

The Day of Atonement

Sin Offering

16 The LORD spoke to Moses after the **death** of the two sons of Aaron, when they drew near before the LORD and died, 2 and the LORD said to Moses, "Tell Aaron your brother not to come at any time into the **Holy** Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. 3 But in this way Aaron shall come into the **Holy** Place: with a bull from the herd for a sin offering and a ram for a burnt offering. 4 He shall put on the **holy** linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the **holy** garments. He shall bathe his body in water and then put them on. 5 And he shall take from the congregation of the people of Israel two male goats or a sin offering, and one ram for a burnt offering.

Burnt Offering

6 "Aaron shall offer the bull as a sin offering for himself and shall make **atonement** for himself and for his house. 7 Then he shall take the two goats and set them before the LORD at the entrance of the tent of meeting. 8 And Aaron shall cast lots over the two goats, one lot for the LORD and the other lot for Azazel. 9 And Aaron shall present the goat on which the lot fell for the LORD and use it as a sin offering, 10 but the goat on which the lot fell for Azazel shall be presented alive before the LORD to make **atonement** over it, that it may be sent away into the wilderness to Azazel.

11 "Aaron shall present the bull as a sin offering for himself, and shall make **atonement** for himself and for his house. He shall kill the bull as a sin offering for himself. 12 And he shall take a censer full of coals of fire from the altar before the LORD, and two handfuls of sweet incense beaten small, and he shall bring it inside the veil 13 and put the incense on the fire before the LORD, that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die. 14 And he shall take some of the **blood** of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in

② Questions

① Literary elements

➔ Prayer

✳ Cross References



If you were to divide the book into 2 parts, the first half would be mostly theological ("the way of access to God") and the second would be practical ("the way of living for God") ((Moseley, Allan, Exalting Jesus in Leviticus, Christ-Centered Exposition Commentary, Introduction to Leviticus)



This helps remind us why they died; they drew near to God in the most holy place in a state that wasn't properly atoned for; in their own way instead of God's prescribed way.



Again, this mercy seat IS the representation of God's presence. That is why the Most Holy Place is so dangerous.



This mercy seat is meant to symbolize an actual seat- the throne of God where he will communicate with Moses! "The noun translated 'mercy seat' (Hb. kapporet) may be related to the verb that typically has the sense 'to make atonement' (Hb. kipper) and is thus sometimes translated as 'atonement cover.' (ESV Study Bible, p. 184)



Along with fire, the cloud was also a symbol throughout the Torah of the Lord's presence. God is going to show the High Priest how to make proper atonement to come into his presence in the Most Holy Place; God wants his people near and their sins completely atoned for- which can only happen from the Most Holy Place. God will do whatever it takes to make a way for them, while still recognizing His holiness is not to be dealt with casually!



In this case a cloud of smoke appeared when incense is thrown on the fire. It is protective for the Most High Priest not to clearly see the presence of God (ESV Study Bible, p. 238)



What is Azazel?

"(...)the meaning of Azazel (vv. 8,10) is uncertain. Many take it to be a proper name (since it is parallel to the LORD in v. 8) and thus conclude that it is the name either of an otherwise unknown demon or of a place. The traditional explanation is that Azazel is a compound word, combining 'goat' with 'going away': the word would then mean 'goat that goes away' (hence the conventional 'scapegoat'). Each of these explanations has its difficulties; in any event, the idea is clear enough: the goat is sent out in order to take away sin from Israel." (ESV Study Bible, p. 237)

front of the mercy seat he shall sprinkle some of the **blood** with his finger **seven** times.

15 "Then he shall kill the goat of the sin offering that is for the people and bring its **blood** inside the veil and do with its **blood** as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. 16 Thus he shall make **atonement** for the **Holy** Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses. 17 No one may be in the tent of meeting from the time he enters to make **atonement** in the Holy Place until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. 18 Then he shall go out to the altar that is before the LORD and make [!]**atonement** for it, and shall take some of the **blood** of the bull and some of the **blood** of the goat, and put it on the horns of the altar all around. 19 And he shall sprinkle some of the **blood** on it with his finger **seven** times, and cleanse it and consecrate it from the uncleannesses of the people of Israel.

20 "And when he has made an end of atoning for the **Holy** Place and the tent of meeting and the altar, he shall present the live goat. 21 And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions,[!] all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a[?] man who is in readiness. 22 The^{!*} goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness.

23 "Then Aaron shall come into the tent of meeting and shall take off the linen garments that he put on when he went into the **Holy** Place and shall leave them there. 24 And he shall bathe his body in water in a **holy** place and put on his garments and come out and offer his burnt offering and the burnt offering of the people and make **atonement** for himself and for the people. 25 And the fat of the sin offering he shall burn on the altar. 26 And he who lets the goat go to Azazel shall wash his clothes and



This explanation for atoning for inanimate objects helps teach us about the nature of sin- it not only defiles us, but our environments too. This place where the people's sins were brought all year around was especially associated with defilement. (Moseley, Allan. Exalting Jesus in Leviticus, Christ-Centered Exposition Commentary, God Forgives and Removes Sin: Leviticus 16:1-34)



"Some interpreters assume that this description of sins refers to heinous offenses that have not been dealt with by the rituals on ordinary occasions. But the emphasis of 'all their sins' appears to require the interpretation that the sins and uncleannesses on the ordinary occasions are once again taken up on this occasion." (ESV Study Bible, p. 238)



What does this mean?

"The person who handles the Azazel-goat is assumed to have been defiled, presumably because he had contact with the uncleanness that the goat bore." (ESV Study Bible, p. 239)



It symbolizes the sins leaving with the goat. In literature, the term "scapegoat" is often used to define a character who takes the blame for essentially everyone's wrongdoings or sins, even if the character had nothing to do with it. (<https://www.quora.com/What-are-some-examples-of-the-scapegoat-archetype>)



2 Corinthians 5:21 "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

bathe his body in water, and afterward he may come into the camp. 27 And the bull for the sin offering and the goat for the sin offering, whose **blood** was brought in to make **atonement** in the **Holy** Place, shall be carried outside the camp. Their skin and their flesh and their dung shall be burned up with fire. 28 And he^① who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.

29 "And it shall be a statute to you forever that in the **seventh** month, on the tenth day of the month, you shall^② afflict yourselves and shall do no work, either the native or the stranger who sojourns among you. 30 For on this day shall **atonement** be made for you to cleanse you. You shall be clean before the LORD from all your sins. 31 It is a **Sabbath** of solemn **rest** to you, and you shall afflict yourselves; it is a statute forever. 32 And the priest who is **anointed** and consecrated as priest in his father's place shall make **atonement**, wearing the **holy** linen garments. 33 He shall make **atonement** for the **holy** sanctuary, and he shall make **atonement** for the tent of meeting and for the altar, and he shall make **atonement** for the priests and for all the people of the assembly. 34 And this shall be a statute forever for you, that **atonement** may be made for the people of Israel once in the year because of all their sins." ^①^② And Aaron did as the LORD commanded Moses.

The Place of Sacrifice

17 And the LORD spoke to Moses, saying, 2 "Speak to Aaron and his sons and to all the people of Israel and say to them, This is the thing that the LORD has commanded. 3 If any one of the house of Israel kills an ox or a lamb or a goat in the camp, or kills it outside the camp,^① and does^② not bring it to the entrance of the tent of meeting to offer it as a gift to the LORD in front of the tabernacle of the LORD, **blood**guilt shall be imputed to that man. He has shed **blood**, and that man shall be cut off from among his people. 5 This is to the end that the people of Israel may bring their sacrifices that they sacrifice in the open field, that they may bring them to the LORD, to the priest at the entrance of the tent of meeting, and sacrifice them as sacrifices of peace offerings to the LORD. 6 And the priest shall



It seems like there is special emphasis on extra people helping with this annual offering. However, it does not specify that they were priests.



What is the direct tie between the Sabbath and affliction?

The phrase "afflict yourselves" literally means "afflict or humble their souls." It "expresses self-denial and self-mortification, connected with fasting and prayer." (ESV Study Bible, p.239) The Law teaches dependency on God-humility is the key!



The Day of Atonement is considered the central chapter of the book of Leviticus. "The ceremonies of the Day of Atonement are also the most important Old Testament ceremonies for New Testament Christians because they most clearly explain and illustrate God's central and final act of atoning grace—the death of Jesus for our sins." (Moseley, Allan. Exalting Jesus in Leviticus, Christ-Centered Exposition Commentary, God Forgives and Removes Sin: Leviticus 16:1-34)



How does the Day of Atonement point to Jesus on the cross? In what ways is Jesus the fuller and better sacrifice, scapegoat, and High Priest?



Hebrews 9 & 10



God, I know I have sinned and that sin separates us from you. Thank you for how your justice and mercy are perfectly reconciled through this act of atonement though. Thank you even more that Jesus was an even fuller picture of your justice towards sin and mercy of forgiveness. I pray you would open my eyes to see these attributes of you in a fuller way! I pray that I would always see your son as the only source of complete reconciliation, and that others would come to know him as such too.



Hebrews 4:16 "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."



Is this referring to sacrificial kills or any kill in general? Do they have to do this even for their food?

No- it is just for kills with the motivation of sacrifice. Pagan cultures around them used sacrifice and blood to worship idols, such as "goat demons," so this command is preventive.



The location of the sacrifice is emphasized once again; the Lord dwells only in the tabernacle. This is a mercy within itself in light of the nature of his holiness. However, God's presence now dwells in all believers who have been atoned for by Jesus' death and have been regenerated by the Holy Spirit.



1 Corinthians 3:16-17 "Do you not know that you are God's temple and that God's Spirit dwells in you? 17 If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple



This term seems loaded with importance. Is there significance beyond what I'm seeing upon first read?

throw the **blood** on the altar of the LORD at the entrance of the tent of meeting and burn the fat for a **pleasing aroma to the LORD**. 7 So they shall no more sacrifice their sacrifices to goat demons, after whom they whore. This shall be a statute forever for them throughout their generations.

8 "And you shall say to them, Any one of the house of Israel, or of the strangers who **sojourn** among them, who offers a burnt offering or sacrifice 9 and does not bring it to the entrance of the tent of meeting to offer it to the LORD, that man shall be cut off from his people.

Laws Against Eating Blood

10 "If any one of the house of Israel or of the strangers who **sojourn** among them eats any **blood**, I will set my face against that person who eats **blood** and will cut him off from among his people. 11^① For the **life** of the flesh is in the **blood**, and I have given it for you on the altar to make **atonement** for your souls, for it is the **blood** that makes **atonement** by the **life**. 12 Therefore I have said to the people of Israel, No person among you shall eat **blood**, neither shall any stranger who **sojourns** among you eat **blood**.

13 "Any one also of the people of Israel, or of the strangers who **sojourn** among them, who takes in hunting any beast or bird that may be eaten shall pour out its **blood** and cover it with earth. 14 For the **life** of every creature is its **blood**: its **blood** is its **life**. Therefore I have said to the people of Israel, You shall not eat the **blood** of any creature, for the **life** of every creature is its **blood**. Whoever eats it shall be cut off. 15 And every person who eats what dies of itself or what is torn by beasts, whether he is a native or a **sojourner**, shall wash his clothes and bathe himself in water and be unclean until the evening; then he shall be clean. 16 But if he does not wash them or bathe his flesh, he shall bear his iniquity."

Unlawful Sexual Relations

18 And the LORD spoke to Moses, saying, 2 "Speak to the



What is the significance of this imagery?



This seems to be one of the only times the author actually explains what an object in a ritual represents.
Blood of the sacrificial animal = life of the animal.

"God's immutable, eternal law is that sin leads to death. God's perfect holiness and justice requires sin to lead to the death of the sinner. However, in His mercy God allows a sacrifice to die in the place of the sinner. That is the heart of the old covenant sacrificial system." (Moseley, Allan. Exalting Jesus in Leviticus, Christ-Centered Exposition Commentary, Laws of Worship Prefiguring Christ: Leviticus 17:1-16)



It would be interesting to know how many people actually sojourned among them, especially since the sojourners had to obey their sacrificial system to remain in the presence of YAHWEH! How can this reflect how we are to interact with nonbelievers?

We are to be radically hospitable and welcoming, while never compromising the Church's call to holiness. It is easy to lean too far on either side of this scale though.

people of Israel and say to them, **I am the LORD your God.**

3 You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes.

4 You shall follow my rules and keep my statutes and walk in them. **I am the LORD your God.** 5 You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: **I am the LORD.**

6 "None of you shall approach any one of his close relatives to uncover **nakedness**. **I am the LORD.** 7 You shall not uncover the **nakedness** of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her **nakedness**. 8 You shall not uncover the **nakedness** of your father's wife; it is your father's **nakedness**. 9 You shall not uncover the **nakedness** of your sister, your father's daughter or your mother's daughter, whether brought up in the family or in another home. 10 You shall not uncover the **nakedness** of your son's daughter or of your daughter's daughter, for their **nakedness** is your own **nakedness**. 11 You shall not uncover the **nakedness** of your father's wife's daughter, brought up in your father's family, since she is your sister. 12 You shall not uncover the **nakedness** of your father's sister; she is your father's relative. 13 You shall not uncover the **nakedness** of your mother's sister, for she is your mother's relative. 14 You shall not uncover the **nakedness** of your father's brother, that is, you shall not approach his wife; she is your aunt. 15 You shall not uncover the **nakedness** of your daughter-in-law; she is your son's wife, you shall not uncover her **nakedness**. 16 You shall not uncover the **nakedness** of your brother's wife; it is your brother's **nakedness**. 17 You shall not uncover the **nakedness** of a woman and of her daughter, and you shall not take her son's daughter or her daughter's daughter to uncover her **nakedness**; they are relatives; it is depravity. 18 And you shall not take a woman as a rival wife to her sister, uncovering her **nakedness** while her sister is still alive.

19 "You shall not approach a woman to uncover her **nakedness** while she is in her menstrual uncleanness. 20 And you shall not lie sexually with your neighbor's wife and so make yourself



When the OT stresses 'doing,' it always sees this as the right response to God's grace that provides both covenant relationship and moral instruction; it never presents obedience as the way of gaining that grace." (ESV Study Bible, p.240)



This sounds like a very intentional introduction to the next section. It helps foreshadow that many of the laws to come will help them know what not to copy from the Egyptians or Canaanites.



"It is assumed that, generally speaking, Israelites will marry other Israelites, and these laws provide a boundary for how close such unions may be. (...) the laws of Israel do not always require the ethical ideal; often they simply set out the minimum level of civility that the Israelite theocracy can tolerate." (ESV Study Bible, p. 241)



Nakedness means so much more than the physical state of being unclothed. In the Garden of Eden it was the first sign that Adam and Eve understood good from evil. It made them want to hide from God himself. (Genesis 3:9-11)



Nakedness in the OT "is most commonly a euphemism for sexual intercourse." (ESV Study Bible, p. 240)



Isn't this what Jacob did? (Genesis 29)

Yes, and like most polygamous marriages in Biblical narratives, it didn't turn out well.

cut off from his people.

Love Your Neighbor as Yourself

9 “When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. 10 And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the **sojourner: I am the LORD your God.**

11 “You shall not steal; you shall not deal falsely; you shall not lie to one another. 12 You shall not swear by my name falsely, and so profane the name of your God: **I am the LORD.**

13 “You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. 14 You shall not curse the deaf or put a stumbling block before the blind, but you shall **fear your God: I am the LORD.**

15 “You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in **righteousness** shall you judge your neighbor. 16 You shall not go around as a slanderer among your people, and you shall not stand up against the **life** of your neighbor: **I am the LORD.**

17 “You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. 18 You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: **I am the LORD.**

You Shall Keep My Statutes

19 “You shall keep my statutes. You shall not let your cattle breed with a different kind. You shall not sow your field with two kinds of seed, nor shall you wear a garment of cloth made of two kinds of material.



This is a beautiful section that specifically calls the people to practice holiness in how they treat others!



Another 10-Commandment reference



It's crazy that when discussing impurity laws and offerings, people with physical defects couldn't give offerings, and in some extreme cases had to live in a perpetual state of uncleanness and isolation. Laws such as this may make it seem like the Lord doesn't care about those people. However, here we see that he cares for the most marginalized people groups, especially those with physical defects, and expects his people to care for them too.



Righteousness- “It's not just about morally ‘right’. Righteousness at its core is about relationship. I think the best phrase is that it's a state of right relationships. In other words, all of the laws are meant to create a community and society of people where the common theme is right relationships- equality, fairness, generosity, compassion, kindness.” Torah Crash Course: Part 3, My Strange Bible Podcast, @11:00



Matt. 22:39-40; Rom. 13:9; Gal 5:14
Jesus and Paul go on to explain loving others as the underlying principle of the entire Law AND the appropriate way in which Christians should respond to each other. (ESV Study Bible, p.242)

20 "If a man lies sexually with a woman who is a slave, assigned to another man and not yet ransomed or given her freedom, a distinction shall be made. They shall not be put to **death**, because she was not free; 21 but he shall bring his compensation to the LORD, to the entrance of the tent of meeting, a ram for a guilt offering. 22 And the priest shall make **atonement** for him with the ram of the guilt offering before the LORD for his sin that he has committed, and he shall be forgiven for the sin that he has committed.

23 "When you come into the land and plant any kind of tree for food, then you shall regard its **fruit** as forbidden. **Three** years it shall be forbidden to you; it must not be eaten. 24 And in the fourth year all its **fruit** shall be **holy**, an offering of praise to the LORD. 25 But in the fifth year you may eat of its **fruit**, to increase its yield for you: **I am the LORD your God.**

26 "You shall not eat any flesh with the blood in it. You shall not interpret omens or tell fortunes. 27 You shall not round off the hair on your temples or mar the edges of your beard. 28 You shall not make any cuts on your body for the dead or tattoo yourselves: **I am the LORD.**

29 "Do not profane your daughter by making her a prostitute, lest the land fall into prostitution and the land become full of depravity. 30 You shall keep my **Sabbaths** and reverence my sanctuary: **I am the LORD.**

31 "Do not turn to mediums or necromancers; do not seek them out, and so make yourselves unclean by them: **I am the LORD your God.**

32 "You shall stand up before the gray head and honor the face of an old man, and you shall **fear your God: I am the LORD.**

33 "When a stranger **sojourns** with you in your land, you shall not do him wrong. 34 You shall treat the stranger who **sojourns** with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: **I am the LORD your God.**



Forbidden here "literally means 'uncircumcised,' (...) As a child is not to be circumcised before the eighth day, so the fruit on a tree is not to be plucked or eaten until after the third year." (ESV Study Bible, p. 243)



Literal "firstfruits."



What is the underlying principle communicated by this law?



Why is the whole land likely to fall into prostitution.



This is a motif that unfortunately is often used to describe the fate of Israel throughout the rest of the Old Testament in relation to the idols they put before God (Hosea, Ezekiel 16, etc.).



This is a beautiful flow of logic the Lord will continue to provide as a summation of the Law: love others as yourself.

35 "You shall do no wrong in judgment, in measures of length or weight or quantity. 36 You shall have just balances, just weights, a just ephah, and a just hin: **I am the LORD your God, who brought you out of the land of Egypt.** 37 And you shall observe all my statutes and all my rules, and do them: **I am the LORD."**

Punishment for Child Sacrifice

20 The LORD spoke to Moses, saying, 2 "Say to the people of Israel, Any one of the people of Israel or of the strangers who **sojourn** in Israel who gives any of his children to Molech shall surely be put to **death**. The people of the land shall stone him with stones. 3 I myself will set my face against that man and will cut him off from among his people, because he has given one of his children to Molech, to make my sanctuary unclean and to profane my **holy** name. 4 And if the people of the land do at all close their eyes to that man when he gives one of his children to Molech, and do not put him to **death**, 5 then I will set my face against that man and against his clan and will cut them off from among their people, him and all who follow him in whoring after Molech.

6 "If a person turns to mediums and necromancers, whoring after them, I will set my face against that person and will cut him off from among his people. 7 Consecrate yourselves, therefore, and be **holy**, for **I am the LORD your God.** 8 Keep my statutes and do them; **I am the LORD** who sanctifies you.

9 For anyone who curses his father or his mother shall surely be put to **death**; he has cursed his father or his mother; his **blood** is upon him.

Punishments for Sexual Immorality

10 "If a man commits adultery with the wife of his neighbor, both the adulterer and the adulteress shall surely be put to **death**. 11 If a man lies with his father's wife, he has uncovered his father's **nakedness**; both of them shall surely be put to **death**; their **blood** is upon them. 12 If a man lies with his daughter-in-law, both of them shall surely be put to **death**;



Woah! This one is serious- they won't even just be considered "unclean" or "cut off" from the people. They will just be put to death. Most of these acts of disobedience are punishable by death.



How common was this practice?



Seems kind of random here.

It seems as though the 10 commandments are used as bookends for these sections of holiness.



Just punishments- justice must be had. Especially if what was said in chapter 18 is right and this is worthy of destruction of whole nations, then it is a mercy that God keeps them accountable in this way, so they too won't end up like the Canaanites are about to. This kind of parallels to the story of Aaron's sons dyeing- God doesn't keep it a vague mystery in regards to what will happen if they don't take this seriously!



The tragedy of their sexual sin was not only punishable for them, but had horrific consequences for others too! That is the consequence of sin- it never just hurts us, but God, others, and the environment also.

they have committed perversion; their **blood** is upon them. 13 If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to **death**; their **blood** is upon them. 14 If a man takes a woman and her mother also, it is depravity; he and they shall be burned with fire, that there may be no depravity among you. 15 If a man lies with an animal, he shall surely be put to **death**, and you shall kill the animal. 16 If a woman approaches any animal and lies with it, you shall kill the woman and the animal; they shall surely be put to **death**; their **blood** is upon them.

17 "If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her **nakedness**, and she sees his **nakedness**, it is a disgrace, and they shall be cut off in the sight of the children of their people. He has uncovered his sister's **nakedness**, and he shall bear his iniquity. 18 If a man lies with a woman during her menstrual period and uncovers her **nakedness**, he has made naked her fountain, and she has uncovered the fountain of her **blood**. Both of them shall be cut off from among their people. 19 You shall not uncover the **nakedness** of your mother's sister or of your father's sister, for that is to make naked one's relative; they shall bear their iniquity. 20 If a man lies with his uncle's wife, he has uncovered his uncle's **nakedness**; they shall bear their sin; they shall die childless. 21 If a man takes his brother's wife, it is impurity. He has uncovered his brother's **nakedness**; they shall be childless.



In light of what we know about the term "nakedness" and righteousness being rooted in right relationships, why would this be taken so seriously?

You Shall Be Holy

22 "You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out. 23 And you shall not walk in the customs of the nation that I am driving out before you, for they did all these things, and therefore I detested them. 24 But I have said to you, 'You shall inherit their land, and I will give it to you to possess, a land flowing with **milk and honey**.' **I am the LORD your God**, who has separated you from the peoples. 25 You shall therefore separate the clean beast from the unclean, and the unclean bird from the clean. You shall not make yourselves detestable by beast or by bird or by anything with which the

ground crawls, which I have set apart for you to hold unclean. 26 You shall be **holy** to me, for I the LORD am **holy** and have separated you from the peoples, that you should be mine.

27 "A man or a woman who is a medium or a necromancer shall surely be put to **death**. They shall be stoned with stones; their **blood** shall be upon them."

Holiness and the Priests

21 And the LORD said to Moses, "Speak to the priests, the sons of Aaron, and say to them, No one shall make himself unclean for the dead among his people, 2 except for his closest relatives, his mother, his father, his son, his daughter, his brother, 3 or his virgin sister (who is near to him because she has had no husband; for her he may make himself unclean). 4 He shall not make himself unclean as a husband among his people and so profane himself. 5 They shall not make bald patches on their heads, nor shave off the edges of their beards, nor make any cuts on their body. 6 They shall be **holy** to their God and not profane the name of their God. For they offer the LORD's food offerings, the bread of their God; therefore they shall be holy. 7 They shall not marry a prostitute or a woman who has been defiled, neither shall they marry a woman divorced from her husband, for the priest is **holy** to his God. 8 You shall sanctify him, for he offers the bread of your God. He shall be **holy** to you, for I, the LORD, who sanctify you, am holy. 9 And the daughter of any priest, if she profanes herself by whoring, profanes her father; she shall be burned with fire.

10 "The priest who is chief among his brothers, on whose head the **anointing** oil is poured and who has been consecrated to wear the garments, shall not let the hair of his head hang loose nor tear his clothes. 11 He shall not go in to any dead bodies nor make himself unclean, even for his father or for his mother. 12 He shall not go out of the sanctuary, lest he profane the sanctuary of his God, for the consecration of the **anointing** oil of his God is on him: **I am the LORD**. 13 And he shall take a wife in her virginity. 14 A widow, or a divorced woman, or a woman who has been defiled, or a prostitute, these he shall not



Why is there such a specific emphasis on mediums and necromancers? Will it be a common temptation in the promised land?



This is the High Priest who is called to an even higher standard of holiness, since he is the one who enters the most holy place once a year.



It is interesting that God actually commands Hosea, a prophet, to marry a prostitute. It contrasts their roles for the people of God- because a high priest represents God in holiness and atonement, it wouldn't make sense for him to marry a prostitute, but because a prophet was primarily a messenger, God had him marry a prostitute to emphasize the point of his message and reflect how God himself would keep covenant with an unfaithful bride.

marry. But he shall take as his wife a virgin of his own people, 15 that he may not profane his offspring among his people, for **I am the LORD** who sanctifies him.”

16 And the LORD spoke to Moses, saying, 17 “Speak to Aaron, saying, None of your offspring throughout their generations who has a **blemish** may approach to offer the bread of his God. 18 For no one who has a **blemish** shall draw near, a man blind or lame, or one who has a mutilated face or a limb too long, 19 or a man who has an injured foot or an injured hand, 20 or a hunchback or a dwarf or a man with a defect in his sight or an itching disease or scabs or crushed testicles. 21 No man of the offspring of Aaron the priest who has a **blemish** shall come near to offer the LORD’s food offerings; since he has a **blemish**, he shall not come near to offer the bread of his God. 22 He may eat the bread of his God, both of the most **holy** and of the **holy** things, 23 but he shall not go through the veil or approach the altar, because he has a **blemish**, that he may not profane my sanctuaries, for **I am the LORD** who sanctifies them.” 24 So Moses spoke to Aaron and to his sons and to all the people of Israel.

22 And the LORD spoke to Moses, saying, 2 “Speak to Aaron and his sons so that they abstain from the **holy** things of the people of Israel, which they dedicate to me, so that they do not profane my **holy** name: **I am the LORD**. 3 Say to them, ‘If any one of all your offspring throughout your generations approaches the **holy** things that the people of Israel dedicate to the LORD, while he has an uncleanness, that person shall be cut off from my presence: **I am the LORD**. 4 None of the offspring of Aaron who has a leprous disease or a discharge may eat of the **holy** things until he is clean. Whoever touches anything that is unclean through contact with the dead or a man who has had an emission of semen, 5 and whoever touches a swarming thing by which he may be made unclean or a person from whom he may take uncleanness, whatever his uncleanness may be— 6 the person who touches such a thing shall be unclean until the evening and shall not eat of the **holy** things unless he has bathed his body in water. 7 When the sun goes down he shall be clean, and afterward he may eat of the holy things, because



God still will take care of him, God isn’t denying him this opportunity to be cruel, but because holiness demands perfection and holiness (just as the sacrificial animals are to be without physical defects).

they are his food. 8 He shall not eat what dies of itself or is torn by beasts, and so make himself unclean by it: **I am the LORD.** 9 They shall therefore keep my charge, lest they bear sin for it and die thereby when they profane it: **I am the LORD** who sanctifies them.

10 "A lay person shall not eat of a **holy** thing; no foreign guest of the priest or hired worker shall eat of a **holy** thing, 11 but if a priest buys a slave as his property for money, the slave may eat of it, and anyone born in his house may eat of his food. 12 If a priest's daughter marries a layman, she shall not eat of the contribution of the **holy** things. 13 But if a priest's daughter is widowed or divorced and has no child and returns to her father's house, as in her youth, she may eat of her father's food; yet no lay person shall eat of it. 14 And if anyone eats of a **holy** thing unintentionally, he shall add the fifth of its value to it and give the **holy** thing to the priest. 15 They shall not profane the **holy** things of the people of Israel, which they contribute to the LORD, 16 and so cause them to bear iniquity and guilt, by eating their **holy** things: for **I am the LORD** who sanctifies them."



I love this! God cares for people all in right order, since priests and their families had to live off of the tabernacle donations.

Acceptable Offerings

Burnt Offering

17 And the LORD spoke to Moses, saying, 18 "Speak to Aaron and his sons and all the people of Israel and say to them, When any one of the house of Israel or of the **sojourners** in Israel presents a burnt offering as his offering, for any of their vows or freewill offerings that they offer to the LORD, 19 if it is to be accepted for you it shall be a male without **blemish**, of the bulls or the sheep or the goats. 20 You shall not offer anything that has a **blemish**, for it will not be acceptable for you. 21 And when anyone offers a sacrifice of peace offerings to the LORD to fulfill a vow or as a freewill offering from the herd or from the flock, to be accepted it must be perfect; there shall be no **blemish** in it. 22 Animals blind or disabled or mutilated or having a discharge or an itch or scabs you shall not offer to the LORD or give them to the LORD as a food offering on the altar. 23 You may present a bull or a lamb that has a part too long or too short for a freewill offering, but for a vow offering it cannot

Peace Offering

be accepted. 24 Any animal that has its testicles bruised or crushed or torn or cut you shall not offer to the LORD; you shall not do it within your land, 25 neither shall you offer as the bread of your God any such animals gotten from a foreigner. Since there is a **blemish** in them, because of their mutilation, they will not be accepted for you."

26 And the LORD spoke to Moses, saying, 27 "When an ox or sheep or goat is born, it shall remain **seven** days with its mother, and from the eighth day on it shall be acceptable as a food offering to the LORD. 28 But you shall not kill an ox or a sheep and her young in one day. 29 And when you sacrifice a sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted. 30 It shall be eaten on the same day; you shall leave none of it until morning: **I am the LORD.**

31 "So you shall keep my commandments and do them: **I am the LORD.** 32 And you shall not profane my **holy** name, that I may be sanctified among the people of Israel. **I am the LORD** who sanctifies you, 33 **who brought you out of the land of Egypt** to be your God: **I am the LORD.**"

Feasts of the LORD

23 The LORD spoke to Moses, saying, 2 "Speak to the people of Israel and say to them, These are the appointed feasts of the LORD that you shall proclaim as holy convocations; they are my appointed feasts.

The Sabbath

3 "Six days shall work be done, but on the **seventh** day is a **Sabbath** of solemn **rest**, a **holy** convocation. You shall do no work. It is a **Sabbath** to the LORD in all your dwelling places.

The Passover

4 "These are the appointed feasts of the LORD, the **holy** convocations, which you shall proclaim at the time appointed for them. 5 In the first month, on the fourteenth day of the month



Summary and conclusion of section pertaining to holiness.



This should remind the Israelites of the creation story, when God first established the Sabbath.

In regards to Genesis 2:1-3: "As reflected in various ancient Near Eastern accounts, divine rest is associated with temple building. God's purpose for the earth is that it should become his dwelling place; it is not simply made to house his creatures." (ESV Study Bible, pg. 52)



"This idea of 'rest' is the basis for all the following feasts." (ESV Study Bible, p. 247)



What does convocation mean?

Hb. - a convocation, convoking, reading (Bible Hub Lexicon)

En. - A large formal assembly of people. (Oxford English Living Dictionary)



What exactly takes place at these assemblies?



If chs. 18-22 all had to do with holiness in human behaviors, 23:1-25:55 can be viewed as holiness in relation to time (ESV Study Bible, p. 247)

at twilight, is the LORD's^{*} Passover. 6 And on the fifteenth day of the same month is the Feast of **Unleavened Bread** to the LORD; for **seven** days you shall eat **unleavened bread**. 7 On the first day you shall have a **holy** convocation; you shall not do any ordinary work. 8 But you shall present a food offering to the LORD for **seven** days. On the **seventh** day is a **holy** convocation; you shall not do any ordinary work."



Exodus 12:16-19- It should act as a reminder of their salvation from Egypt.

^{*} **The Feast of Firstfruits**



Exodus 23:15 and 34:18-20

9 And the LORD spoke to Moses, saying, 10 "Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the **firstfruits** of your harvest to the priest, 11 and he shall wave the sheaf before the LORD, so that you may be accepted. On the day after the **Sabbath** the priest shall wave it. 12 And on the day when you wave the sheaf, you shall offer a male lamb a year old without **blemish** as a burnt offering to the LORD. 13 And the grain offering with it shall be two tenths of an ephah of fine flour mixed with oil, a food offering to the LORD with a **pleasing aroma**,[!] and the drink offering with it shall be of wine, a fourth of a hin. 14 And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute forever throughout your generations in all your dwellings.

Burnt Offering

Grain Offering



Both the waving and the offerings "are to dedicate and celebrate the entire harvest as a blessing from God given to his people." (ESV Study Bible, p. 248)

The Feast of Weeks

15 "You shall count **seven** full weeks from the day after the **Sabbath**, from the day that you brought the sheaf of the wave offering. 16 You shall count fifty^{*} days to the day after the **seventh Sabbath**. Then you shall present a grain offering of new[!] grain to the LORD. 17 You shall bring from your dwelling places two loaves of bread to be waved, made of two tenths of an ephah. They shall be of fine flour, and they shall be baked with leaven, as **firstfruits** to the LORD. 18 And you shall present with the bread **seven** lambs a year old **without blemish**, and one bull from the herd and two rams. They shall be a burnt offering to the LORD, with their grain offering and their drink offerings, a food offering with a **pleasing aroma**

Grain Offering

Burnt Offering



In the New Testament, this "is called 'Pentecost' (Acts 2:1, from the Gk. word for 'fiftieth')." (ESV Study Bible, p. 248)



Similar to the Feast of Firstfruits, this is a feast for dedication. It is "to recognize the Lord as the provider of all crops and as the One who deserves the firstfruits of all produce." (ESV Study Bible, p. 248)

to the LORD. 19 And you shall offer one male goat for a sin offering, and two male lambs a year old as a sacrifice of peace offerings. 20 And the priest shall wave them with the bread of the **firstfruits** as a wave offering before the LORD, with the two lambs. They shall be **holy** to the LORD for the priest. 21 And you shall make a proclamation on the same day. You shall hold a **holy** convocation. You shall not do any ordinary work. It is a statute forever in all your dwelling places throughout your generations.

22 "And when you reap the harvest of your land, you shall not reap your field right up to its edge, nor shall you gather the gleanings after your harvest. You shall leave them for the ^①poor and for the **sojourner: I am the LORD your God.**"

The Feast of Trumpets

23 And the LORD spoke to Moses, saying, 24 "Speak to the people of Israel, saying, In the **seventh** month, on the first day of the month, you shall observe a day of solemn **rest**, a memorial proclaimed with blast of ^①**trumpets**, a **holy** convocation. 25 You shall not do any ordinary work, and you shall present a food offering to the LORD."

The Day of Atonement

26 And the LORD spoke to Moses, saying, 27 "Now on the tenth day of this **seventh** month is the Day of ^①**Atonement**. It shall be for you a time of holy convocation, and you shall afflict yourselves and present a food offering to the LORD. 28 And you shall not do any work on that very day, for it is a Day of **Atonement**, to make **atonement** for you before the LORD your God. 29 For whoever is not afflicted on that very day shall be cut off from his people. 30 And whoever does any work on that very day, that person I will destroy from among his people. 31 You shall not do any work. It is a statute forever throughout your generations in all your dwelling places. 32 It shall be to you a **Sabbath** of solemn **rest**, and you shall afflict yourselves. On the ninth day of the month beginning at evening, from evening to evening shall you keep your **Sabbath.**"



God, we thank you that you are a God of provision. Thank you that your heart is to provide for us and also bless others through our blessings. I pray that you would give me eyes to see those in need around me and a generous heart to serve those around me. We thank you for your Son as the perfect and fullest example of sacrificial giving.



"The trumpet blasts and a solemn assembly on the first day of the seventh month call the people to prepare for the most sacred month of the Hebrew calendar. In addition, the day marks the end of one agricultural year and the beginning of another." (ESV Study Bible pg. 248)



Once again, this day points to redemption for the Israelites!

The Feast of Booths

33 And the LORD spoke to Moses, saying, 34 "Speak to the people of Israel, saying, On the fifteenth day of this **seventh** month and for **seven** days is the Feast of Booths to the LORD.

35 On the first day shall be a **holy** convocation; you shall not do any ordinary work. 36 For **seven** days you shall present food offerings to the LORD. On the eighth day you shall hold a **holy** convocation and present a food offering to the LORD. It is a solemn assembly; you shall not do any ordinary work.

37 "These are the appointed feasts of the LORD, which you shall proclaim as times of **holy** convocation, for presenting to the LORD food offerings, burnt offerings and grain offerings, sacrifices and drink offerings, each on its proper day, 38 besides the LORD's **Sabbaths** and besides your gifts and besides all your vow offerings and besides all your freewill offerings, which you give to the LORD.

39 "On the fifteenth day of the **seventh** month, when you have gathered in the produce of the land, you shall celebrate the feast of the LORD **seven** days. On the first day shall be a solemn **rest**, and on the eighth day shall be a solemn **rest**. 40 And you shall take on the first day the **fruit** of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God **seven** days. 41 You shall celebrate it as a feast to the LORD for **seven** days in the year. It is a statute forever throughout your generations; you shall celebrate it in the **seventh** month. 42 You shall dwell in booths for **seven** days. All native Israelites shall dwell in booths, 43 that your generations may know that I made the people of Israel dwell in booths when **I brought them out of the land of Egypt: I am the LORD your God.**"

44 Thus Moses declared to the people of Israel the appointed feasts of the LORD.

The Lamps

24 The LORD spoke to Moses, saying, 2 "Command the people



It is a "Joyful remembrance of the Lord's historic guidance." (ESV Study Bible, p. 247)



What does "Booths" mean?

It can be translated as "tabernacles." (ESV Study Bible, p. 249)



"God told His people to build shelters and live in them during the Festival of Booths to remember that they had lived in the wilderness for 40 years and God had provided for them throughout." (Moseley, Allan, Exalting Jesus in Leviticus, Christ-Centered Exposition Commentary, Celebrating Our Relationship with the Sovereign Lord of Time: Leviticus 23:1-44)

of Israel to bring you pure oil from beaten olives for the lamp, that a light may be kept burning regularly. 3 Outside the veil of the testimony, in the tent of meeting, Aaron shall arrange it from evening to morning before the LORD regularly. It shall be a statute forever throughout your generations. 4 He shall arrange the lamps on the lampstand of pure gold before the LORD regularly.

Bread for the Tabernacle

5 "You shall take fine flour and bake twelve loaves from it; two tenths of an ephah shall be in each loaf. 6 And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD. 7 And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. 8 Every **Sabbath** day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a **covenant** forever. 9 And it shall be for Aaron and his sons, and they shall eat it in a **holy** place, since it is for him a most **holy** portion out of the LORD's food offerings, a perpetual due."

Punishment for Blasphemy

10 Now an Israelite woman's son, whose father was an Egyptian, went out among the people of Israel. And the Israelite woman's son and a man of Israel fought in the camp, 11 and the Israelite woman's son blasphemed the Name, and cursed. Then they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. 12 And they put him in custody, till the will of the LORD should be clear to them.

13 Then the LORD spoke to Moses, saying, 14 "Bring out of the camp the one who cursed, and let all who heard him lay their hands on his head, and let all the congregation stone him. 15 And speak to the people of Israel, saying, Whoever curses his God shall bear his sin. 16 Whoever blasphemes the name of the LORD shall surely be put to **death**. All the congregation shall stone him. The **sojourner** as well as the native, when he blasphemes the Name, shall be put to **death**."



What exactly does this light represent? Does it have anything to do with the motif of fire that often represents God's presence and the pillar of light that guided them through the wilderness?

Yes! "By the earthly lifetime of Jesus, the Jews would light a large menorah and carry it in a procession through Jerusalem during the Festival of Booths to commemorate how God led them through the wilderness. The Gospel of John records that Jesus was in Jerusalem during the Festival of Booths. (Moseley, Allan, Exalting Jesus in Leviticus, Christ-Centered Exposition Commentary, In God's Presence: Leviticus 21:1-23)



It was during the Festival of Booths in Jerusalem that Jesus spoke the words of John 8:12 "I am the light of the world. Anyone who follows Me will never walk in the darkness but will have the light of life."



"The twelve loaves symbolize the 12 tribes of Israel as they stand in the presence of God." (ESV Study Bible, p. 250)



John 6:32-35 "Jesus then said to them, 'Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is he who comes down from heaven and gives life to the world: (...)
35 Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst."



God, thank you that every little detail of the tabernacle points to your heart for your people. Thank you that it all points to the only true restoration and atonement- your Son Jesus Christ. Please give me eyes to see everything in life that points to him! Please increase my affections for him- to love him, worship him, and obey him always!



Why does the author of Leviticus usually switch to retelling a narrative account, instead of the normal structure of listing command from the Lord to Moses? What are we supposed to pay attention to here?



This seems like what they did for an offering? Why was laying on of hands necessary?

(Like the narrative of Nadab and Abihu's death, this sin also affects the whole congregation ("who overheard the curse and became defiled"), as sin often does. (ESV Study Bible, p. 250)



This was a good emphasis to remind the people that the son wasn't put to death because he had an Egyptian father, but that this would happen to anyone who cursed the name of the Lord.

An Eye for an Eye

17 "Whoever takes a human life shall surely be put to **death**.
18 Whoever takes an animal's **life** shall make it good, **life** for **life**.
19 If anyone injures his neighbor, as he has done it shall be done to him,
20 fracture for fracture, eye for eye, tooth for tooth; whatever injury he has given a person shall be given to him.
21 Whoever kills an animal shall make it good, and whoever kills a person shall be put to **death**.
22 You shall have the same rule for the **sojourner** and for the native, for **I am the LORD your God**."
23 So Moses spoke to the people of Israel, and they brought out of the camp the one who had cursed and stoned him with stones. Thus the people of Israel did as the LORD commanded Moses.

The Sabbath Year

25 The LORD spoke to Moses on Mount Sinai, saying, 2 "Speak to the people of Israel and say to them, When you come into the land that I give you, the land shall keep a **Sabbath** to the LORD. 3 For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its **fruits**, 4 but in the **seventh** year there shall be a **Sabbath** of solemn **rest** for the land, a **Sabbath** to the LORD. You shall not sow your field or prune your vineyard. 5 You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn **rest** for the land. 6 The **Sabbath** of the land shall provide food for you, for yourself and for your male and female slaves and for your hired worker and the **sojourner** who lives with you, 7 and for your cattle and for the wild animals that are in your land: all its yield shall be for food.

The Year of Jubilee

8 "You shall count **seven** weeks of years, **seven** times **seven** years, so that the time of the seven weeks of years shall give you forty-nine years. 9 Then you shall sound the loud **trumpet** on the tenth day of the **seventh** month. On the Day of **Atonement** you shall sound the **trumpet** throughout all your land. 10 And you shall consecrate the fiftieth year, and proclaim liberty



It seems cruel to give someone back the same exact injury? Should it be taken literally?

"It is unlikely that 'fracture for fracture, eye for eye, tooth for tooth' actually implies mutilation as the punishment for the offender; rather, the value of the injured member will be the imposed fine. This law, when properly applied, guides the judges in assessing damages and sets a limit on the thirst for revenge. Since this is a rule for judges to follow, it should not be invoked in ordinary daily relationships." (ESV Study Bible, p. 250)



Matthew 5:38-48 38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. 40 And if anyone would sue you and take your tunic, [a] let him have your cloak as well. 41 And if anyone forces you to go one mile, go with him two miles. 42 Give to the one who begs from you, and do not refuse the one who would borrow from you."

throughout the land to all its inhabitants. It shall be a jubilee^① for you, when each of you shall return to his property and each of you shall return^② to his clan. 11 That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines. 12 For it is a jubilee. It shall be **holy** to you. You may eat the produce of the field.

13 "In this year of jubilee each of you shall return to his property. 14 And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another. 15 You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops. 16 If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you. 17 You shall not wrong one another, but you shall **fear your God**, for **I am the LORD your God**.

18 "Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely. 19 The land will yield its **fruit**, and you will eat your fill and dwell in it securely. 20 And if you say, 'What shall we eat in the **seventh** year, if we may not sow or gather in our crop?' 21 I will command my blessing on you in the sixth year, so that it will produce a crop sufficient for **three** years. 22 When you sow in the eighth year, you will be eating some of the old crop; you shall eat the old until the ninth year, when its crop arrives.

Redemption of Property

23 "The land shall not be sold in perpetuity, for the land is mine.^① For you are strangers and **sojourners** with me. 24 And in all the country you possess, you shall allow a redemption of the land.

25 "If your brother becomes poor and sells part of his property, then his nearest redeemer^{②*} shall come and redeem what his brother has sold. 26 If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to



"The Hebrew word "yobel", jubilee (v. 10), is related to a term that means 'ram' or 'ram's horn.' The ram's horn (or trumpet) is to be sounded throughout Israel ..." (ESV Study Bible, p. 251)



Where exactly are they to return?

"... people are to return to their land possession, i.e., their ancestral property (v. 10). Israelites who sold themselves to indenture are also to be released and sent home. This provided a periodic restoration of the means to earn a living for each family in an agrarian society." (ESV Study Bible, p. 251)



A good way to think of themselves is as tenants in the Promised Land, which belongs to the Lord. (ESV Study Bible, pg. 251)



Sojourn (verb)

Hb. -sojourn (from the verb yashab that means "to sit, remain, dwell") (Bible Hub Lexicon)

En. -to stay for a time in a place; live temporarily (Merriam Webster)



The book of Ruth uses the role of "redeemer" in the main plotline.

redeem it, 27 let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. 28 But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property.

29 "If a man sells a dwelling house in a walled city, he may redeem it within a year of its sale. For a full year he shall have the right of redemption. 30 If it is not redeemed within a full year, then the house in the walled city shall belong in perpetuity to the buyer, throughout his generations; it shall not be released in the jubilee. 31 But the houses of the villages that have no wall around them shall be classified with the fields of the land. They may be redeemed, and they shall be released in the jubilee. 32 As for the cities of the Levites, the Levites may redeem at any time the houses in the cities they possess. 33 And if one of the Levites exercises his right of redemption, then the house that was sold in a city they possess shall be released in the jubilee. For the houses in the cities of the Levites are their possession among the people of Israel. 34 But the fields of pastureland belonging to their cities may not be sold, for that is their possession forever.

Kindness for Poor Brothers

35 "If your brother becomes poor and cannot maintain himself with you, you shall support him as though he were a stranger and a **sojourner**, and he shall live with you. 36 Take no interest from him or profit, but [!]**fear your God**, that your brother may live beside you. 37 You shall not lend him your money at interest, nor give him your food for profit. 38 **I am the LORD your God, who brought you out of the land of Egypt** to give you the land of Canaan, and to be your God.

39 "If your brother becomes poor beside you and sells himself to you, you shall not make him serve as a slave: 40 he shall be with you as a hired worker and as a **sojourner**. He shall serve with you until the year of the jubilee. 41 Then he shall go out from you, he and his children with him, and go back to his own



The fact that God had mercy on them and has given to them generously should always inform their motivation to care for one another.

clan and return to the possession of his fathers. 42 For they are my servants, whom **I brought out of the land of Egypt**; they shall not be sold as slaves. 43 You shall not rule over him ruthlessly but shall **fear your God**. 44 As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are around you. 45 You may also buy from among the strangers who **sojourn** with you and their clans that are with you, who have been born in your land, and they may be your property. 46 You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

Redeeming a Poor Man

47 "If a stranger or **sojourner** with you becomes rich, and your brother beside him becomes poor and sells himself to the stranger or **sojourner** with you or to a member of the stranger's clan, 48 then after he is sold he may be redeemed. One of his brothers may redeem him, 49 or his uncle or his cousin may redeem him, or a close relative from his clan may redeem him. Or if he grows rich he may redeem himself. 50 He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired worker. 51 If there are still many years left, he shall pay proportionately for his redemption some of his sale price. 52 If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. 53 He shall treat him as a worker hired year by year. He shall not rule ruthlessly over him in your sight. 54 And if he is not redeemed by these means, then he and his children with him shall be released in the year of jubilee. 55 For it is to me that the people of Israel are servants. They are my servants **whom I brought out of the land of Egypt: I am the LORD your God**.

Blessings for Obedience

26 "You shall not make idols for yourselves or erect an image

or pillar, and you shall not set up a figured stone in your land to bow down to it, for **I am the LORD your God**. 2 You shall keep my **Sabbaths** and reverence my sanctuary: **I am the LORD**.

3 "If you walk in my statutes and observe my commandments and do them, 4 then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their **fruit**. 5 Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. 6 I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land. 7 You shall chase your enemies, and they shall fall before you by the sword. 8 Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword. 9 I will turn to you and make you **fruitful** and **multiply** you and will confirm my **covenant** with you. 10 You shall eat old store long kept, and you shall clear out the old to make way for the new. 11 I will make my dwelling among you, and my soul shall not abhor you. 12 And I will walk among you and will be your God, and you shall be my people. 13 **I am the LORD your God, who brought you out of the land of Egypt**, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect.

Punishment for Disobedience

14 "But if you will not listen to me and will not do all these commandments, 15 if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my **covenant**, 16 then I will do this to you: I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache. And you shall sow your seed in vain, for your enemies shall eat it. 17 I will set my face against you, and you shall be struck down before your enemies. Those who hate you shall rule over you, and you shall flee when none pursues you. 18 And if in spite of this you will not listen to me, then I will discipline you again **sevenfold** for your sins, 19 and I



"A principle element of a covenant document is a section of sanctions, i.e., blessings and curses that are dependent on how one keeps the covenant agreement. Often they appear at the close of a covenant document, and there they enumerate the sovereign's granting of rewards or punishments based on the vassal's obedience or disobedience." (ESV Study Bible, pg. 253)



Does this language imply they can indirectly earn provision? Is this similar to the prosperity gospel?

No- vv. 1-2 remind us of the heart of the law: that is our dependence, loyalty, and love for God alone. This section then states natural blessings and outpourings when we place the Lord where he properly belongs in our life- above all else. God wants to bless the people's right heart posture.

Another way to think of these blessings are as "visible manifestations of the Lord's presence as the Israelites live out their privilege as God's new humanity." (ESV Study Bible, pg. 253)



2 Corinthians 6:16 "The apostle Paul uses these verses to describe the privileges of God's people as his temple." ESV Study Bible, p. 253



This intimacy sounds like that of the Garden of Eden: Genesis 3:8 "And they heard the sound of the LORD God walking in the garden in the cool of the day..."

will break the [!]pride of your power, and I will make your heavens like iron and your earth like bronze. 20 And your strength shall be spent in vain, for your land shall not yield its increase, and the trees of the land shall not yield their **fruit**.



Pride & power: what an interesting target. God is always after their heart posture, and so humility and pride seem to be key to the book as a whole! God's proper response to a prideful heart posture is judgment.

21 "Then if you walk contrary to me and will not listen to me, I will continue striking you, **sevenfold** for your sins. 22 And I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that your roads shall be deserted.

23 "And if by this discipline you are not turned to me but walk contrary to me, 24 then I also will walk contrary to you, and I myself will strike you **sevenfold** for your sins. 25 And I will bring a sword upon you, that shall execute vengeance for the **covenant**. And if you gather within your cities, I will send pestilence among you, and you shall be delivered into the hand of the enemy. 26 When I break your supply of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and you shall eat and not be satisfied.

27 "But if in spite of this you will not listen to me, but walk contrary to me, 28 then I will walk contrary to you in fury, and I myself will discipline you **sevenfold** for your sins. 29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. 30 And I will destroy your high places and cut down your incense altars and cast your dead bodies upon the dead bodies of your idols, and my soul will abhor you. 31 And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your **pleasing aromas**. 32 And I myself will devastate the land, so that your enemies who settle in it shall be appalled at it. 33 And I [!]will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.



It's crazy that the disobedience of Israel actually gets to this point! Their exile is told by the prophets of that time: Jeremiah, Lamentations, and Ezekiel, with many other prophets predicting this exile from the Promised Land.

34 "Then the land shall enjoy its **Sabbaths** as long as it lies desolate, while you are in your enemies' land; then the land shall **rest**, and [!]enjoy its **Sabbaths**. 35 As long as it lies desolate it shall have **rest**, the **rest** that it did not have on your **Sabbaths** when you were dwelling in it. 36 And as for those of you who are



"The word "enjoy" is used in reference to either God or man, but here it is employed as a personification. In this way, the land will be purified and will recover its holiness." (ESV Study Bible, p. 255) This is a very complete picture of restoration of the earth, including the environment that sin perverts! God desires nothing short of complete restoration for his creation!

left, I will send faintness into their hearts in the lands of their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues. 37 They shall stumble over one another, as if to escape a sword, though none pursues. And you shall have no power to stand before your enemies. 38 And you shall perish among the nations, and the land of your enemies shall eat you up. 39 And those of you who are left shall rot away in your enemies' lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them.

40 "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, 41 so that I walked contrary to them and brought them into the land of their enemies—if then their ^{*}**uncircumcised** heart is [!]humbled and they make amends for their iniquity, 42 then I will remember my **covenant** with Jacob, and I will remember my **covenant** with Isaac and my **covenant** with Abraham, and I will remember the land. 43 But the land shall be abandoned by them and enjoy its **Sabbaths** while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes. 44 Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my **covenant** with them, for **I am the LORD their God**. 45 But I will for their sake remember the **covenant** with their forefathers, **whom I brought out of the land of** Egypt in the sight of the nations, that I might be their God: **I am the LORD.**"

46 These are the statutes and rules and laws that the LORD made between himself and the people of Israel through Moses on Mount Sinai.

[!] **Laws About Vows**

27 The LORD spoke to Moses, saying, 2 "Speak to the people of Israel and say to them, If anyone makes a special vow to the LORD involving the valuation of persons, 3 then the valuation of a male from twenty years old up to sixty years old shall be fifty



Deuteronomy 30: Take note that a need for a "circumcised heart" is a main conclusion of the book of Deuteronomy, and therefore the entire Torah.



As serious as God's punishments for their disobedience are, it is never beyond forgiveness if their heart is humbled and they turn again to God and their covenant with him. What undeserved mercy!



"The material appears to be an appendix or addendum to the book; it does not fit smoothly with the content of the previous Holiness Code. This does not mean that the chapter was added at a later time, but it was placed here at the end to underscore the importance of funding the sanctuary." (ESV Study Bible, p. 255)

shekels of silver, according to the shekel of the sanctuary. 4 If the person is a female, the valuation shall be thirty shekels. 5 If the person is from five years old up to twenty years old, the valuation shall be for a male twenty shekels, and for a female ten shekels. 6 If the person is from a month old up to five years old, the valuation shall be for a male five shekels of silver, and for a female the valuation shall be **three** shekels of silver. 7 And if the person is sixty years old or over, then the valuation for a male shall be fifteen shekels, and for a female ten shekels. 8 And if someone is too poor to pay the valuation, then he shall be made to stand before the priest, and the priest shall value him; the priest shall value him according to what the vower can afford.

9 "If the vow is an animal that may be offered as an offering to the LORD, all of it that he gives to the LORD is **holy**. 10 He shall not exchange it or make a substitute for it, good for bad, or bad for good; and if he does in fact substitute one animal for another, then both it and the substitute shall be holy. 11 And if it is any unclean animal that may not be offered as an offering to the LORD, then he shall stand the animal before the priest, 12 and the priest shall value it as either good or bad; as the priest values it, so it shall be. 13 But if he wishes to redeem it, he shall add a fifth to the valuation.

14 "When a man dedicates his house as a **holy** gift to the LORD, the priest shall value it as either good or bad; as the priest values it, so it shall stand. 15 And if the donor wishes to redeem his house, he shall add a fifth to the valuation price, and it shall be his.

16 "If a man dedicates to the LORD part of the land that is his possession, then the valuation shall be in proportion to its seed. A homer of barley seed shall be valued at fifty shekels of silver. 17 If he dedicates his field from the year of jubilee, the valuation shall stand, 18 but if he dedicates his field after the jubilee, then the priest shall calculate the price according to the years that remain until the year of jubilee, and a deduction shall be made from the valuation. 19 And if he who dedicates the field wishes to redeem it, then he shall add a fifth to its valuation price,

and it shall remain his. 20 But if he does not wish to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore. 21 But the field, when it is released in the jubilee, shall be a **holy** gift to the LORD, like a field that has been devoted. The priest shall be in possession of it. 22 If he dedicates to the LORD a field that he has bought, which is not a part of his possession, 23 then the priest shall calculate the amount of the valuation for it up to the year of jubilee, and the man shall give the valuation on that day as a **holy** gift to the LORD. 24 In the year of jubilee the field shall return to him from whom it was bought, to whom the land belongs as a possession. 25 Every valuation shall be according to the shekel of the sanctuary: twenty gerahs shall make a shekel.

26 "But a firstborn of animals, which as a firstborn belongs to the LORD, no man may dedicate; whether ox or sheep, it is the LORD's. 27 And if it is an unclean animal, then he shall buy it back at the valuation, and add a fifth to it; or, if it is not redeemed, it shall be sold at the valuation.

28 "But no devoted thing that a man devotes to the LORD, of anything that he has, whether man or beast, or of his inherited field, shall be sold or redeemed; every devoted thing is most **holy** to the LORD. 29 No one devoted, who is to be devoted for destruction from mankind, shall be ransomed; he shall surely be put to **death**.

30 "Every tithe of the land, whether of the seed of the land or of the **fruit** of the trees, is the LORD's; it is **holy** to the LORD. 31 If a man wishes to redeem some of his tithe, he shall add a fifth to it. 32 And every tithe of herds and flocks, every tenth animal of all that pass under the herdsman's staff, shall be **holy** to the LORD. 33 One shall not differentiate between good or bad, neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be **holy**; it shall not be redeemed."

34 These are the commandments that the LORD commanded Moses for the people of Israel on Mount Sinai.*



Numbers 1:1

"The LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, (...)"

Leviticus worked! Now Moses is holy enough to enter the Tabernacle- the presence of God!