people now, but this one is unique in that it applies to their future circumstances. Rarely is their life in the promised land addressed- more so their salvation from Egypt is addressed.



God seems to take responsibility for afflicting a house with the disease. What does this say about his nature? He is sovereign.

stones and put them in the place of those stones, and he shall take other plaster and plaster the house.

43 "If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, 44 then the priest shall go and look. And if the disease has spread in the house, it is a persistent leprous disease in the house; it is unclean. 45 And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place. 46 Moreover, whoever enters the house while it is shut up shall be unclean until the evening, 47 and whoever sleeps in the house shall wash his clothes, and whoever eats in the house shall wash his clothes.

48 "But if the priest comes and looks, and if the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed. 49 And for the cleansing of the house he shall take two small birds, with cedarwood and **scarlet** yarn and hyssop, 50 and shall kill one of the birds in an earthenware vessel over fresh water 51 and shall take the cedarwood and the hyssop and the **scarlet** yarn, along with the live bird, and dip them in the **blood** of the bird that was killed and in the fresh water and sprinkle the house **seven** times. 52 Thus he shall cleanse the house with the **blood** of the bird and with the fresh water and with the live bird and with the cedarwood and hyssop and scarlet yarn. 53 And he shall let the live bird go out of the city into the open country. So he shall make **atonement** for the house, and it shall be clean."

54 This is the law for any case of leprous disease: for an itch, 55 for leprous disease in a garment or in a house, 56 and for a swelling or an eruption or a spot, 57 to show when it is unclean and when it is clean. This is the law for leprous disease.



Is this the primary purpose- so that it doesn't spread? OR is there more than just hygienic benefits?

Laws About Bodily Discharges

15 The LORD spoke to Moses and Aaron, saying, 2 "Speak to the people of Israel and say to them, When any man has a discharge from his body, his discharge is unclean. 3 And this is the law of his uncleanness for a discharge: whether his body runs

with his discharge, or his body is blocked up by his discharge, it is his uncleanness. 4 Every bed on which the one with the discharge lies shall be unclean, and everything on which he sits shall be unclean. 5 And anyone who touches his bed shall wash his clothes and bathe himself in water and be unclean until the evening. 6 And whoever sits on anything on which the one with the discharge has sat shall wash his clothes and bathe himself in water and be unclean until the evening. 7 And whoever touches the body of the one with the discharge shall wash his clothes and bathe himself in water and be unclean until the evening. 8 And if the one with the discharge spits on someone who is clean, then he shall wash his clothes and bathe himself in water and be unclean until the evening. 9 And any saddle on which the one with the discharge rides shall be unclean. 10 And whoever touches anything that was under him shall be unclean until the evening. And whoever carries such things shall wash his clothes and bathe himself in water and be unclean until the evening. 11 Anyone whom the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe himself in water and be unclean until the evening. 12 And an earthenware vessel that the one with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water.

13 "And when the one with a discharge is cleansed of his discharge, then he shall count for himself **seven** days for his cleansing, and wash his clothes. And he shall bathe his body in fresh water and shall be clean. 14 And on the eighth day he shall take two turtledoves or two pigeons and come before the LORD to the entrance of the tent of meeting and give them to the priest. 15 And the priest shall use them, one for a sin offering and the other for a burnt offering. And the priest shall make **atonement** for him before the LORD for his discharge.

16 "If a man has an emission of semen, he shall bathe his whole body in water and be unclean until the evening. 17 And every garment and every skin on which the semen comes shall be washed with water and be unclean until the evening. 18 If a man lies with a woman and has an emission of semen, both of them shall bathe themselves in water and be unclean until the

evening.

19 "When a woman has a discharge, and the discharge in her body is **blood**, she shall be in her menstrual impurity for **seven** days, and whoever touches her shall be unclean until the evening. 20 And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits shall be unclean. 21 And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. 22 And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening. 23 Whether it is the bed or anything on which she sits, when he touches it he shall be unclean until the evening. 24 And if any man lies with her and her menstrual impurity comes upon him, he shall be unclean **seven** days, and every bed on which he lies shall be unclean.

25 "If a woman has a discharge of **blood** for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue in uncleanness. As in the days of her impurity, she shall be unclean. 26 Every bed on which she lies, all the days of her discharge, shall be to her as the bed of her impurity. And everything on which she sits shall be unclean, as in the uncleanness of her menstrual impurity. 27 And whoever touches these things shall be unclean, and shall wash his clothes and bathe himself in water and be unclean until the evening. 28 But if she is cleansed of her discharge, she shall count for herself **seven** days, and after that she shall be clean. 29 And on the eighth day she shall take two turtledoves or two pigeons and bring them to the priest, to the entrance of the tent of meeting. 30 And the priest shall use one for a sin offering and the other for a burnt offering. And the priest shall make atonement for her before the LORD for her unclean^① discharge.

^{②①} 31 "Thus you shall keep the people of Israel separate from their uncleanness, lest they die in their uncleanness by defiling my tabernacle that is in their midst."

32 This is the law for him who has a discharge and for him who



Vs. 2-30 are structured symmetrically, with an "emphasis on the transmission of contagion from one person to another." (ESV Study Bible, p. 236)

It might also be structured to emphasize both discharges' relationship to life and death.



What exactly does this mean? Does it mean death will come upon them as a result of uncleanness, or is this a warning for them not to die in a state of uncleanness?



This section acts as both a summary and a warning. "The presence of uncleanness in the camp constantly defiles the sanctuary; this idea prepares for the need for its cleansing in the Day of Atonement ritual." (ESV Study Bible, p. 237)

has an emission of semen, becoming unclean thereby; 33 also for her who is unwell with her menstrual impurity, that is, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean.