

LEVITICUS

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BACKGROUND

The events in Leviticus cover about one month in 1446 B.C., following the giving of the law at Mount Sinai ([Exodus 20](#)). In Israel's earlier history, worship had been a family affair, with the head of each household acting as "priest" for his family. After God gave Israel the law and the Tabernacle, however, he designated Aaron and his descendants to be priests ([Exodus 28:1](#)), and the rest of the tribe of Levi to assist them ([Numbers 18:1-2](#)). Leviticus consists mainly of instructions concerning the duties of priests and Levites.

AUTHOR

Moses (see [Genesis: Author](#); [Exodus: Author](#)). Some 50 times in Leviticus, we read words to the effect that "the LORD said to Moses." If Moses himself did not record these words from God, he must have dictated them to a scribe, in which case he would still be rightly called the author. Moses' background and training as Egyptian royalty would, however, have made him better suited than any of his contemporaries to record God's words. The NT affirms Moses as the author of Leviticus:

- The "Law" in which John says Moses wrote ([John 1:45](#), NIV) refers to the first five books of the OT.
- Quotes from Leviticus are attributed to Moses ([Romans 10:5](#)).

DATE AND LOCATION

Moses probably recorded the events and the directives from God shortly after they occurred, in 1446 B.C. There are clear indications in the text that Leviticus was written at Sinai ([Leviticus 25:1](#); [Leviticus 26:46](#); [Leviticus 27:34](#)).

PURPOSE

- To show the Israelites, freed from Egyptian bondage, how they should live as God's people. It is the same for all believers: First comes redemption, then sanctification.
- To instill an awareness of sin and describe what constitutes holiness in one's relationship with God. Under the law this was accomplished in large part by concrete, visual illustrations (e.g., blemishes or defects in humans or animals).
- To foreshadow the complete and perfect sacrifice of Christ by repeatedly emphasizing the complete and perfect sacrifices of animals.
- To add to the revelation of God's nature in Genesis and Exodus by focusing on his holiness.

UNIQUE FEATURES

- The phrase *the LORD* said appears more than 50 times in Leviticus—more than in any other Bible book.
- No other Bible book speaks so much of holiness. Various forms of *holy* occur more than 100 times. *Sacrifice* occurs 42 times, *priest* 189 times, and *blood* 86 times.

COMPARISON WITH OTHER BIBLE BOOKS

(See [Exodus: Comparison with Other Bible Books](#).)

OUTLINE

- I. OFFERINGS ([Leviticus 1-7](#))
 - A. To maintain fellowship ([Leviticus 1-3](#))
 1. Burnt offering ([Leviticus 1](#))
 2. Grain offering ([Leviticus 2](#))
 3. Peace offering ([Leviticus 3](#))
 - B. To restore fellowship ([Leviticus 4:1-6:7](#))
 1. Sin offering ([Leviticus 4:1-5:13](#))
 2. Guilt offering ([Leviticus 5:14-6:7](#))
 - C. Further regulations for the offerings ([Leviticus 6:8-7:38](#))
- II. ORDINATIONS ([Leviticus 8-10](#))
 - A. Moses consecrates Aaron and his sons ([Leviticus 8](#))
 - B. Aaron and his sons begin their priesthood ([Leviticus 9](#))
 - C. Nadab and Abihu ([Leviticus 10](#))
- III. ORDERLY LIVING ([Leviticus 11-15](#))
 - A. Uncleaness from food ([Leviticus 11](#))
 - B. Uncleaness from childbirth ([Leviticus 12](#))
 - C. Uncleaness from diseases ([Leviticus 13-15](#))
- IV. OFFERINGS ([Leviticus 16-17](#))
 - A. Day of Atonement ([Leviticus 16](#))

- B. Rules for sacrificing and eating meat ([Leviticus 17](#))
- V. ORDERLY LIVING ([Leviticus 18-20](#))
 - A. Laws of sexual morality ([Leviticus 18](#))
 - B. Various laws and penalties ([Leviticus 19-20](#))
- VI. ORDINATIONS ([Leviticus 21-22](#))
 - A. Regulations for priests ([Leviticus 21:1-22:16](#))
 - B. Rules for sacrificing ([Leviticus 22:17-33](#))
- VII. OFFERINGS ([Leviticus 23-25](#))
 - A. Weekly Sabbath ([Leviticus 23:1-3](#))
 - B. Passover, Festival of Unleavened Bread ([Leviticus 23:4-8](#))
 - C. Festival of Firstfruits ([Leviticus 23:9-14](#))
 - D. Festival of Harvest (also called Pentecost) ([Leviticus 23:15-22](#))
 - E. Festival of Trumpets ([Leviticus 23:23-25](#))
 - F. Day of Atonement ([Leviticus 23:26-32](#))
 - G. Festival of Shelters ([Leviticus 23:33-44](#))
 - H. Offering of oil and bread ([Leviticus 24:1-9](#))
 - I. Blasphemy ([Leviticus 24:10-23](#))
 - X. Seventh year Sabbath ([Leviticus 25:1-7](#), [18-22](#))
 - K. Fiftieth year Sabbath (Jubilee) ([Leviticus 25:8-17](#), [23-55](#))
- VIII. OBEDIENCE AND DISOBEDIENCE ([Leviticus 26](#))
- IX. REDEMPTION OF TITHES AND OFFERINGS ([Leviticus 27](#))

TIMELINE

1805 B.C.:	Death of Joseph
1446 B.C.:	The Exodus, Law given, events of Leviticus
1406 B.C.:	Israel enters Canaan
1377 B.C.:	Othniel, 1st judge
1051 B.C.:	Saul, 1st king

Leviticus 1:1-17 *The burnt offering.* With just one verse of introduction, Moses begins Leviticus by telling the children of Israel what God "called to Moses from the Tabernacle" concerning worship. First, the burnt offering: The animal offered is to have no physical defects; the person offering it must lay his hand on its head to symbolize that its death will serve as his substitute.

Leviticus 2:1-16 *The grain offering.* This offering was an expression of thanksgiving for God's daily provision of food. The worshiper was to take some fine flour, pour olive oil on it, and give it to the priest, who then would burn it. No yeast or honey was allowed, but salt was always to be added. Salt, as a preservative, was a reminder of God's covenant faithfulness. Any parts of the offering not required to be burned on the altar were to be gifts for the priests.

Leviticus 3:1-17 *The peace offering.* The peace offering was a voluntary offering to bring about peace, or fellowship, with God. It could be a bull, cow, lamb, or goat. In each case, however, the animal had to be blemish-free, and its blood was to be sprinkled on the sides of the altar.

Leviticus 4:1-35 *The sin offering.* The sin offering applied to four kinds of people, all of whom had sinned unintentionally. The sacrifice differed slightly depending on whether the offender was a priest, another leader, a member of the community, or the whole nation, but in each case the sacrifice would "make atonement" for the sin ([Leviticus 4:20](#), [26](#), [31](#), [35](#)).

Leviticus 5:1-13 *More sin offerings.* Additional sin offerings were prescribed for three kinds of people: those who refused to tell what they knew about a crime; those who touched some unclean thing; and those who had made rash vows.

Leviticus 5:14-6:7 *The guilt offering.* The guilt offering differed from the sin offering in that it was to be preceded by restitution for the wrong done. Whether the sin was intentional or unintentional, the penalty was the same: full restitution plus a 20 percent penalty plus the sacrifice of a ram.

Leviticus 6:8-7:38 *Further regulations for the offerings.* Further regulations were given for each offering, with the section for each beginning with the phrase "These are the instructions regarding":

- burnt offering ([Leviticus 6:9-13](#))
- grain offering ([Leviticus 6:14-23](#))
- sin offering ([Leviticus 6:24-30](#))
- guilt offering ([Leviticus 7:1-10](#))
- peace offering ([Leviticus 7:11-21](#))

There were also regulations concerning what was to be done with the portion of the sacrifices not actually offered. [Leviticus 7:22-25](#) specifies that the fat portions of the sacrifice were reserved for the Lord and were not for human consumption. [Leviticus 7:28-36](#) stresses the portion that was to go to the priests.

Leviticus 8:1-36 *Aaron and sons: Anointed along with the altar.* Moses interrupts his recitation of laws to report the ordination of Aaron and his sons as priests. After being clothed with priestly garments, Aaron and his sons—along with the Tabernacle and altar—were anointed with oil. A bull and ram were killed as a sin and burnt offering for Aaron and his sons. The ram's blood was smeared on the priests' right earlobes, their right thumbs, and their right big toes. A "wave offering" (see

exposition on [§Exodus 29:1-28](#)) was presented next. As a final act of consecration, Moses sprinkled blood and oil on Aaron and his sons.

The consecration ceremonies were to last for seven days, during which time Aaron and his sons were to remain inside the Tabernacle.

[Leviticus 9:1-24](#) *At the first sacrifice: He raises his hands, and the fire falls.* As the priests began their ministry, Moses commanded the people to bring their various offerings to the altar, so that God's glory might be seen. Aaron provided the example by sacrificing a calf for his own sin. Then he blessed the people, the glory of God appeared, and the fire fell from heaven and consumed the offering (see [1 Kings 18:38](#)).

[Leviticus 10:1-7](#) *Their apostate fire brings his angry fire.* Two of Aaron's sons, Nadab and Abihu, offered unauthorized fire before the altar. Fire from God immediately consumed both of them. God permitted Israel to mourn the deaths of these two apostates, but forbade Aaron and his remaining two sons, Eleazar and Ithamar, to do so. As God's representatives, they were to identify themselves with his wrath.

[Leviticus 10:8-11](#) *"No drinking while on duty."* Following the death of Nadab and Abihu, God told Aaron that, on pain of death, no priest was to drink wine or strong drink when going into the Tabernacle. This was to help them "distinguish between what is holy and what is ordinary."

[Leviticus 10:12-20](#) *Their uncle is upset, till their father explains.* After reviewing some of the priestly duties with Aaron and his remaining sons, Eleazar and Ithamar, Moses became angry concerning how his nephews had conducted the sin offering. Aaron explained that they were not deliberately disobeying God, but were afraid because of what had just happened to their brothers. Moses seemed satisfied with that explanation.

[Leviticus 11:1-47](#) *A special diet for a special people.* After the events of [Leviticus 8-10](#), the recitation of laws continues with a list of permitted and forbidden foods—designated here and elsewhere in Scripture as "clean" and "unclean" animals. The Israelites could eat any animal with cloven hooves that chewed its cud, or any fish that had fins and scales. 20 birds were listed that could not be eaten. If someone touched an unclean animal, he was to wash his clothes and quarantine himself for 24 hours. (see exposition on [§Deut. 14:3-21](#))

These regulations were given to keep the Israelites clean. God was holy, and he wanted his people to be holy. While the dietary laws are no longer in force ([Acts 10:9-16](#); [Mark 7:19](#)), God still wants his people to be holy (see [1 Peter 1:16](#), which quotes [Leviticus 11:44](#)).

[Leviticus 12:1-8](#) *Uncleanness from childbirth.* Though Scripture portrays childbirth as joyous, because of the Fall it also marks the birth of a sinner ([Psalm 51:5](#)). Therefore, the new mother was considered ceremonially unclean. If the child was male, the uncleanness lasted for seven days, the baby was circumcised on the eighth day, and the mother's time of purification would continue for another 33 days. If the baby was female, the time of uncleanness and purification was doubled.

Leviticus 13:1-46 *Uncleanness from leprosy.* Anyone suspected of having leprosy was to be brought to the priest for a diagnosis (see [Matthew 8:1-4](#)). Procedures were given for determining whether or not a sore was leprous. A leper had to live outside the camp and make his condition known whenever he went out in public. If the diagnosis was uncertain, the person was quarantined for seven days for a closer examination.

Leviticus 13:47-59 *Mildew on clothes.* Regulations were also strict concerning "infectious mildew" on clothing ([Leviticus 13:47](#)). If the mildew did not fade or disappear after washing, the clothes were to be burned.

Leviticus 14:1-32 *Ceremonial cleansing of healed lepers.* If the leper recovered, the priest would kill a clean bird and dip a living bird in its blood, sprinkling this blood seven times on the cured leper. The leper would then wash his or her clothes, bathe, and fulfill other prescribed rituals.

Leviticus 14:33-57 *Mildew in houses.* "Infectious mildew" in houses ([Leviticus 14:34](#)), or dry rot, was also viewed with great concern. The house was first to be emptied. If evidence of mildew was seen on a wall, that wall was to be removed and the other walls scraped. If the mildew disappeared, a ceremony of cleansing was performed, just as for a cured leper. If the signs continued, however, the entire house was destroyed.

Leviticus 15:1-33 *Sexual uncleanness.* Any genital discharge caused a man to be ceremonially unclean, along with any object or person he touched. The ceremonial cleansing lasted seven days, beginning with the man washing his clothes and bathing in running water, and ending with an offering.

In the case of women, the prescribed cleansing depended on whether or not the discharge was due to her menstrual period ([Leviticus 15:19](#)).

Leviticus 16:1-34 *The Day of Atonement.* While various sacrifices were prescribed for various individual sins, the tenth day of the seventh month was a special day for Israel: On that day the high priest would enter the Most Holy Place and atone for the sins of the entire nation.

Aaron was not to enter the Most Holy Place except on the Day of Atonement. Before entering, he was to offer a sin offering and burnt offering for himself, then bathe and properly clothe himself (preachers need to be saved and cleansed too!).

Two goats were selected by lot, the one to be sacrificed as a sin offering and the other to serve as a "scapegoat." Aaron was to sprinkle the blood of a bull and goat seven times on the mercy seat, then lay hands on the scapegoat and confess all the sins of Israel. The scapegoat was then led outside the camp and released in the wilderness, symbolically carrying away the sins of the people.

As the priests performed the ceremonies of atonement, the people were to spend the day in quiet self-examination and humility, commemorating God's cleansing from sin.

The Day of Atonement (Hebrew *Yom Kippurim*) cleansed Israel from all their sins; the word *all* occurs nine times in [chapter 16](#) in this regard. But the forgiveness lasted only until the next Day of Atonement ([Hebrews 10:3-4](#)). Yet it looked forward to Christ's once-for-all sacrifice of himself ([Hebrews 7:20-28](#); [Hebrews 10:11-14](#)). [Isaiah 53:6](#) depicts Jesus as the scapegoat who bears away the sins of all who believe in him.

Leviticus 17:1-16 *Rules for sacrificing and eating meat.* To offer up animal sacrifices at any place except the Tabernacle was considered murder, resulting in excommunication for the guilty party ([Leviticus 17:1-9](#)). Excommunication was also the penalty for eating blood, because the life of the flesh is in the blood, and it is the blood that makes atonement for sin ([Leviticus 17:10-14](#)). The penalty was less severe if the person unknowingly consumed the blood of an animal that had died a natural death or had been killed by another animal ([Leviticus 17:15-16](#)).

Leviticus 18:1-30 *Laws of sexual morality.* Sexual relations were prohibited with close relatives, with the same sex, and with animals. The Canaanites practiced such things, and that was one reason why God was using the Israelites to drive them out of the land ([Leviticus 18:24-25](#); see [Canaanites](#)). The reward for observance of these prohibitions would be continuance of life ([Leviticus 18:5](#); see [Luke 10:28](#); [Romans 10:5](#)). The punishment for disobedience would be expulsion from the land, just as the Canaanites were being expelled ([Leviticus 18:28](#)).

Leviticus 19:1-37 *Various laws and penalties.* Laws were given concerning obedience to parents, keeping the Sabbath, offering sacrifices in the proper manner, providing for the poor, not cheating employees, not seeking revenge, and not following heathen customs and religious rites.

The Israelites were to "be holy because I, the LORD your God, am holy" ([Leviticus 19:2](#); [Leviticus 11:44](#); see [1 Peter 1:15-16](#)). They were also told to "love your neighbor as yourself" ([Leviticus 19:18](#); see [Mark 12:31](#)).

Leviticus 20:1-27 *The penalty for pagan perversions.* Excommunication was the penalty for serious sexual sins. Death by stoning was the punishment for devil worship, child sacrifice, sorcery, and various sexual sins. God called upon his people to be separate from the other nations and, again, to "be holy because I, the LORD, am holy" ([Leviticus 20:23](#), [26](#)).

Leviticus 21:1-22:16 *Regulations for priests.* Rules and requirements were given for priests, including special rules for high priests. As with the animals sacrificed, the priests had to be free of physical defects. A deformed member of the priestly family could partake of food from the tabernacle ([Leviticus 21:22](#)) but could not perform priestly duties.

Leviticus 22:17-33 *Rules for sacrificing.* Animals presented as sacrifices had to be clean ([Leviticus 11:1-47](#)) and in prime condition, with no visible defects. The animal could not be sacrificed until it was eight days old. The mother and its offspring could not be killed on the same day.

Leviticus 23:1-44 *Divinely appointed days.* This chapter outlines procedures for Israel's Sabbath and yearly festivals:

- The Sabbath, the seventh day of each week, was to be Israel's day of rest ([Leviticus 23:1-3](#)).
- Passover began at twilight on the 14th day of the first month; the Festival of Unleavened Bread began the next day and continued for seven days ([Leviticus 23:4-8](#)). Passover commemorated Israel's deliverance from Egypt; the Festival of Unleavened Bread recalled the haste with which they had left Egypt (see exposition on ^s[Exodus 12:1-20](#)).

- On the Festival of Firstfruits a sheaf of the first grain from the harvest was brought as a gift to the Lord ([Leviticus 23:9-14](#)). This festival took place the day after the Sabbath following Passover.
- The Festival of Harvest (Greek *Pentecost*) occurred 50 days after the Festival of Firstfruits; it marked the end of the harvest season and was to include a second grain offering ([Leviticus 23:15-22](#)).
- The Festival of Trumpets was observed on the first day of the seventh month and was announced by the loud blowing of trumpets ([Leviticus 23:23-25](#)). Originally seen as a call for national assembly, it came to be considered a call for national repentance.
- The Day of Atonement, the 10th day of the seventh month, was a day of fasting and sorrowful contemplation of one's sin ([Leviticus 23:26-32](#); see exposition on [§][Leviticus 16:1-34](#)).
- The Festival of Shelters was to last seven days, beginning the 15th day of the seventh month. During this joyous festival the people were to live in booths made of leafy branches to remind them of their supernatural deliverance from Egypt ([Leviticus 23:33-44](#)).

This was the same as the Festival of the Final Harvest ([Exodus 23:16](#)). While Pentecost marked the end of the spring harvest, the Festival of Shelters marked the end of the fall harvest.

[Leviticus 24:1-9](#) *Burning the lamps and baking the bread.* Each morning and evening Aaron was to supply the golden lampstand with fresh oil and trim its wicks. Every Sabbath he was to place the 12 loaves of holy bread in two rows on the gold table (see exposition on [§][Exodus 25:23-30](#)), mix the loaves with incense, and burn them with fire.

Various pagan religions down through the ages have involved the offering of food to gods. But since God does not need food ([Psalm 50:12-13](#)), the holy bread had a primarily spiritual focus. While it was primarily spiritual, however, the holy bread could also be used to meet the physical needs of priests ([Leviticus 24:9](#)). Later, David and his men would use it to meet their own physical needs ([1 Samuel 21:2-6](#)), and still later Christ would cite David's action as an example of the proper relationship between law and compassion ([Matthew 12:1-4](#)).

[Leviticus 24:10-16, 23](#) *When he cursed God, they killed him.* During a fight a young man blasphemed God's name. At God's command the witnesses stoned him ([Leviticus 24:23](#)).

[Leviticus 24:17-22](#) *An eye for an eye: Harsh but necessary.* The "eye for eye, tooth for tooth" principle of restitution was necessary to maintain order in society. It was also a restraint against the excessive punishments typical of the ancient Near East. See exposition on [§][Matthew 5:21-48](#).

[Leviticus 25:1-34](#) *Respect for the land: "Give it a regular rest."* The Israelites were to work their land for six years, then allow it to lie fallow the seventh year. God reassured them that if they would obey this command, he would provide them a bumper crop during the sixth year.

Each 50th year was to be the Year of Jubilee, a time of rejoicing. The land was to remain idle and was to be returned to its original owners. Any land sold could be redeemed by the original owner until the jubilee year, when it would automatically return to him. This was to remind Israel that the land

actually belonged to God, and they were only "foreigners and tenants," not permanent landowners ([Leviticus 25:23](#)).

[Leviticus 25:25-28](#) introduces the law of the "kinsman redeemer" (or "family redeemer," see [Ruth 2:20](#)), which protected the property of the poor (see exposition on [Deut. 25:5-10](#)).

[Leviticus 25:35-55](#) *The poor: Servants, not slaves.* Israel was to care for its poor, lending them money without interest. When they hired fellow Israelites, they were to treat them as working servants and not as slaves. If a poor Israelite sold himself to a rich foreigner living among them, he had the same rights as if he were working for a fellow Israelite.

Slavery in Bible times was a social and economic institution not unlike in postbiblical times. Israelites could become slaves voluntarily, for financial security or to repay a debt to a fellow Israelite ([Leviticus 25:39](#)); or involuntarily, as God's way of punishing their disobedience ([Jeremiah 5:19](#); [Jeremiah 17:4](#)). Voluntary slaves could eventually earn their freedom. Enslavement of foreigners by Israelites was always involuntary, either by capture ([1 Samuel 17:9](#)), purchase from a slave market ([Leviticus 22:11](#); [Leviticus 25:44](#); compare [Ezekiel 27:13](#)), or birth to a slave ([Genesis 17:23](#); [Leviticus 22:11](#)).

The Bible never condoned slavery, but it recognized slavery as an economic reality and sought to regulate its practice. Israelite servants were eligible for release after six years of service ([Exodus 21:2-4](#); [Deut. 15:12-18](#)), and at the Year of Jubilee even if they hadn't served six years ([Leviticus 25:40](#)). If a man died childless, a designated slave, whether Israelite or foreign, could inherit his property.

Despite such safeguards, to be a slave usually meant poverty and lack of control over one's destiny. Nevertheless, to be the slave of a great person was considered an honor; thus Moses and the prophets considered themselves "servants of God," and Paul in NT times would take pride in calling himself Christ's slave (see [Romans 6:16-22](#); [1 Cor. 6:20](#); [1 Cor. 7:22](#); [Phil. 1:1](#)).

THE NINE FESTIVALS. In all, God designated nine special festivals and rest times for Israel, commemorating his work of creation and redemption:

The three kinds of Sabbath speak of God's *creative* work, coming in endless cycles of seven just as God rested on the seventh day:

- The weekly Sabbath ([Leviticus 23:1-3](#); [Exodus 20:8-11](#))
- The seventh year Sabbath ([Leviticus 25:1-7](#); [Exodus 23:10-11](#))
- The 50th year Sabbath (Jubilee) ([Leviticus 25:8-17](#))

Although their full significance would be seen only after the death and resurrection of the Messiah, the other six annual festivals speak of God's *redemptive* work:

- Passover ([Leviticus 23:4-8](#)) speaks of Calvary ([1 Cor. 5:7](#)).
- The Festival of Firstfruits ([Leviticus 23:9-14](#)) foreshadows the Resurrection ([1 Cor. 15:23](#)).
- The Festival of Harvest (Pentecost) ([Leviticus 23:15-22](#)) would mark the coming of the Holy Spirit ([Acts 2](#)).
- The Festival of Trumpets ([Leviticus 23:23-25](#)) speaks of the Rapture and the Second Coming ([1 Thes. 4:13-18](#)).
- The Day of Atonement ([Leviticus 23:26-32](#)) speaks both of Calvary and of Israel's national restoration at the end of the Tribulation ([Rev. 6-19](#)).

- The Festival of Shelters ([Leviticus 23:33-44](#)) speaks of God dwelling with his people during the Millennium ([Rev. 20:1-6](#); [Rev. 21:3](#)).

[Leviticus 26:1-13](#) *The glorious results of obedience.* In return for obedience to his law, God promised regular rains, bumper crops, and loaded-down fruit trees. He would remove all savage beasts, permitting the people to dwell safely in the land. Five of them would chase 100 of their enemies, and 100 would defeat 10,000.

The prophet Amos, writing when Israel had become a disobedient nation, foretold a restoration of these promises if Israel would repent (compare [Leviticus 26:5](#) and [Amos 9:13](#)).

[Leviticus 26:14-46](#) *The grievous results of disobedience.* Disobedience would result in plagues, terror, drought, wild animals killing children and cattle, terrible famine, defeat, and scattering among the nations. But if, after their disobedience, Israel would come back to God, he would fulfill his promises to Abraham, Isaac, and Jacob, and restore the nation. (See exposition on [2 Chron. 36:15-21](#).)

[Leviticus 27:1-29](#) *"What if I give it, then need it back?"* Finally, guidelines were given for the person who gave a tithe or special offering and then needed to redeem it. Because all Israelites and their possessions were God's by right ([Leviticus 25:23](#); see exposition on [Exodus 13:1-16](#)), they were not to take their tithes and offerings lightly ([Leviticus 27:10, 33](#)). Monetary amounts were assigned for various cases, with the amounts being suited to the giver's age, gender, and ability to pay.

[Leviticus 27:30-34](#) *"But remember, a tenth belongs to God."* The final verses of Leviticus deal specifically with the redemption of tithes. Moses reminded the people that a tenth of everything—including money, crops, and livestock—belongs to God.