

Insights From Leviticus

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Insights From Leviticus

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

The purpose of this book is to extract the most interesting insights from that massive list. This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to list the major points of each book because you're probably already familiar with them. Finally, it's not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
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Table of Contents

Introduction.....	4
Leviticus.....	7

Leviticus

- Before a person gave a burnt offering, they had to put their hand on the head of the animal they were offering (Leviticus 1:4). This indicated that the animal was serving as a sacrificial substitute for them.
- The person who gave the animal as a burnt offering had to kill it themselves (Leviticus 1:5). Since the animal was being sacrificed for them, they were responsible for its death.
- Burnt offerings were a sweet savor to the Lord (Leviticus 1:9).
- Leaven and honey couldn't be included in offerings that were made by fire (Leviticus 2:11). However, the wave loaves that were offered on Pentecost were *required* to contain leaven. (Why? Leaven represents sin, and sacrifices offered to pay for sin had to be sinless. However, the Pentecost wave loaves represented the church, which is full of sin. Leaven makes bread rise and appear much larger than it actually is – and the visible church is much larger than the true church, due to all the false converts within it.)
- All offerings had to include salt (Leviticus 2:13).
- God gave the Israelites a perpetual commandment that they weren't allowed to eat fat or blood (Leviticus 3:17).
- God doesn't excuse sins that are committed through ignorance (Leviticus 4:2). They must be atoned for by offering a sacrifice.
- There's a recurring theme that sacrifices which were offered to make atonement for sins had to be without blemish (Leviticus 4:3).

- It's possible for an entire nation to sin in ignorance (Leviticus 4:13). When that happens, their sin must be atoned for through a sacrifice.
- God holds rulers accountable for their sins (Leviticus 4:22). This means rulers don't have a right to do whatever they please. They must obey God's commands.
- The offering for sins committed in ignorance was different based on who sinned (Leviticus 4:23).
- It can be a sin to witness something and then refuse to admit what you saw (Leviticus 5:1).
- It can be a sin to know something and then refuse to admit what you know (Leviticus 5:1).
- If a person touches something that's unclean, he becomes unclean (Leviticus 5:2).
- If a person touches something unclean and doesn't realize it, he's still unclean. He doesn't have to realize it in order to become unclean (Leviticus 5:2).
- A person who's unclean is held responsible for observing all the regulations that apply to unclean people, *even if he doesn't realize he's unclean* (Leviticus 5:2). God still holds him accountable.
- If a person makes a promise without realizing it, and doesn't keep that promise, he has sinned and is guilty in God's sight (Leviticus 5:4).
- Once a person realizes they've sinned in ignorance, they must confess their sin (Leviticus 5:5).
- The poor could offer less expensive sacrifices to make atonement for their sins, if they couldn't afford the required offerings (Leviticus 5:11).

- If a person sinned in ignorance regarding the holy things of the Lord, he had to pay for the damage he did to the holy thing, and add an additional twenty percent on top of that (Leviticus 5:16).
- It's a sin to find something your neighbor lost, and then lie and claim you didn't find it so you can keep it for yourself (Leviticus 6:3).
- If a person stole something, they must restore the thing they stole plus add an additional twenty percent (Leviticus 6:5).
- There was a special burnt offering that was burned on the fire of the altar all night until the morning (Leviticus 6:9).
- When a priest carried the ashes of a sacrifice outside the camp to dispose of them, he couldn't wear his priestly garments. Instead he had to change into other garments first (Leviticus 6:11).
- The fire on the altar of burnt offerings wasn't allowed to ever go out. God commanded that it burn forever (Leviticus 6:12). The priest was commanded to put more wood on the fire every morning to keep it burning continually.
- Although leaven couldn't be included with sin or trespass or burnt offerings, it could be included with the peace offering (Leviticus 7:13). Peace offerings weren't offered to obtain forgiveness for sins, so the rules were different.
- Wave offerings were literally waved before the Lord (Leviticus 7:30).
- The whole nation of Israel witnessed the consecration of Aaron and his sons as priests (Leviticus 8:3).

- The Urim and the Thummim were kept inside the breastplate that the high priest wore (Leviticus 8:8).
- Moses was the one who sanctified the tabernacle, its items, and its furnishings. He did so by anointing them with the holy anointing oil (Leviticus 8:10).
- Moses was the one who anointed Aaron as high priest (Leviticus 8:12).
- It took seven days to consecrate a priest. During those seven days he couldn't leave the tabernacle (Leviticus 8:33).
- Aaron had to offer sacrifices to make atonement for his own sins before he could offer sacrifices to make atonement for the sins of Israel (Leviticus 9:7).
- After Aaron was anointed as priest, God showed His glory to the Israelites (Leviticus 9:23).
- After Aaron was anointed as priest, fire came down from the Lord and consumed the burnt offering that was upon the altar (Leviticus 9:24).
- When Nadab and Abihu were killed by God for offering Him strange fire, Moses told Aaron that this was what God meant when He said that He would be sanctified by those who come near Him, and glorified before all people (Leviticus 10:3).
- Even though Nadab and Abihu had brothers who were priests, Moses commanded a more distant relation to carry their bodies out of the tabernacle and out of the camp (Leviticus 10:4). Since their brothers were priests who still had the holy anointing oil upon them, they couldn't approach the dead bodies and handle them.

- When Nadab and Abihu were killed, Moses told their surviving brothers that if they grieved over what just happened they would die (Leviticus 10:6). This is because the things people normally did to grieve would make them unclean, and if they were unclean in the presence of God then they would be killed.
- When priests had the holy anointing oil of the Lord upon them, they couldn't leave the tabernacle (Leviticus 10:7).
- God forbade the priests from drinking wine or strong drink while they were in the tabernacle (Leviticus 10:9). It seems that when Nadab and Abihu offered strange fire before the Lord, they were drunk.
- One of the reasons priests weren't allowed to drink wine or strong drink while serving in the tabernacle was so their judgment wouldn't be impaired, and they would be able to tell the difference between what was holy and what was unholy (Leviticus 10:10).
- God commanded the priests to teach the Israelites all the statutes which He had given to them through Moses (Leviticus 10:11).
- The children of the priests (both sons and daughters) were allowed to eat the priestly portion of the Israelites' peace offerings (Leviticus 10:14). In some sacrifices a portion of it was burned on the altar to the Lord, a portion was eaten by the person who offered it, and another portion was eaten by the priest and his family.
- One of the reasons God gave the priests a portion of the sin offering was so they could eat it in the holy place and, by doing so, bear the iniquity of the Israelites (Leviticus 10:17). In other words, eating the sacrifice was actually part of the atonement process.

- Priests were *required* to eat meat, because they had to eat their portion of the sacrifice to make atonement for the Israelites who offered them (Leviticus 10:17).
- Under the Mosaic Law, the Israelites were allowed to eat animals that parted the hoof, and was cloven footed, and chewed the cud (Leviticus 11:3).
- Under the Mosaic Law, the animals that the Israelites weren't allowed to eat were considered unclean (Leviticus 11:4).
- Under the Mosaic Law, the Israelites weren't allowed to touch the carcasses of unclean animals (Leviticus 11:8).
- Under the Mosaic Law, the Israelites weren't allowed to eat any aquatic creatures that didn't have fins or scales (Leviticus 11:10).
- Under the Mosaic Law, the Israelites were allowed to eat flying insects that crept along the ground and which had legs that were used for leaping (Leviticus 11:21).
- Under the Mosaic Law, anyone who carried the carcass of an unclean animal had to wash his clothes (Leviticus 11:25).
- Under the Mosaic Law, those who touched something that was unclean became unclean themselves (Leviticus 11:26).
- Under the Mosaic Law, if the carcass of an unclean creature fell upon something, whatever it fell upon became unclean (Leviticus 11:32). That item then had to be put into water and washed, and it would remain unclean until evening (Leviticus 11:32)
- Under the Mosaic Law, if the carcass of an unclean

creature fell upon something made of clay, the vessel had to be broken because it was unclean and couldn't be cleansed (Leviticus 11:33).

- Under the Mosaic Law, if unclean water came into contact with food then that food would become unclean (Leviticus 11:34).
- Under the Mosaic Law, if any part of the carcass of an unclean creature fell upon an oven, the oven had to be destroyed (because ovens were made of clay and couldn't be cleansed) (Leviticus 11:35).
- Under the Mosaic Law, those who ate unclean creatures made themselves abominable in the sight of God (Leviticus 11:43).
- Since God is holy, He required the Israelites to be holy (Leviticus 11:44).
- Since God is holy, He required the diet of the Israelites to be holy as well, so that their diet didn't defile them and make them unholy (Leviticus 11:44).
- Under the Mosaic Law, male children were to be circumcised on the eighth day (Leviticus 12:3).
- Under the Mosaic Law, if a woman gave birth to a male child then she was unclean for 7 days. (For female children it was 14 days.) She then had an additional 33 days of purification (66 for female children) before she could touch something holy or go back into the tabernacle (Leviticus 12:4-5).
- Under the Mosaic Law, if a woman gave birth to a child then once her period of purification was over she was to offer both a burnt offering and a sin offering (Leviticus 12:6). The priest would use them to make atonement for

her, because the blood that she shed during childbirth made her unclean (Leviticus 12:7). There were *many* ways to be made unclean under the Mosaic Law, and a lot of them had nothing to do with sin.

- Under the Mosaic Law, there were specific commands for identifying and handling various skin diseases (Leviticus 13:2).
- Under the Mosaic Law, those who had symptoms that looked like leprosy were to be brought to a priest and examined (Leviticus 13:2).
- Under the Mosaic Law, those who had leprosy were unclean (Leviticus 13:3).
- Under the Mosaic Law, there were some cases where a person's symptoms required them to be quarantined for 7 days so additional testing could be performed before pronouncing them as having leprosy (Leviticus 13:4).
- Under the Mosaic Law, lepers were required to tear their clothes, bare their head, put a covering upon their upper lip, and cry "unclean, unclean" (Leviticus 13:45).
- Under the Mosaic Law, people who had leprosy were required to live alone, outside the camp (Leviticus 13:46).
- Under the Mosaic Law, there were commands regarding garments that may have become contaminated with some sort of disease (Leviticus 13:47). Garments that were suspicious had to be examined by a priest.
- Under the Mosaic Law, garments could be unclean (Leviticus 13:47).
- Under the Mosaic Law, if a garment was unclean then it had to be burned with fire (Leviticus 13:52).

- God gave Moses and Aaron commands regarding how to distinguish clean garments from unclean garments (Leviticus 13:59).
- Under the Mosaic Law, if a leper was cleansed then a priest had to examine the leper (Leviticus 14:3). If he was indeed cured then the priest was to command that the offering for cleansed lepers was to be offered on his behalf (because a sacrifice had to be offered in order for the leper to be clean again) (Leviticus 14:4).
- Under the Mosaic Law, if a person had leprosy but was pronounced clean, he had to wash his clothes, shave all his hair, wash himself in water, and then wait 7 days. After that he could return to the camp (Leviticus 14:8).
- Under the Mosaic Law, if a person had leprosy but was pronounced clean, a priest was to offer a sin offering to make atonement for his uncleanness (because his leprosy had made him unclean) (Leviticus 14:19).
- God gave Moses and Aaron the commandments for what to do if the walls of a house had some type of disease (Leviticus 14:33).
- God said that when the Israelites were in Canaan, there may be times when He put leprosy in a house (Leviticus 14:34). God spoke of leprosy as a plague that came from Him.
- Under the Mosaic Law, priests had to be notified if it seemed that a house had some sort of disease growing in its walls (Leviticus 14:35).
- Under the Mosaic Law, if a house had a disease growing in its walls, and the priest quarantined the house for 7 days but the growth had spread, then the priest was to

command that the stones which contained the growth were to be taken to an unclean place outside the city (Leviticus 14:40).

- Under the Mosaic Law, there were supposed to be places outside of cities where unclean things could be cast (Leviticus 14:40).
- Under the Mosaic Law, it was possible for houses to be unclean (Leviticus 14:44).
- Under the Mosaic Law, if a house had been cleansed from a disease growing in its walls but the disease then came back, the house was to be destroyed. Its stones had to be carried outside the city to an unclean place (Leviticus 14:45).
- Under the Mosaic Law, if anyone went inside a house that was being quarantined due to a disease that was growing in its walls, that person would be unclean until evening (Leviticus 14:46).
- Under the Mosaic Law, if a house was cleansed of a disease that was growing in its walls, a sacrifice had to be offered in order for the house to be clean again (Leviticus 14:49).
- God taught the Israelites how to distinguish things that were clean from things that were unclean (Leviticus 14:57).
- Under the Mosaic Law, anyone who had a running issue out of his flesh (such as an oozing wound) was unclean (Leviticus 15:2).
- Under the Mosaic Law, if a man had an oozing wound then every bed he lied upon was unclean, and everything he sat on was unclean (Leviticus 15:4).

- Under the Mosaic Law, if a man had an oozing wound and he touched someone without washing his hands first, then the person he touched was unclean until evening (Leviticus 15:11).
- Under the Mosaic Law, if a man had an oozing wound that healed, he had to offer a sacrifice to make atonement for the fact that he was unclean (Leviticus 15:14).
- Under the Mosaic Law, having sex made a person unclean (Leviticus 15:16). People who had sex were required to take a bath afterward, and were unclean until evening.
- Under the Mosaic Law, if a woman was menstruating then she had to be set apart for 7 days (Leviticus 15:19). During that time she was unclean (Leviticus 15:25). Anyone who touched her was unclean until evening, and anything she sat on was also unclean (Leviticus 15:20). This means women were given a week of vacation each month, since during that time no one could touch her and she wasn't allowed to touch anything.
- If the Israelites defiled God's tabernacle with their uncleanness, they would die (Leviticus 15:31).
- Aaron wasn't permitted to go into the Holy of Holies whenever he wanted (Leviticus 16:2). He could only enter that area of the tabernacle once a year, on the Day of Atonement.
- God appeared in the cloud that was upon the mercy seat in the Holy of Holies (Leviticus 16:2).
- The reason Aaron couldn't enter the Holy of Holies whenever he wanted was because if he did then he would die, because God was going to appear there

(Leviticus 16:2). Aaron had to follow a specific procedure before he could enter, to make sure that he didn't see God and die (Leviticus 16:3).

- Before Aaron could enter the Holy of Holies he had to wash himself and put on the priestly garments (Leviticus 16:4).
- Before Aaron could enter into the Holy of Holies he had to offer a sin offering to make atonement for himself (Leviticus 16:6).
- Aaron had to atone for his own sins before he could make atonement for the sins of Israel (Leviticus 16:7).
- When Aaron went inside the Holy of Holies he had to carry a censer full of burning coals that had been taken from the altar of burnt offering. He also had to take incense in his hand. Once he was in the Holy of Holies he had to cast the incense onto the burning coals so that it would create a cloud of incense that covered the mercy seat. This was necessary because God appeared as a cloud on the mercy seat, and if He wasn't hidden by the cloud of incense then Aaron would see God and die (Leviticus 16:13).
- When Aaron went inside the Holy of Holies he was to take the blood of the bullock (which had been offered as a sin offering for his own sins) and sprinkle it on the east side of the mercy seat (Leviticus 16:14). He also had to sprinkle that blood before the mercy seat 7 times.
- When Aaron went inside the Holy of Holies, he had to kill the goat that was being offered for the sins of the Israelites, bring its blood inside the Holy of Holies, and sprinkle it on the east side of the mercy seat (Leviticus 16:15). He also had to sprinkle that blood before the

mercy seat 7 times.

- When Aaron went inside the Holy of Holies, there was to be no one else in the tabernacle until he came and had finished making atonement for himself, his household, and the Israelites (Leviticus 16:17).
- The reason Aaron had to hallow the altar of burnt offering was because the uncleanness of the Israelites polluted it (Leviticus 16:19). When Aaron went inside the Holy of Holies he had to cleanse it as well, for the same reason (Leviticus 16:20).
- The scapegoat was only released into the wilderness after all the sins of the Israelites had been put upon it (Leviticus 16:21).
- The person who led the scapegoat into the wilderness could only come back into the camp after he washed his clothes and bathed his flesh with water (Leviticus 16:26).
- God established an everlasting statute that on the Day of Atonement the Israelites were to afflict their souls (Leviticus 16:29). That was the day when the high priest made atonement for them (Leviticus 16:30).
- The Israelites weren't allowed to do any work on the day when the high priest made atonement for them (Leviticus 16:30). Atonement isn't accomplished by our works, but instead by the blood of a sacrifice.
- In order for the Israelites to be clean of all their sins before the Lord, the high priest had to make atonement for them by offering a sacrifice (Leviticus 16:30).
- It was a terrible sin for an Israelite to kill an animal for the purpose of sacrificing it to the Lord, but not bring it to the tabernacle and offer it there (Leviticus 17:3). All sacrifices

to the Lord had to be offered in the tabernacle. It was a serious sin to offer them elsewhere (Leviticus 17:4).

- If an Israelite killed an animal to offer it as a sacrifice to the Lord, but didn't bring it to the tabernacle and offer it there, then blood would be imputed to him because he had shed blood (Leviticus 17:4).
- God required all sacrifices to Him to be offered by a priest (Leviticus 17:5). Under the Mosaic Law, if you wanted to offer a sacrifice to the Lord then you had to go through a priest to do it.
- When the Israelites offered sacrifices to idols, they were actually offering them to demons (Leviticus 17:7).
- Foreigners who lived among the Israelites were allowed to offer God sacrifices, but they had to do so in the tabernacle (just like everyone else) (Leviticus 17:8).
- One of the reasons God forbade people from eating blood was because God gave blood as the means to make atonement for people's souls (Leviticus 17:11). One of the recurring themes of the Bible is that atonement is made through blood.
- Under the Mosaic Law, any Israelite who caught an animal that could be eaten was required to pour out its blood and then cover it with dust (Leviticus 17:13).
- God repeated three times in a single passage that the life of the flesh was in the blood (including twice in one verse) (Leviticus 17:14).
- Under the Mosaic Law, if a person ate something that died of itself or was killed by other animals, it made him unclean (Leviticus 17:15). He had to wash his clothes and bathe himself with water and was unclean until evening.

- God forbade the Israelites from walking in the ordinances of the Canaanites (Leviticus 18:3). God commanded the Israelites to keep His ordinances, not the ordinances of other nations (Leviticus 18:4).
- The statutes and judgments of God are a way of life (Leviticus 18:5).
- Adultery defiles those who engage in it (Leviticus 18:20).
- Under the Mosaic Law, people were forbidden from burning their children alive as human sacrifices to idols (Leviticus 18:21).
- Under the Mosaic Law, people were forbidden from profaning the name of God (Leviticus 18:21).
- Those who worship idols are profaning the name of the Lord (Leviticus 18:21).
- Before God gave the land of Canaan to the Israelites, that land had been defiled by the immorality of the nations who lived there (Leviticus 18:25).
- The reason God was casting out the Canaanites was because they had defiled themselves through their immorality (Leviticus 18:25).
- If a nation is immoral it defiles both itself and its land, and the land itself will cast them out (Leviticus 18:25).
- God punishes immoral nations (Leviticus 18:25).
- Immorality defiles those who engage in it (Leviticus 18:30).
- Since God is holy, we must be holy as well (Leviticus 19:2).
- Under the Mosaic Law, God forbade people from creating idols (Leviticus 19:4). It was a sin to both worship them

and create them.

- Under the Mosaic Law, when people reaped their land to glean the harvest they weren't allowed to wholly reap the corners of their field (Leviticus 19:9). Those were left for the poor, and for foreigners.
- Under the Mosaic Law, people weren't allowed to lie to one another (Leviticus 19:11).
- Under the Mosaic Law, people weren't allowed to use the name of the Lord to lie (Leviticus 19:12).
- Under the Mosaic Law, people weren't allowed to profane the name of the Lord (Leviticus 19:12).
- Under the Mosaic Law, if people hired someone they had to pay them that day. They weren't allowed to wait and pay them the following morning (Leviticus 19:13).
- Under the Mosaic Law, people weren't allowed to curse those who were deaf, or put a stumbling block in front of those who were blind (Leviticus 19:14).
- Under the Mosaic Law, people weren't allowed to show partiality to the poor (Leviticus 19:15).
- Under the Mosaic Law, people weren't allowed to show partiality to those who were powerful (Leviticus 19:15).
- Under the Mosaic Law, people weren't allowed to spread gossip (Leviticus 19:16).
- Under the Mosaic Law, people weren't allowed to hate others (Leviticus 19:17).
- Under the Mosaic Law, people weren't allowed to avenge themselves (Leviticus 19:18).
- Under the Mosaic Law, people weren't allowed to hold

grudges (Leviticus 19:18).

- Under the Mosaic Law, people were commanded to love their neighbor as themselves (Leviticus 19:18).
- Under the Mosaic Law, people weren't allowed to create livestock hybrids (Leviticus 19:19).
- Under the Mosaic Law, people weren't allowed to sow a field with multiple types of seeds (Leviticus 19:19). Instead each field was to contain a single type of seed.
- Under the Mosaic Law, people weren't allowed to wear clothing that consisted of both linen and wool (Leviticus 19:19).
- Under the Mosaic Law, all forms of witchcraft were forbidden (Leviticus 19:26). Genuine witchcraft involves entering into a relationship with demons and using their power, which is a serious sin.
- Under the Mosaic Law, people weren't allowed to print markings on themselves (Leviticus 19:28). In other words, tattoos were forbidden.
- Witchcraft defiles those who engage in it (Leviticus 19:31). This is because genuine witchcraft is demonic.
- Under the Mosaic Law, people were required to honor those who were old (Leviticus 19:32).
- Under the Mosaic Law, the Israelites weren't allowed to vex foreigners who lived in their land (Leviticus 19:33). Instead they were required to treat them as if they had been born among them as natives (Leviticus 19:34).
- Under the Mosaic Law, people were required to use accurate weights and measurements (Leviticus 19:35).

- Under the Mosaic Law, anyone who sacrificed a child to Molech was to be put to death (Leviticus 20:2).
- Under the Mosaic Law, when the death penalty was carried out, people would gather around the person who was sentenced to death and throw rocks at him until he died. This means the community put him to death (Leviticus 20:2).
- The name of God is holy (Leviticus 20:3).
- Those who engage in child sacrifice profane God's name (Leviticus 20:3).
- Under the Mosaic Law, the Israelites weren't allowed to ignore people who sacrificed their children to Molech (Leviticus 20:4). They couldn't tolerate it and let it go unpunished.
- Under the Mosaic Law, if someone sacrificed their child to Molech and the Israelites didn't punish him, God would set his face against him and his family (Leviticus 20:5).
- God requires holiness (Leviticus 20:7).
- God is the one who sanctifies us (Leviticus 20:8).
- Under the Mosaic Law, those who cursed their parents were to be put to death (Leviticus 20:9).
- Under the Mosaic Law, adultery was punished by death (for both the adulterer and the adulteress) (Leviticus 20:10).
- Under the Mosaic Law, if a man had sex with a woman while she was menstruating (and therefore unclean), both the man and the woman were to be cut off from their nation (Leviticus 20:18).

- Under the Mosaic Law, God said that if a man had sex with his brother's wife, both of them would be childless (Leviticus 20:21).
- God told the Israelites that if they didn't obey Him in all things then the promised land would vomit them out (Leviticus 20:22).
- The reason God abhorred the Canaanites was because they didn't walk in His ways, but instead did things that were abominations in His sight (Leviticus 20:23).
- Under the Mosaic Law, those who ate unclean animals made their souls abominable to God (Leviticus 20:25).
- God forbade the priests from defiling themselves by coming into contact with the dead (with the exception of close relatives) (Leviticus 21:1).
- Under the Mosaic Law, those who came into contact with the dead defiled themselves (Leviticus 21:1).
- Under the Mosaic Law, the dead were unclean (Leviticus 21:1).
- Under the Mosaic Law, a priest was allowed to come into contact with the dead body of his sister, but only if she was a virgin and didn't have a husband (Leviticus 21:3).
- Under the Mosaic Law, when priests grieved for the dead they weren't allowed to profane themselves (Leviticus 21:4). Since priests had to be holy, God put limits on what they were allowed to do during the grieving process.
- God required priests to be holy (Leviticus 21:6).
- God forbade priests from profaning His name (Leviticus 21:6).

- Under the Mosaic Law, priests were forbidden from marrying a woman who was divorced (Leviticus 21:7).
- Since God is holy, those who offered sacrifices to Him also had to be holy (Leviticus 21:8).
- Under the Mosaic Law, if a high priest had the holy anointing oil on his head then he couldn't defile himself by coming into contact with a dead body (Leviticus 21:10).
- Under the Mosaic Law, if a high priest had the holy anointing oil on his head then he couldn't defile himself by uncovering his head or tearing his clothes (Leviticus 21:10).
- God called the holy anointing oil a crown (Leviticus 21:12).
- Under the Mosaic Law, priests were required to marry virgins (Leviticus 21:13).
- Under the Mosaic Law, priests were required to marry from the tribe of Levi (Leviticus 21:14).
- Under the Mosaic Law, if a descendant of Aaron had a physical blemish then he wasn't allowed to be a priest (Leviticus 21:17).
- Under the Mosaic Law, if a descendant of Aaron had a physical blemish then he couldn't go near the offerings that were offered to the Lord by fire (Leviticus 21:21).
- Under the Mosaic Law, those who profaned the holy things of the tabernacle were profaning the holy name of God (Leviticus 22:2).
- Under the Mosaic Law, none of the descendants of Aaron were allowed to go to the holy things of the tabernacle if

they were unclean (Leviticus 22:3). If any of them did then God would cut them off from His presence.

- Under the Mosaic Law, if a descendant of Aaron had sex but hadn't gone through the cleansing process afterward then he couldn't eat of the holy things because he was unclean (Leviticus 22:4).
- Under the Mosaic Law, if a descendant of Aaron touched an unclean insect then he couldn't eat of the holy things because he was unclean (Leviticus 22:5).
- Under the Mosaic Law, a priest who was unclean could become clean again by waiting until evening and then washing himself with water (Leviticus 22:6).
- Under the Mosaic Law, the holy things which the Israelites offered as sacrifices to the Lord were food for priests and their families (Leviticus 22:7). This is because many sacrifices had a portion that the priests and their families could eat.
- Under the Mosaic Law, if the priests profaned the holy things of God then they could be killed (Leviticus 22:9).
- Under the Mosaic Law, foreigners weren't allowed to eat the holy things (Leviticus 22:10).
- Under the Mosaic Law, if the daughter of a priest was a widow or divorced, and if she didn't have any children, and if she was living in her father's house, then she was allowed to eat the holy things (Leviticus 22:13).
- Under the Mosaic Law, if someone ate a holy thing without realizing it, and they weren't allowed to eat it, then they had to make restitution by giving an identical replacement to the priest, along with twenty percent on top of that (Leviticus 22:14).

- The sacrifices that the Israelites offered to the Lord were holy (Leviticus 22:15).
- Under the Mosaic Law, if someone ate a holy thing while they were unclean then they were committing iniquity (Leviticus 22:16).
- Under the Mosaic Law, the Israelites were forbidden from eating holy things while they were unclean (Leviticus 22:16).
- There's a recurring theme that sacrifices had to be perfect in order for God to accept them (Leviticus 22:21).
- Under the Mosaic Law, a newborn bull, sheep, and goat was to be with its mother for 7 days (Leviticus 22:27). It could only be offered to the Lord as a sacrifice after it was at least 8 days old.
- Under the Mosaic Law, God forbade the Israelites from killing a cow or sheep and its offspring on the same day (Leviticus 22:28).
- Under the Mosaic Law, God required the Israelites to treat Him as holy (Leviticus 22:32).
- The feasts of the Lord that were established in the Mosaic Law were holy (Leviticus 23:2).
- Under the Mosaic Law, the seventh day of the week (Saturday) was the sabbath of the Lord (Leviticus 23:3).
- Under the Mosaic Law, the seventh day of the week was a day of rest (Leviticus 23:3).
- Under the Mosaic Law, the seventh day of the week was holy (Leviticus 23:3).
- Under the Mosaic Law, the Passover was on the

fourteenth day of the first month (Leviticus 23:5).

- Under the Mosaic Law, the feast of unleavened bread was on the fifteenth day of the first month (Leviticus 23:6). That means it began the day after Passover.
- Under the Mosaic Law, the feast of unleavened bread lasted for 7 days (Leviticus 23:6).
- Under the Mosaic Law, the first day of the feast of unleavened bread was to be considered a sabbath, regardless of the day of week it fell upon. It was a holy day and no work could be done on it (Leviticus 23:7). This means the day after the Passover was *always* a sabbath, regardless of the day of the week.
- Under the Mosaic Law, when the Israelites reaped the harvest of their field they were required to bring a firstfruits offering to the Lord (Leviticus 23:10).
- Under the Mosaic Law, the Israelites weren't allowed to eat from their harvest until they brought their firstfruits offering to the Lord (Leviticus 23:14).
- Under the Mosaic Law, the Israelites had to offer an offering to the Lord 50 days after they offered their firstfruits offering (Leviticus 23:16). This was the feast of Pentecost.
- Under the Mosaic Law, the wave loaves that the Israelites had to offer on Pentecost were to be baked with leaven (Leviticus 23:17). They symbolized the church (which is full of sin, and therefore appears to be much larger than it really is).
- Under the Mosaic Law, the feast of trumpets was on the first day of the seventh month (Leviticus 23:24). That day was described as a memorial.

- Under the Mosaic Law, the Day of Atonement was on the tenth day of the seventh month (Leviticus 23:27).
- Under the Mosaic Law, anyone who didn't afflict their soul on the Day of Atonement would be cut off from the nation (Leviticus 23:29).
- God repeated three times in three verses that no one was allowed to do any work on the Day of Atonement (Leviticus 23:31). Atonement isn't accomplished by our works.
- Under the Mosaic Law, the feast of tabernacles was on the fifteenth day of the seventh month (Leviticus 23:34).
- Under the Mosaic Law, the feast of tabernacles lasted 7 days (Leviticus 23:34). That week was intended to be a week of rejoicing (Leviticus 23:40).
- Under the Mosaic Law, the people who were required to celebrate the feast of tabernacles by living in tents were only those who were born Israelites (Leviticus 23:42).
- One of the reasons God commanded the Israelites to live in tents during the feast of tabernacles was so people would know that God made the Israelites live in tents when He brought them out of the land of Egypt (Leviticus 23:43).
- Under the Mosaic Law, the candlestick in the holy place of the tabernacle used pure olive oil that had been beaten for fuel (Leviticus 24:2). The Israelites were required to supply that oil.
- Under the Mosaic Law, the high priest was required to keep the candlestick burning from evening to morning (Leviticus 24:3). It couldn't be allowed to ever go out (Leviticus 24:4).

- Under the Mosaic Law, there were 12 loaves of shewbread in the tabernacle (Leviticus 24:5).
- Under the Mosaic Law, each cake of shewbread was to be baked from two tenth deals of flour (Leviticus 24:5). This would have been around an entire gallon of flour (which meant the loaves would have been fairly large).
- Under the Mosaic Law, when the shewbread was put in rows on the shewbread table, frankincense was put on top of them (Leviticus 24:7).
- Under the Mosaic Law, the shewbread served as a memorial (Leviticus 24:7). The twelve loaves of bread represented the twelve tribes of Israel.
- Under the Mosaic Law, the shewbread was considered to be an offering made by fire unto the Lord (Leviticus 24:7).
- Under the Mosaic Law, the shewbread was to be baked every sabbath and put on the shewbread table in the tabernacle (Leviticus 24:8). Even though it was baked on the sabbath, that wasn't considered a violation of the sabbath day.
- The ingredients to make the shewbread was taken from the Israelites, who were required to supply the fine flour and the frankincense (Leviticus 24:8).
- Under the Mosaic Law, the priests were required to eat the shewbread in the holy place of the tabernacle (Leviticus 24:9).
- When the son of Shelomith blasphemed the name of the Lord, God commanded that those who heard him blaspheme His holy name should stone him (Leviticus 24:14). Under the Mosaic Law it was a sin to curse God (Leviticus 24:15).

- Under the Mosaic Law, if someone killed an animal that belonged to someone else, they had to make restitution by replacing it (Leviticus 24:18).
- Under the Mosaic Law, if someone caused permanent injury to their neighbor then that same injury had to be inflicted upon them (Leviticus 24:20). This is what the "eye for an eye and a tooth for a tooth" was referring to. It wasn't talking about revenge, but instead the legal punishment for inflicting permanent harm on someone.
- Under the Mosaic Law, the law was the same both for Israelites as well as foreigners who were living in Israel (Leviticus 24:22).
- Under the Mosaic Law, every seventh year was to be a sabbath of rest for the land (Leviticus 25:4). During that year the Israelites weren't allowed to sow seed in their fields or prune their vineyards. If something grew of its own accord, the Israelites weren't allowed to harvest it (Leviticus 25:5).
- Under the Mosaic Law, the fiftieth year was the year of jubilee (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, liberty was to be proclaimed to all the inhabitants of the land (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, every servant was to be freed and returned to his family (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, if people lost their land it was to be returned to them (Leviticus 25:10).
- Under the Mosaic Law, in the year of jubilee, if someone

was a slave they were to be freed (Leviticus 25:10).

- Under the Mosaic Law, in the year of jubilee, the Israelites weren't allowed to sow seed or reap whatever grew in their fields or vineyards (Leviticus 25:11).
- Under the Mosaic Law, God forbade the Israelites from oppressing one another (Leviticus 25:14).
- Under the Mosaic Law, when a person purchased land they were actually renting the land until the year of jubilee, because it had to be returned in that year (Leviticus 25:15).
- Under the Mosaic Law, when people bought or sold land they were to calculate its price based on the number of years until the year of jubilee, because that was when the land had to be returned (Leviticus 25:15).
- Under the Mosaic Law, if the Israelites obeyed God and kept His Law then they would dwell in the land safely (Leviticus 25:18).
- Under the Mosaic Law, if the Israelites obeyed God and kept His Law then God would bless their land and they would eat until they were full (Leviticus 25:19).
- God told the Israelites that He knew they needed food to eat in the seventh year (the sabbatical year), since they couldn't sow seed or reap a harvest in that year. Therefore in the sixth year He would bless them so that their fields brought forth enough food for three years (Leviticus 25:21).
- The reason the Israelites weren't allowed to sell land forever was because the land actually belonged to God, and they were strangers living in His land (Leviticus 25:23).

- Under the Mosaic Law, the relatives of those who sold their land were allowed to redeem it (Leviticus 25:25).
- Under the Mosaic Law, if an Israelite was poor and sold some of his land, he had the right to redeem it (Leviticus 25:26).
- Under the Mosaic Law, land was redeemed by counting the number of years until the year of jubilee, and paying that amount to the person who purchased the land (Leviticus 25:27).
- Under the Mosaic Law, if an Israelite sold a house in a *walled* city and didn't redeem it within one year then it would become the permanent property of its new owner, and wouldn't be returned in the year of jubilee (Leviticus 25:30).
- Under the Mosaic Law, the rules regarding selling houses in *unwalled* villages were the same as the rules regarding selling land (Leviticus 25:31). If someone sold a house in an unwalled village, that house had to be returned in the year of jubilee.
- Under the Mosaic Law, if a Levite sold his house in a Levitical city, it had to be returned in the year of jubilee (Leviticus 25:33).
- Under the Mosaic Law, the fields that were in the suburbs of Levitical cities couldn't be sold (Leviticus 25:34). They were the perpetual possession of the Levites.
- Under the Mosaic Law, the Israelites were required to help the poor, regardless of whether the poor were Israelites or foreigners (Leviticus 25:35).
- Under the Mosaic Law, the Israelites were forbidden from charging interest to the poor (Leviticus 25:36).

- One of the reasons God didn't allow the Israelites to charge interest to the poor was so that the poor could survive (Leviticus 25:36).
- God called those who were poor the brother of the Israelites (Leviticus 25:36).
- Under the Mosaic Law, God forbade the Israelites from lending money or food to the poor but charging interest for it (Leviticus 25:37).
- Under the Mosaic Law, if an Israelite became poor and was sold into slavery then he was to be treated as a hired servant, not as a slave (Leviticus 25:40).
- Under the Mosaic Law, if an Israelite became poor and was sold into slavery then he was to be freed in the year of jubilee (Leviticus 25:40).
- Under the Mosaic Law, God forbade Israelites from treating their slaves harshly (Leviticus 25:43).
- Under the Mosaic Law, the redemption price for a slave was calculated by looking at how much the slave was purchased for, and then dividing that by the number of years until the year of jubilee. That represented the cost per year. The price to redeem someone was the number of years left until the year of jubilee, multiplied by that calculated cost per year (Leviticus 25:51).
- Under the Mosaic Law, God promised to bless the Israelites if they kept His commandments (Leviticus 26:3).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would have so much to harvest that it would take them months to harvest it all (Leviticus 26:5).

- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would lie down and no one would make them afraid (Leviticus 26:6).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would remove the evil animals from their land (Leviticus 26:6).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would have respect for them (Leviticus 26:9).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would multiply the nation (Leviticus 26:9).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would establish His covenant with them (Leviticus 26:9).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would still be eating the food from their previous harvest when the food from the new harvest was brought in (Leviticus 26:10).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then they would have to remove the food from the previous harvest from their storehouses to make room for the food from the new harvest (Leviticus 26:10).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then God's soul wouldn't abhor them (Leviticus 26:11).
- Under the Mosaic Law, God said that if the Israelites kept His commandments then He would walk among them and be their God (Leviticus 26:12).

- Under the Mosaic Law, there were serious consequences if the Israelites didn't obey all of His commandments (Leviticus 26:14).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would appoint terror over them (Leviticus 26:16).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would fill their heart with sorrow (Leviticus 26:16).
- Under the Mosaic Law, God said that if the Israelites broke His commands then their enemies would eat their harvest (Leviticus 26:16).
- Under the Mosaic Law, God said that if the Israelites broke His commands then those who hated them would reign over them (Leviticus 26:17).
- Under the Mosaic Law, God said that if the Israelites broke His commands and He punished them, and they still refused to repent, then He would multiply their punishment by seven (Leviticus 26:18).
- When God sent His punishments upon Israel for their sins, He expected them to be chastised and repent, and change their ways (Leviticus 26:18).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would break their pride (Leviticus 26:19).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would break their power (Leviticus 26:19).
- Under the Mosaic Law, God said that if the Israelites

broke His commands then He would send wild animals among them that would kill so many people there would only be a few survivors (Leviticus 26:22).

- Under the Mosaic Law, God said that if the Israelites broke His commands then He would kill so many of them that their highways would be desolate (Leviticus 26:22).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would send a famine upon them that was so severe they would eat their own children (Leviticus 26:29).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would destroy their high places and cut down their idols (Leviticus 26:30).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would cast their dead bodies upon their idols (Leviticus 26:30).
- Under the Mosaic Law, God said that if the Israelites broke His commands then His soul would abhor them (Leviticus 26:30).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would lay waste to their cities (Leviticus 26:31).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would reject their sacrifices (Leviticus 26:31).
- Under the Mosaic Law, God said that if the Israelites broke His commands then He would send such destruction upon them that their enemies would be astonished (Leviticus 26:32).

- Under the Mosaic Law, God said that if the Israelites broke His commands then He would scatter them among pagan nations (Leviticus 26:33).
- Under the Mosaic Law, God said that if the Israelites broke His commands and didn't allow the land to rest every seventh year, then He would give the land its rest by making the land desolate (Leviticus 26:35).
- Under the Mosaic Law, God said that if the Israelites broke His commands then they would be exiled from the promised land and made to live in pagan nations (Leviticus 26:38).
- Under the Mosaic Law, God said that if the Israelites broke His commands then they would pine away for their sins in the land of their enemies (Leviticus 26:39).
- Under the Mosaic Law, God said that He would forgive them if they confessed their iniquity and the iniquity of their fathers (Leviticus 26:40). True repentance involves confessing your sins.
- Under the Mosaic Law, God said that He would forgive them if they confessed that He had been against them because of their sin (Leviticus 26:41).
- Under the Mosaic Law, God said that He would forgive them if they humbled their uncircumcised hearts (Leviticus 26:41). True repentance involves humbling yourself before God.
- Under the Mosaic Law, God said that He would forgive them if they accepted their punishment for their iniquity (Leviticus 26:41).
- God said that even if the Israelites broke their covenant with Him and He exiled them from the promised land, He

wouldn't utterly destroy them or break His covenant with them (Leviticus 26:44).

- Under the Mosaic Law, if a person made a vow they could be freed from their vow by paying a sum of money to the tabernacle (Leviticus 27:2). The amount that had to be paid was determined by the priests and varied based on both gender and age.
- Under the Mosaic Law, it was very expensive to be freed from a vow (Leviticus 27:3).
- Under the Mosaic Law, the amount a poor person had to pay to be freed from a vow was based on what he was able to pay (Leviticus 27:8).
- Under the Mosaic Law, if an animal was the subject of a vow, it couldn't be changed or redeemed (Leviticus 27:10). It also couldn't be swapped for a different type of animal (either a better or worse one). However, *unclean* animals could be redeemed by paying their value (as assigned by a priest) plus twenty percent (Leviticus 27:13).
- Under the Mosaic Law, houses could be sanctified as holy to the Lord (Leviticus 27:14). The house could then be redeemed by paying the value assigned to it by a priest, plus adding another twenty percent (Leviticus 27:15).
- Under the Mosaic Law, a homer of barley seed (roughly 58 gallons) was valued at 50 shekels (about a pound) of silver (Leviticus 27:16).
- Under the Mosaic Law, if a portion of a field was sanctified to the Lord, it was to be valued according to the seed that could be sown in it. The value had to be based on the standard that a homer of barley seed was

worth 50 shekels of silver (Leviticus 27:16).

- Under the Mosaic Law, if a person sanctified their field to the Lord in the year of jubilee then it was to be given a full value (because there were 50 years until the next jubilee) (Leviticus 27:17). However, if a person sanctified their field *after* the year of jubilee, its value was to be discounted according to how many years were left until the next jubilee (Leviticus 27:18).
- Under the Mosaic Law, if a person sanctified their field to the Lord and wanted to redeem it, they had to pay its value as calculated by the number of years left until the next jubilee, plus an additional twenty percent (Leviticus 27:19).
- Under the Mosaic Law, if a person sanctified their field to the Lord but chose *not* to redeem it before the year of jubilee, it would remain dedicated to the Lord forever and wouldn't revert to its original owner (Leviticus 27:20).
- Under the Mosaic Law, if a person sanctified a field to the Lord that he purchased from someone else, a priest was to estimate the value of that land based on how many years remained until the year of jubilee, and he had to pay that amount to the Lord as a holy thing. In this case he was actually giving money to the Lord and *not* the land because he was actually just renting the land until the year of jubilee (Leviticus 27:23).
- Under the Mosaic Law, if a person sanctified a field to the Lord that he purchased from someone else, then in the year of jubilee he had to return that land to its original owner. The land didn't remain dedicated to the Lord (Leviticus 27:24).
- Under the Mosaic Law, the tabernacle shekel was defined

as having a weight of twenty gerahs (Leviticus 27:25). This was roughly a third of an ounce.

- Under the Mosaic Law, no one was allowed to dedicate the firstborn of animals to the Lord because they already belonged to Him (Leviticus 27:26).
- Under the Mosaic Law, if an unclean animal was dedicated to the Lord then it had to be redeemed (since unclean animals couldn't be sacrificed to Him) (Leviticus 27:27). In that case they had to pay the price set by the priest, plus an additional twenty percent.
- Under the Mosaic Law, if an unclean animal wasn't redeemed then it had to be sold (because it couldn't be sacrificed) (Leviticus 27:27).
- Under the Mosaic Law, if a person devoted something to the Lord using a special vow of dedication then it couldn't be redeemed, and the person couldn't be freed from the vow (Leviticus 27:28). Instead it was most holy to the Lord.
- Under the Mosaic Law, the tithe of people's harvest belonged to the Lord and was holy (Leviticus 27:30).
- Under the Mosaic Law, people were allowed to redeem the tithe of their harvest. This means instead of giving the actual crops to the Lord, they could convert its value into money and give that instead. This meant paying its value plus an additional twenty percent (Leviticus 27:31).
- Under the Mosaic Law, the tithe was defined as a tenth of people's crops, fruit, or animals (Leviticus 27:32). It wasn't a tenth of the *value*, but a tenth portion of the *actual crops or livestock*, which was to be brought to the tabernacle and given to the Lord.

- Under the Mosaic Law, the tithe of crops or fruit or animals couldn't be changed, regardless of whether the quality of those crops or animals was good or bad (Leviticus 27:33). It had to be given just as it was.