

Leviticus (Hebrew- Vayikra)

Torat Kohanim (The manual for the Priest)

Part 1- The Sacrificial System (Chapters 1 through 7)

Chapter 1

Voluntary Sacrifices- Chapters 1 through 3

Introduction

1 And the Lord called to Moses and spoke unto him from the tent of meeting saying,

2 Speak to the sons of Israel and say to them if a man among you **comes near to YHWH** with an offering he shall bring his offering from the animals from the oxen or from the sheep and goats

The Burnt Offering

From The Oxen

3 If his offering is a whole burnt offering of the oxen it shall be a perfect male, which he shall bring to the door of the tent of meeting **he shall come near for it is acceptable before YHWH.**

4 And he **shall lay his hand on the head** of the whole burnt offering and it shall be acceptable on his behalf **to propitiate**¹ for him

¹ The Hebrew word 'kipper', (commonly translated atone) is found 44 times in Leviticus. Kipper is translated every time in the Septuagint by 'exilaskesthai' (propitiate), which does not occur a single time in the New Testament. The closest one can get to propitiate in the New Testament is through the Greek word 'hilasmos' which is used two times in the New Testament in (1 John 2:2; 4:10). This same Greek word translates the plural noun 'kipurim' in 'Day of Atonement' (Leviticus 25:9). It also is found as a substitute word in Numbers 25:9, "the ram of atonement (hiasmom) whereby atonement (exilaskesthai) shall be made." The first time that kipper is found in Genesis and translated by the Greek 'exilaskesthai' is in Genesis 32:21. In this context Jacob is sending presence to his brother Enoch to appease him or to turn away his wrath. The first time that the noun 'kophar' is found, which is from the root word of 'kipper', 'kaphar' is in Genesis 6:14. The word 'kophar' is commonly translated 'cover' or 'pitch'. However, what Noah did was to apply a sealant to the ark. The meaning of a sealant extends beyond that of a covering especially with respect to its protective function. At the very heart of the meaning of kipper in Leviticus is the necessity for something to die and shed its blood for the benefit of the one who made the offering, The idea that is being communicated here in Leviticus 1:4 in light of the whole burnt offering may be better understood as 'propitiate' or 'atone'. Propitiate like atone is an abstract word that may refer to an appeasement, a covering, a turning away of wrath, a rubbing off, a purification or being ransomed through the action of a payment (Exodus 30:12-16; Numbers 1:53), or through intercession (Exodus 32:30-34) or a representative/reconciler (Leviticus 16:21-22; 2 Corinthians 5:18-21). The notion of atonement or covering in an Old Testament concept is best understood by the description given in Hebrews 10:4, "It is not possible that the blood of bulls and goats should take away sin. Therefore when 'kipper' is used in the Old Testament with respect to the removal or

5 The bull shall be killed before the presence of the Lord and the sons of Aaron the priests shall bring its blood and shall throw the blood against all sides of the altar that is at the door of the tent of meeting

6 He shall skin the burnt offering and cut it up into sections.²

7 The sons of Aaron the priest shall stoke the fire³ on the altar and lay out wood on the fire.

8 And the sons of Aaron the priest shall lay out the pieces, with the head and the fat on the wood that is on the fire, which is on the altar.

wiping away of sin of a person it would have to be understood in view of Hebrews 10:4 as a propitiation or atoning. Although the word 'kipper' is not used in Genesis chapter 3 it may actually be the first time that the rite is observed. In Genesis 3:21 God made clothing for Adam and Eve so that they could cover themselves. He made their clothing from skins or hides of animals. The Hebrew noun 'or' is used 46 times in Leviticus. In each case it is used to describe the hides of the sacrificial animals used for atonement. In effect when God made clothing from the animal hides for Adam and Eve He was making atonement or a means of covering for their sin and shame. Their sin was not taken away it was only "covered over". Finally, it should be noted that atonement does not result in a forgiveness that represents the removal of the sin. The Hebrew word used in Leviticus for forgiveness with respect to atonement is 'salach', Leviticus 4:22. The word 'salach' does not really mean 'forgive' in the New Testament sense of the offense being removed. When God granted 'salach' to Israel at the request of Moses in Numbers 14:19-20, He did not forgive Israel of their sin for everyone of them died for their sins in the wilderness. Rather, God reconciled Himself not to abandon them. The Hebrew word 'kipper' has different shades of meaning and in its various context may mean slightly different things. When it is applied to a worshipper it may convey more of the meaning of propitiate, atone, ransom or expiate. When it is applied to the altar of God it means purge or purify (Leviticus 16:16. For example, although the meaning of cover or atone is conveyed in Nehemiah 3:37 where the Hebrew word for cover, 'kissa' is used in parallel to 'kipper'. In biblical poetry kipper is synonym for 'macha' (wipe) and 'hesir' (remove). It is also coupled with 'tihar' (purify) and 'chitte' (decontaminate) (Jeremiah 18:23; Isaiah 27:9; Leviticus 14:48, 52, 58 Finally, the Akkadian equivalent is 'kuppuru' which means to 'rub' or 'rub off'.

² The verb natah, "to section," has a specialized meaning in biblical Hebrew, always referring to the sectioning of living bodies, animals or even human life. The salient exception to the sectioning of sacrificial animals was the Passover lamb, which, according to the law of Exodus 12:9, was roasted whole.

³ It was not the responsibility of the Priest to light the fire for they were specifically commanded to keep the fire burning by stoking and adding wood to it (Leviticus 6:5-9, 12-13). The fire that burned upon the altar was lit by God (Leviticus 9:24; 1 Chronicles 21:26; 2 Chronicles 7:1,3; 1 Kings 18:38; Acts 2:3). It was from this divine fire that all other fires and lights in the sanctuary were to be made (Leviticus 16:12; Numbers 16:46). God would not tolerate a fire that was produced by man in His house. Such a fire whether on a candle or in the bowl of incense was considered strange fire and carried with it the penalty of death (Leviticus 10:1; Numbers 3:4; 26:61). It was out of the fire of God that Moses received the revelation of who Yahowah God is (Exodus 3:2; 19:18; 24:17; Deuteronomy 4:12,33, 36,5:4,22,24; 9:10; 10:4). It was by the fire of God that the Israelites were led and given light in the wilderness (Exodus 13:21). The fire of God sanctified the place that God had ordained and designed for worship (Exodus 40:38) It was by the fire of God that all who desired to worship would present their offerings (Exodus 30:20; Leviticus 1:9; 2:2). The fire of God is also central to worship in the New Testament (John 4:23; Philippians 3:3; Jude 20). Jesus Christ is given the ministry of baptizing those who come to Him with the fire of God. Those who were baptized in the Holy Ghost and Fire on the day of Pentecost spoke forth the word of God and worshiped in Spirit as the Holy Spirit gave them utterance (Acts 2:1-11; 1 Corinthians 14:2). Every offering and act of worship is to be produced by the same fire of the Holy Spirit that Jesus has come to baptize us with. To arise and shine with the glory of God as lights unto the world we must be set on fire by the Holy Ghost (Isaiah 60:1; Ephesians 5:8; Matthew 5:14).

9 The inward parts and the legs he shall wash with water and the priest shall make the whole offering to rise up as smoke from the altar it is a whole burnt offering which is a **pleasing fragrance** to the Lord.

From The Sheep or Goats

10 And if your offering is a whole burnt offering from the flocks of the sheep or of the goats you shall bring a male that is perfect.

11 He shall kill it on the side of the altar northward toward the face of the Lord and the sons of Aaron the priest shall throw its blood against all sides of the altar

12 And when it has been cut it into sections the priest shall lay out its head and its fat and on the wood which is on the fire which is on the altar.

13 And the inward parts and the legs you shall wash with water and the priest shall come near and cause all of it to rise up as smoke from the altar it is a whole burnt offering which is a **pleasing fragrance** to the Lord.

From the Birds

14 And if your offering is a whole burnt offering from the birds **you shall come near to the Lord with an offering** from the turtle-doves or from the sons of the doves.

15 And the priest shall come near to the altar and shall pinch off its head and its blood shall be drain out against the side of the altar and the offering⁴ shall he cause to rise up as smoke on the altar.

16 And he shall remove the crop with its feathers⁵ and shall cast it into the place of the ashes on the east side of the altar.

17 The priest shall tear it open by its wings without dividing it in two and shall cause to rise up as smoke on the altar a whole burnt offering on the wood which is on the fire it is a **pleasing fragrance** to the Lord.

Chapter 2

The Grain Offering

⁴ Although the word qorban, "offering," does not appear in this verse it is implied. Also, the last part of the verse was switched around in order to keep the description of the procedure of applying the blood to the altar connected with the pinching off of the head of the bird.

⁵ In agreement with the rabbis I understand the sense to be that the mur'a (the entrails, not the crop) must be removed together with its adjoining feathers. It must, then, refer to the bird's tail wings (Jacop Milgrom).

In this sacrifice of fowls the head was wrung off, then the blood was poured out, then the feathers were plucked off, the breast was cut open, and the crop, stomach, and intestines taken out, and then the body was burnt. Though the bird was split up, yet it was not divided. This circumstance is described in Abram's sacrifice, Ge 15:10.

1 When a **soul comes near to the Lord with an offering of grain** it shall be an offering of choice flour⁶ and he shall pour out oil upon it and put upon it frankincense.

2 And it shall be brought to the sons of Aaron the priest and he shall scoop out of it a handful from its choice flour and its oil as well as all of its frankincense and the priest shall cause this memorial portion to rise up as smoke on the altar, which is a **pleasing fragrance** to the Lord.

3 And the remainder of the grain offering belongs to Aaron and his sons and from the **offerings made by fire this is holy of holies** unto the Lord.

Cooked: Baked, Toasted, Fried

4 When you bring an offering of grain that is baked in an oven, it shall be unleavened cakes made from choice flour mixed with oil, or they shall be thin unleavened cakes, which have oil spread on them.

5 And if your offering of grain is toasted on a griddle your offering shall be unleavened made from choice flour mixed with oil.

6 You shall break it into bits and then pour oil upon it; it is an offering of grain.

7 And if your offering of grain is fried in a pan⁷ your offering shall be made with choice flour in oil.

Conclusion

8 And if you shall bring an offering of grain which is made in any of these ways **you shall bring it near to the Lord, but the priest shall approach the altar with it.**

9 The priest shall remove from the grain offering a memorial portion and shall make it rise up as smoke on the altar, which is a **pleasing fragrance** to the Lord.

10 And the remainder of the grain offering belongs to Aaron and to his sons of the **offerings made by fire to the Lord these are holy of holies.**

Injunctions Concerning Leaven and Honey

11 None of the offerings of grain, which you bring near to the Lord shall be made with **leaven nothing of leaven** and honey shall be offered up as a fire offering and rise up as smoke to the Lord.

12 You may bring them as first fruits offerings to the Lord but they shall **not be offered up on the altar as a pleasing fragrance.**

⁶ The Hebrew “solet”, is usually translated “fine flour” however, this is an incorrect translation. It is more accurately translated “semolina flour”; Ibn Ezra translates “flour of clear wheat” Rabbinic law stipulates that wherever the Torah mandates solet, wheat must be used.

⁷ “What is the difference between a griddle and a pan? The pan has a lid on it but the griddle has no lid” Rabbi Jose the Galilean. “A pan is deep and what is prepared therein is spongy” Rabbi Hanina ben Gamaliel. “The relative difference in the depth of the two cooking vessels is emphasized by their respective prepositions: the dough is placed *al* “on” the griddle but *be* “in” the oil pan” Jacob Milgrom. “Inserting the dough into boiling oil results in a deep frying” Ibn Ezra.

Salt Covenant

13 You shall season all of your offering of grain with **salt you shall not omit** from your grain offerings the salt of the covenant of your God on all your offerings which you bring near you must offer salt.

First-fruits of Grain

14 And if you bring a first-fruits offering of grain to the Lord it shall be fresh ears roasted with fire the first-fruits of kernels from the garden you shall bring near for a grain offering.

15 And you shall lay upon the offering of grain both oil and frankincense.

16 And the priest shall take a memorial portion from its kernels with all its frankincense and cause it to rise as smoke as an offering of fire to the Lord.

Chapter 3

The Peace Offering

From the Oxen

1-If his offering is a sacrifice of peace⁸ offering and if he brings it from the oxen it shall be a **perfect male or female, which he shall bring near to the presence of the Lord.**

2-And he **shall lay his hand on the head** of his offering **and shall kill it at the entrance of the tent of meeting** and Aaron's sons, the priest, shall throw its blood on all sides of the altar.

3-And he shall bring near of the sacrifice of peace offering a fire offering to the Lord from the fat that covers the inward parts and all the fat, which is on the inward parts.

4-And the two kidneys with the fat that is on them, that is on the loins, and the caudate lobe,⁹ which is on the liver he shall remove with the kidneys.

⁸ The Septuagint gives three different Greek renderings for the term shelamim (peace). The usual translation, "peace offering," reflects the Latin of the Vulgate, *pacificus*, and the Greek *eirenikos*, one of the Septuagint's renderings. Both mean that which relates to peace. This translation expresses the peaceful, or harmonious, relationship between the worshiper and God. In the Akkadian text we find a similar term *shulammanu*, which literally means "a gift of greeting". This meaning reflects the Hebrew greeting *shalom* and is expressed by similar words in both Ugaritic and Akkadian. This word can therefore express the type of fellowship experienced by the worshiper and God.

⁹ The "protuberance" from the Hebrew term 'yoteret' was not at the top of the liver. According to Maimonides, the reference is to the "lower end of the liver, which protrudes from it, like the thumb from the hand." It is a finger like projection from the liver close to the right kidney. In Latin nomenclature, this appendage is known as the *lobus caudatus* or caudate lobe.

5-And the sons of Aaron shall cause it to rise as smoke on altar with the whole burnt offering¹⁰ which is on the wood which is on the fire it is a fire offering which has a **pleasing fragrance to the Lord**.

From The Sheep or Goats

6- And if he brings his offering from the flocks a sacrifice of peace offering to the Lord **he shall bring near a perfect male or female**.

7- If it is a sheep which he shall bring for his offering **he shall bring it near to the presence of the Lord**.

8- And he shall **lay his hand on the head** of his offering and **shall kill it toward the face of the tent of meeting** and Aaron's sons shall throw its blood on all sides of the altar.

9- And he shall bring of the sacrifice of peace offering a fire offering to the Lord from its fat he shall remove the whole fat tail close to the backbone and the fat that covers the inward parts and all the fat which is on the inward parts.

10- And the two kidneys with the fat that is on them, that is on the loins, and the caudate lobe, which is on the liver he shall remove with the kidneys.

11- And the priest shall cause it to rise as smoke on the altar a whole burnt offering a fire offering to the Lord.

12- And if his offering is a goat **you shall bring it near to the presence of the Lord**.

13- And he shall **lay his hand on its head** and shall **kill it toward the face of the tent of meeting** and Aaron's sons shall throw its blood on all sides of the altar.

14- And he shall bring near from it his offering a fire offering to the Lord from the fat that covers the inward parts and all the fat, which is on the inward parts.

15- And the two kidneys with the fat that is on them, that is on the loins, and the caudate lobe, which is on the liver he shall remove with the kidneys.

16- And the priest shall cause it to rise as smoke on the altar a whole burnt offering a **fire offering a pleasing fragrance**, all of the fat belongs to the Lord.

17- This is a statute forever throughout your generations in all your dwellings you absolutely cannot eat any fat or any blood.

Chapter 4

Mandatory Offerings

The Sin Offering

1- And the Lord spoke to Moses saying

¹⁰ Others render the Hebrew 'al', 'beside' (Rashi Hazzequni) or 'on' (Dillmann and Ryssel 1897, citing 9:14), but the use of al meaning 'with' is attested throughout the Priestly cultic text. It is assumed here that the burnt offering burns all day long, just as it is said that the evening burnt offering burns all night (Lev 6:2). - Jacob Milgrom

2- Speak to the sons of Israel and tell them when a soul unintentionally¹¹ sins against any of the commandments of the Lord by doing any one of the things forbidden to do.

For The High Priest

3- If the anointed priest¹² sins bringing guilt¹³ upon the people he shall bring near to YHWH for his sin which he sinned a perfect young bull of the herd for a sin offering¹⁴.

4- And he shall bring the bull to the door of the tent of meeting before the face of YHWH and he shall lean his hand upon the head of the bull **and he shall kill the bull before the face of YHWH.**

5- And the anointed priest shall take from the blood of the bull and bring it into the tent of meeting.

6- And the priest shall dip his finger in the blood and sprinkle from the blood seven times before the face of YHWH in front of the veil¹⁵ of the Holiest.

7- And the Priest shall put some of the blood on the horns¹⁶ of the altar of perfumed incense¹⁷ before the face of YHWH, which is in the tent of meeting. And

¹¹ A person who sins deliberately with a no regard for the God or the covenant was not allowed to come to the sanctuary (Numbers 15:30-31). Those who sinned as an act or rebellion against God, unwilling to cooperate with or be subject to God were not given any means of atoning for their sins.

¹² The Hebrew 'hakkohen hammasiach' is the title for the 'high priest' in preexilic times.

¹³ When a priest sins it can result in the whole community being punished for that sin.

¹⁴ The Hebrew 'chattat' is translated as 'sin' in the qal stem. However, Jacob Milgrom makes a compelling argument that 'chattat' in the 'piel' stem carries no other meaning than 'cleanse, expurgate or decontaminate'. Therefore, Milgrom argues that 'purification offering' is the more accurate translation. Rashi commenting on 'chattat' in Numbers 19:19 says it is the language of purification. The strongest argument for translating 'chattat', 'sin offering' is the fact that the Septuagint consistently renders it 'hamartia' (sin). Jacob Milgrom describes the usage of 'chattat' as follows, "Moses took the 'chattat blood and with his finger put some on the horns of the altar, decontaminating (wayechatte) the alter, (Lev 8:15). "The chattat blood, then, is the purging element, the ritual detergent" (Leviticus 1-16 A New Translation With Introductions and Commentary, page 254) We may be certain that sin causes impurity and contamination. It is only the blood that can purify ceremonially. Better yet it is the blood of Jesus that removes the contamination and impurity of sin and purifies those who come to God by Him, (Hebrews 10:1-3) We may be confident that the blood of Jesus is the cleansing agent that has purified us from sin, which these sacrifices only typified.

¹⁵ The purification of the Holies of Holies veil indicates that the sin of the High priest also desecrates the sanctuary where he ministers therefore it must be cleansed by blood (Lev 4:5-7; 16-18). Even the sins of ordinary individuals contaminate the Lord's sanctuary if they are not purified (Numbers 19:20; 15:31). We also know that an individual's sin pollutes the courtyard altar (brazen altar), Leviticus 4:25,30; 9:9. And finally the willful rebellious sin pollutes the outer alter and even penetrates into the Holies of Holies and contaminates the Holy Ark (Leviticus 16: 16-19; Isa. 37:6).

¹⁶ Horns (qeren) is a symbol of strength and force (1 Sam. 2:1, 10; 2 Sam. 22:3; Jer. 48:25; Zec. 2:4; Ps. 75:5-6, 11; 89:18). They were not added to the altar but were constructed as one piece (Exodus 27:2; 30:2).

¹⁷ Incense was offered twice a day by the high priest along with the burnt offering. It must also be remembered that it was strictly forbidden for anyone except the priest whom God anointed to offer the incense (Num 17:5; 2 Chr. 26:18). The ascent offering of incense became the visible

all of the blood of the bull he shall pour out onto the foundation of the altar of burnt offerings that is at the door of the tent of meeting.

8- And he shall set aside all of the fat of the bull of the sin offering the fat that covers over the inward parts¹⁸ and all the fat which is on the inward parts.

9- And the two kidneys and the fat which is upon them which is on the loins and the diaphragm with the liver shall be set aside with the kidneys.

10- Just as it is removed from the ox of the sacrifice of peace offering the priest shall turn it into smoke upon the alter of burnt offering.

11- And the hide of the bull, and all his flesh, with his head and shins¹⁹, and his inward parts and dung.

12- And he shall gather up all of the bull to a pure place²⁰ outside the camp unto the ash dump and he shall burn it upon the wood with fire, it shall be burned upon the ash dump.

For The Assembly

13- And if all the assembly of Israel go astray by doing one act against all the commands of YHWH and they are guilty and the thing has escaped the eyes of the congregation.

14- And the sin which they have sinned becomes known the assembly shall come near with a young bull for a sin offering and they shall bring it before²¹ the tent of meeting.

15- And the elders of the assembly shall lean their hands upon the head of the bull before YHWH and the bull **shall be killed before YHWH.**

16- And the anointed priest shall bring from the blood of the bull into the tent of meeting.

17- And the priest shall dip his finger from the blood and shall sprinkle seven times before YHWH in front of the veil²².

manifestation of prayer in Israel (Ps. 141;2). The golden altar or the altar of incense is also pictured in the New Testament as the place from where the prayers of all the holy ones are offered. (Rev 8:3-5). It must be remembered today that God has filled us with His Holy Spirit so that we are both sanctified and anointed to offer up these offerings by the Spirit unto Him.

¹⁸ Inward parts is from the Hebrew 'qerev' which comes from the root 'qrv' which is to draw near in 1:2 and 'qorban', meaning 'offering' 1:2. These words may be understood to be inseparable both in the Hebrew language and in its spiritual meaning. If a person wants to draw near to God he must bring an offering that is from his inward parts (heart).

¹⁹ This probably refers to the lower part of the leg all the way down to the feet.

²⁰ Because the bull was a purification offering its flesh is holy and must be treated as such. If it were unholy or unclean in any way then it would not be burned in a pure place otherwise the pure place would be made impure.

²¹ Literally, the text reads "to the face of the tent of meeting".

²² In verse 6 above the scripture reads "in front of the veil of the Holiest" Rashi accounted for this difference as follows: " This can be compared to a king against whom the country has rebelled. If its minority has rebelled his administration remains intact but if all of it has rebelled his administration no longer exist. Here, too, when the anointed Kohen sinned, the holiness of the location still remains upon the "Ark". Once all of Israel has sinned, Heaven forbid, the Holiness has departed."

18- And he shall place some of the blood upon the horns of the altar which is before YHWH. And you shall pour out all of the blood upon the foundation of the altar of burnt offering, which is at the entrance of the tent of meeting.

19- And he shall set aside all of the fat from it and cause it to go up in smoke on the altar.

20- And he shall do to the bull as he did to the bull of the sin offering thus shall he do to it and the priest shall purify²³ for them and they shall be forgiven²⁴.

21- And he shall bring forth the bull unto a place outside the camp and burn him with fire just as the first bull was burned: it is the sin offering for the assembly.

Sin Offering for the Leader

22- When the leader sins unintentionally and acts against one of the commands of YHWH his Gods which he is not to do, and becomes guilty.

23- Or if he becomes informed of his²⁵ sin which he sinned he shall bring his offering, a perfect mature male goat.

24- And he shall lean his hand upon the head of the goat and shall kill him in the place where the **whole burnt offering is killed before YHWH** it is a sin offering.

25- And the priest shall take from the blood of the sin offering with his finger and put it upon the horns of the altar of burnt offering and the blood he shall pour out at the foundation of the altar of burnt offerings.

26- And all the fat turn to smoke on the altar as the fat of the sacrifice of the Peace offering and the priest shall atone for his sin and he shall be forgiven.

Sin Offering of the Commoner

27- And if any soul of one of the people of the land shall sin unintentionally and act against one of YHWH's commands which he is not to do, and becomes guilty.

28- Or if he becomes informed of his sin which he sinned he shall bring his offering, a perfect mature female goat for the sin which he sinned.

29- And he shall lean his hand upon the head of the purification offering and kill the sin offering in the place of the burnt offering.

²³ When the Hebrew 'kipper' is used with respect to the blood manipulation upon the altar it is more accurately translated 'purify'. It is the altar that is being decontaminated from the sin and not the people.

²⁴ It is argued that because the Hebrew 'nischal' is a niph'al passive it should be translated "may be forgiven". The point that one could make is that the priest can make the offering but only God can forgive. In the entirety of the Bible only God can grant 'salach'. Jacob Milgrom says, "The rendering of 'forgive' for 'salach' is, in reality, not accurate. When God grants salach to Moses' request for it (Num 14:19-20), it cannot connote forgiveness, considering that God qualifies it by declaring that all of adult Israel, with the exception of Caleb, will perish in the wilderness." Therefore, it must be considered as a word that means that God agrees to be reconciled, in so much that He does not abandon the people.

²⁵ Unlike the priest in verse 3, the leaders sin does not have any effect on the assembly, it is "his sin".

30- And the priest shall take from the blood with his finger and put it upon the horns of the altar of burnt offering and all of the blood shall be poured out at the foundation of the altar.

31- And he shall remove all of the fat just as the fat from upon the sacrifice of the peace offering and the priest shall turn it into smoke upon the altar for a sweet smelling fragrance to YHWH and the priest shall make atonement for him and it shall be forgiven.

32 And if the offering he brings is a sheep for his sin offering he shall bring a perfect female.

33- And he shall lean his hand upon the head of the sin offering and shall kill it for his sin in the place where he killed the burnt offering.

34- And the priest shall take from the blood of the sin offering with his finger and put in on the horns of the altar of burnt offering and all of her blood he shall pour out at the foundation of the altar.

35- And he shall remove all of the fat just as he removed the fat of the lamb from the sacrifice of the peace offering and the priest shall turn them into smoke on the altar on the fires of YHWH and the priest shall atone for his sin which he sinned and it shall be forgiven.

Chapter 5

The Sin Offering Scaled According to Status

1-And if a soul sin by hearing the voice of swearing²⁶ and he shall witness or see it yet does not speak he shall bear the iniquity²⁷.

²⁶ The Hebrew 'ala' may be translated, 'curse, imprecation, oath' it is a proclamation for all witnesses to come forward and reveal what they know. It is used in Numbers 5:21 as follows "The LORD make thee a curse and an oath (ala) among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell." Another example is in the midrash: "Rueben stole from Simeon, and Levi knew of it. Said Ruben to Levi: 'Do not show me up and I will give you half.' The following day people entered the synagogue, and hear the overseer announces: 'Who has stolen from Simeon?' and Levi is present there" (Midr. Lev. Rab 6:2).

²⁷ The law of God reveals the personal responsibility that each of us has when we are a witness to a crime. Now at this time I am not speaking of the crimes that are committed by the world but those committed among God's people. Some of the most terrible crimes are those of the mouth in which men slander one another. Any form of speaking evil against another person are acts of hate and are equal to murder (1 John 3:10-14; John 8:44). Slander belongs to the nature and activity of the devil; devil actually means slander. Slander and accusation is born out of a lie and can never express the truth yet is received as the truth by many who listen to it. Devil means slander and accusation and those who participate in it are under demonic influence. Slander and accusations of any kind are curses that one person places on another. James reveals that any such conflicts or disputes come out of the mouth of those who do not know God (James 4:1-5; Galatians 5:15; Revelation 22:15). It is a witness as much as any other practice of sin that such a person has no inheritance with Christ or in the Kingdom of God (Ephesians 5:5; Galatians 5:21).

When anyone hears a person speaking evil of another person then they become responsible before God for having seen or heard those things. I have watched as "Christian parents" have taught their children to speak evil of others through their own practice of it. These people have such hardened hearts that they have no idea that they are participating in a demonic realm and are committing acts of treason against Christ and against His people. Such a one is lost and on their way to a prison of torment called hell. Unfortunately,

2 Or when a soul touches anything unclean or a carcass of a unclean living creature or a carcass of an unclean animal or a carcass of and unclean creeping thing and it is hidden from him and he is unclean and becomes guilty.

3- Or if he touches any uncleanness of man of all his uncleanness by which he shall become unclean and it is hidden from him and he knew it and becomes guilty.

4- Or if a soul swears an oath with his lips for evil or for good of anything that a man shall express in an oath and it is hidden from him and he knew it and he becomes guilty of one of these things.

5- And if it comes to pass that he shall be guilty of one of these things and he shall confess what he has sinned.

6- And he shall bring his guilt offering to YHWH upon his sin which he has sinned, a female from the flock a lamb or a goat for a sin offering and the priest shall atone for his sin.

7- And if his hand cannot afford²⁸ a sheep or a goat²⁹ he shall bring a sin offering for which he has sinned two turtledoves or two young doves to YHWH one for a sin offering and one for a burnt offering³⁰.

8- And he shall bring them to the priest and he shall come near with the sin offering first. And he shall ring it off from the back of its neck and not sever it.

9- And he shall sprinkle from the blood of the sin offering upon the side of the altar and what remains of the blood shall be drained out upon the foundation of the altar, it is a sin offering.

10- And he shall make the second a burnt offering according to the judgment and the priest shall atone for his sins which he has sinned and it shall be forgiven him.

11- And if his hand cannot attain to two turtle doves or two young doves he shall bring for his offering wherein he sinned a tenth of the ephah³¹ of fine flour for his

there are many witnesses to these acts against the Lord Jesus but remain as passive bystanders listening to the conversation but do nothing to turn the wicked from their sins. Bystanders must recognize that they bear a responsibility for witnessing these acts of murder and slander. We are commanded not to have any participation with the works of darkness but rather to reprove them (Ephesians 5:11). If a soul is ruined by the accusation or slander and walks away from God then all who are party to it are blood guilty.

²⁸ The Hebrew phrase literally says, “if his hand cannot reach”. The more common expression for this is “if his had cannot attain” as is found in verse 11 below. The scaled offering allowed those who were poor and could not afford the more expensive offerings to still have a means to atone for their sin.

²⁹ The Hebrew word used is ‘seh’ and it means ‘four footed mammal (sheep or goat)’.

³⁰ Jacon Milgrom concludes that “the burnt offering is for God, and the purification or sin offering if for the priest. Because the meat of the sin offering belongs to the officiating priest (6:19), there is very little remains for God. Hence, a burnt offering is added so that there is a respectable sacrifice on the altar. The burnt offering, it should be recalled, also serves an expiatory function and the combination of the burnt offering and the sin offering in expiatory cases is attested frequently.” Yet, the explanation may be much simpler. A mans sin will cut him off from interacting with God. Once the sin offering is complete then the restored fellowship between ma and God is revealed through a burnt offering that testifies of God’s acceptance of both the worship and the worshipper as in the case of both Abel in contrast to Cain and Elijah before the prophets of Baal. The rabbis also reason similarly, “It is like an intercessor who enters to appease the king: when the intercessor has appeased him, then the gift follows”. (b. Zebach 7b)

³¹ A tenth of an ephah would be about 2.3 liters, which according to Ibn Ezra is enough bread for a day for one person. Oil and frankincense cannot be added to a sin offering because they both represent the a joyous communion with the Lord, both of which are omitted from the offering of

sin offering. He shall not place upon it oil and he shall not offer upon it frankincense for it is a sin offering.

12- And he shall bring it to the priest and the priest shall scoop his three fingers full as its memorial portion and he shall cause it to go up in smoke on the **altar on the fires of YHWH**, it is a sin offering.

13- And the priest shall atone over his sin which he sinned from one of these and it shall be forgiven him and it shall be to the priest like the meal offering.

The Guilt Offering

14- And YHWH spoke to Moses saying.

15- If a soul **commits and act of unfaithfulness³² and sins inadvertently against YHWH's Holiness³³**, he shall bring his guilt offering to YHWH a perfect ram from the flocks according to the value of the silver shekels, according to the Holy shekel for a guilt offering.

16- And he shall repay what he has transgressed from the Holy and add a fifth to it. And he shall give it to the priest and the priest shall make atonement for him with the guilt-offering ram and it shall be forgiven him.

17- And if a soul who sins and acts against one of all the commands of YHWH which he is not to do and he does not know it and becomes guilty he shall bear his iniquity.

18- And he shall bring a perfect ram from the flocks according to the value of the guilt offering to the priest and the priest shall atone upon his unintentional sin which he did unintentionally and did not know it and it shall be forgiven him.

19- It is a guilt offering, he has surely become guilty before YHWH.

20- And YHWH spoke unto Moses saying.

21- A soul who sins and commits an act of unfaithfulness against YHWH and deceives his neighbor in a pledge or a loan or he robbed or he deprives his neighbor,

22- or he finds something lost and denies it and he swears falsely about one of all these that a man may do to sin thereby.

23- And it shall be that when he shall sin and becomes guilty he shall return the stolen property which he robbed or the unjust gain which he swindled or a pledge which was entrusted to him or the lost item which he found,

the suspected adulterous, Numbers 5:22. What is even more of interest is how it can be possible for flour to be used as a sin offering when it contains no blood?

³² The Hebrew 'timol maal' may be translated 'commits a sacrilege.' Unfortunately, it is never defined in the Bible. In ancient Near East documents the meaning of 'maal' is 'sacrilege.' Ibn Ezra believes that the meaning is closer to "cover ones deeds" or "act deceitfully."

³³ The term used here may refer to everything which belongs to YHWH and that which He has designated holy both inside and outside the temple. According to the rabbinic definition 'maal', 'unfaithfulness' or 'sacrilege' only governs 'qodesh qodashim' or the 'most holy.' The moment something is dedicated to the Lord until it is given to the priest an individual may become guilty of mishandling YHWH's Holy Things. This may also be the reason for the penalty of death that fell upon Ananias and Sapphira in Acts 5:1-10.

24- or from anything which he swore falsely and he shall restore it first and add a fifth unto it, he shall give it to him in the day of his guilt.

25- And he shall bring his guilt offering to YHWH, a perfect ram from the flock according to the value of the guilt offering unto the priest.

26- And the priest shall make atonement for him before YHWH and it shall be forgiven him for any one of all the things he may do to incur guilt.

The Administration of Sacrifices

Sacrifices

Chapter 6

The Continual Burnt-Offering

1- And YHWH spoke to Moses saying,

2- Command Aaron and his sons saying, this is the law of the burnt-offering, it is the burnt-offering upon the hearth which is on the altar all night until the morning. And the fire on the altar is to be kept burning.

3- And the priest shall cloth himself in a linen garment and linen breeches shall cover over his flesh. And he shall lift up the ashes, from the fire having consumed the burnt-offering upon the altar, and place it beside the altar.

4- And he shall take off his garment and he shall be clothed with other garments. And he shall bring out the ashes unto the place outside the camp to a pure place.

5- And the fire upon the altar shall burn on it, the flame shall not go out. The priest shall place wood upon it every morning and put in order upon it the burnt offering and upon it the fat of the peace offering, it shall be turn into smoke.

6- The fire shall burn continually upon the altar it shall not go out.

The Meal-Offering that is Holy of Holies

7- And this is the law of the meal-offering the sons of Aaron shall bring it near before YHWH to the front of the altar.

8- And lift up from the three fingers full of the meal offering and the oil and all the frankincense which is on the offering and cause it to go up in smoke upon the altar for a **sweet smelling memorial offering to YHWH.**

9- And the remainder from it, Aaron and his sons shall eat with unleaven bread in the holy place in the outer court of the tent of meeting they shall eat it³⁴.

10- It shall not be baked with leaven **it is their part that I have given. It is a fire offering Holy of Holies** for a sin offering and for a guilt offering.

11- All of the male sons of Aaron shall eat it for an eternal statute to all their generations concerning the **fire offering of YHWH all who touch them shall be holy.**

³⁴ The meal offering is in the feminine gender.

The High Priest Meal-Offering

12- And YHWH spoke to Moses saying;

13- This is the offering that Aaron and his sons shall bring near to YHWH in the day of his anointing a tenth of the ephah of flour for a meal-offering regularly, half of it in the morning and half of it in the evening.

14- You shall make it upon the griddle soaked in oil, well mixed³⁵. You shall bring it broken as a baked meal offering bring it near for a pleasing smell to YHWH.

15- And the anointed Priest under him from among his sons shall perform it for an eternal statute to YHWH you shall cause the entirety of it to go up in smoke.

16- And all the meal-offering of the Priest in its entirety shall not be eating.

The Sin Offering that is Holy of Holies

17- And YHWH spoke to Moses saying;

18- Speak to Aaron and to his sons saying this is the law of the sin-offering **in the place where you shall kill the burnt-offering you shall kill the sin-offering before YHWH it is Holy of Holies.**

19- The sin-offering of the Priest shall be eaten in the holy place, you shall eat it in the court of the Tent of Meeting.

20- **All who touch its flesh shall become holy.** And any spattered blood upon the garment, that which was spattered on it you shall wash in the holy place.

21- And the vessel of clay in which it was boiled you shall break and if you boiled it in a in a vessel of copper thoroughly scour it and rinse it in water.

22- **All of the males among the Priest may eat it; it is Holy of Holies.**

23- And every sin-offering from which you have brought blood³⁶ into the Tent of Meeting to atone in the Holies you shall not eat it, it shall be consumed in the fire.

Chapter 7

The Guilt Offering- That is Holy of Holies

1- **And this is the Law of the guilt-offering it is Holy of Holies.**

2- In the place where they killed the burnt-offering **they shall kill the guilt-offering** and his blood shall be thrown around the altar.

3- And you shall offer all his fat; the fat tail and the fat that covers the inward parts.

4- And the two kidneys and the fat which is on them which is on the loins and the caudate lobe which is on the liver that surrounds the kidneys.

³⁵ The rabbis think that Hebrew term 'murbeket' should be rendered 'scalded in water', or perhaps 'scalded in oil'. However, most translators and lexicons render it 'well mixed'. The verse has a very poetic ring to it, "Upon a griddle in oil you shall make it scalded you shall bring it baked a meal-offering broken you shall bring it near for a sweet smell to YHWH."

³⁶ The sin-offering from which blood is taken into the Tent of Meeting are, the bull of the high priest (4:1-12), the bull of the community (4:13-21), and the bull of the high priest and the congregation at the time of Yom Kippur (16:27).

5- And Priest shall cause it to go up in smoke on the altar, a fire offering to YHWH; it is a guilt offering.

6- Every male among the Priest may eat it in a holy place it is Holy of Holies.

7- Just as the sin offering so is the guilt offering there is one law to them it belongs to the Priest who makes the atonement.

8- And the Priest that performed the offering of a mans burnt offering the hide of that burnt offering which he offered shall belong to that Priest.

9- And every meal offering which shall be baked in a oven and all that is made in a flat pan or on a griddle it shall be the Priest that performed the offering.

10- And every meal offering mixed with oil or that is dry belongs to the sons of Aaron, every man alike.

The Peace Offering of Thanksgiving

11- And this is the law of the sacrifice of the peace-offering which you shall offer to YHWH.

12- If he shall offer it for a thanksgiving offering with the sacrifice of thanksgiving offering he shall offer unleavened roles mixed with oil and unleavened wafers anointed with oil and roles soaked in oil mixed with fine flour.

13- With roles of leavened bread shall he bring near his offering with the sacrifice of his thanksgiving peace-offering.

14- And from it he shall bring near YHWH's portion³⁷, one from every offering; it shall be for the Priest who sprinkled the blood of the peace-offering.

15- And the flesh of his sacrifice of thanksgiving peace-offering shall be eaten in the day it is offered none of it shall remain until the morning³⁸.

16- And if his sacrifice is a fulfilled vow³⁹ or a freewill offering he may eat his sacrifice in the day that he shall bring it near and he may eat from the remainder of it the next day.

17- And what remains from the flesh of the sacrifice on the third day shall be burned up in the fire.

³⁷ The Hebrew phrase "teruma laYHWH" may also be translated "YHWH's portion". The meaning of 'teruma', is grasped by both the things that are called 'teruma' and the function of 'teruma'. The function of 'teruma' is a means of dedicating something to YHWH; this is the ritual for transferring something from the worshipper to YHWH. Things that are called 'teruma' are the tithe and its tithe (Num 18:24-29), the materials for the building of the Tabernacle (Exod 25:2-3; 35:5, 21,24; 36:3,6), the census silver (Exod 30: 13-15), the right hind thighs of the priestly ordination offering and peace offering (Exod 29:27-28; Lev 7:32,34; 10:14-15; Num 6:20), the bread of the thanksgiving offering (Lev 7:12-14), the first yield of the baked bread (Num 15:19-20), the portion of the war spoils assigned to the sanctuary (Num 31:29,41,52) sacred gifts in general (Num 5:9; 18:8), other gifts (Lev 22:12; Num 18:11-19), land allotted to the Levites (Ezek 45:1; 48:8-21) ingredients for sacrifices required of the people (Ezek 45:13,16)

³⁸ The fact that the day extends until the morning is proof that the day began and ended with the sunrise.

³⁹ The Hebrew 'neder' is a votive offering, which is brought when a vow is fulfilled, Proverbs 7:14; Isaiah 19:21; Psalms 22:6; 50:14; 61:6,9; 65:2; 66:13; 116:14,18; Job 22:27.

18- And surely if he shall eat from the flesh of the sacrifice of peace-offering on the third day the offering shall not be accepted neither accredited to him. For it shall be a foul thing and the soul who ate from it shall bear her⁴⁰ sin.

19- And the flesh which touches anything impure shall not be eaten it shall be burned up in the fire and all the flesh that is pure you may eat that flesh.

20- And the soul which eats her flesh from the sacrifice of peace-offering that is YHWH's and has his uncleanness upon him that soul shall be cut off⁴¹ from her people.

21- And the soul that touches anything impure whether human impurity or an impure animal or any impure detestable thing and shall eat of the flesh of the sacrifice of the peace-offering that is YHWH's that soul shall be cut off from her people.

No Fat or Blood Shall Be Eaten

22- And YHWH spoke to Moses saying:

23- Speak to the sons of Israel saying you shall not eat any of the fat of the cattle, sheep and goats.

24- And the fat of a dead carcass and the fat of a torn carcass may be put to any use but you surely shall not eat it.

25- For anyone who eats the fat of the animal from which may be brought as a fire offering to YHWH the soul that eats it shall be cut off from her people.

26- You shall not eat any kind of blood whether bird or animal in all your dwellings.

27- Any soul which eats any kind of blood that soul shall be cut off from her people.

That Which Belongs to the Priest from the Peace-Offering

28- And YHWH spoke to Moses saying.

29- Speak to the sons of Israel saying those who come near with a the sacrifice of peace-offering to YHWH shall bring his offering to YHWH from the sacrifice of peace-offering.

30- His own hands shall bring the fire-offerings to YHWH with the fat upon the breast he shall bring the breast lifted up waving⁴² it before YHWH.

⁴⁰ For the sake of an easy to read translation the gender of soul, which is feminine is usually ignored but in order to give the reader more familiarity with the nature of the text as well as the gender of the soul the feminine pronoun was included.

⁴¹ The penalty of 'karet', 'cut off' is a severe one, a person's line is terminated by God and they are denied life in the hereafter. Karet is the penalty for brazen sin against God.

⁴² The 'tenupa' which is the wave offering is always done "before the YHWH" and thus in the sanctuary, (Exodus 29:24,25; Leviticus 7:30; 8:27,29; 9:21; 10:15; 14:12,24; 23:20; Numbers 6:30; 8:11,21). The tenupa is the way in which an offering is transferred from the individual to God. Things that are transferred by tenupa are the breast of the peace-offering, the fat and the right thigh of the priestly consecration ram with a loaf of bread of every type, the breast of the priestly consecration offering, the gold and the copper that was given to build the Tabernacle, the lamb of

31- And the priest shall cause the fat to go up in smoke at the altar and the breast shall be for Aaron and his sons.

32- And the right leg shall be the priests portion from the sacrifice of peace-offering.

33- The right leg belongs to the one who brings near the blood of the peace-offering and the fat from the sons of Aaron.

34- Surely I have taken from the sons of Israel the breast of waving and the leg of portion from the sacrifice of peace-offering and I have given them to Aaron the priest and to his sons from the sons of Israel for an eternal statute.

35- This is the anointing of Aaron and the anointing of his sons from the fire-offering of YHWH in the day the priest come near to YHWH,

36- which YHWH commanded to be given to them on the day He anointed them from the sons of Israel; it is an eternal statute throughout their generations.

Summary

37- This is the law of the burnt-offering, the food-offering, the sin-offering, the guilt-offering, the ordination-offering and the sacrifice of peace-offering,

38- which YHWH commanded Moses in Mount Sinai in the day he commanded the sons of Israel to bring near their offerings to YHWH in the wilderness of Sinai.

Part II. The Inauguration of The Priest (Chapters 8 through 10)

Chapter 8

Consecration of The Priests

1- And YHWH spoke to Moses saying.

2- Take Aaron and his sons and the garments, the anointing oil,⁴³ the bull for the sin-offering, two rams and a basket of matzos.

3- And assemble all of the congregation unto the door of the Tent of Meeting.

4- And Moses did just as YHWH had commanded him and assembled the congregation unto the door of the Tent of Meeting.

5- And Moses said to the congregation this is the word which YHWH command should be done.

6- And Moses approached Aaron and his sons and he bathed them in water.

7- And he gave him the garment and he girded it with a sash and he clothed him with the robe and he gave to him the ephod and he fastened the ephod with the waistband and it was attached to him.

the guilt-offering and the oil of the purified metzora, the omer offering, the two loaves of bread and the two loaves of bread and the two lambs on the festival of firstfruits, the meal offering of the suspected adulteress, the boiled shoulder from the peace-offering ram of the Nazirite along with a loaf of bread of every type, the Levites at the time they begin their work in the Tent of Meeting.

⁴³ The anointing oil was prepared from two parts myrrh, two parts cassia, one part cinnamon, one part aromatic cane, totaling about 54 pounds and mixed with about 1 pint of olive oil.

8- And he put upon him the breastplate and in the breastplate he placed the Urim and the Tummim⁴⁴.

9- And he put the turban⁴⁵ upon his head and he put upon the turban toward the front of his face a plate⁴⁶ of gold for a holy crown⁴⁷ just as YHWH commanded.

10- And Moses took the anointing oil and anointed the tabernacle and everything that was in it and he consecrated it.

11- And he sprinkled from it seven times upon the altar and anointed the altar and all the vessels and the laver and its base to sanctify them.

12- And he poured out the anointing oil upon Aaron's head⁴⁸ and he anointed him to sanctify⁴⁹ him.

13- And Moses approached the sons of Aaron and he clothed them with a garment and fastened them with a sash and he tied caps⁵⁰ on them just as YHWH commanded Moses.

14- And he brought forth the bull⁵¹ for a sin-offering and Aaron and his sons leaned their hands upon the head of the sin-offering bull.

15- And he killed it, and Moses took the blood and put it upon the horns around the altar with his finger and he purified⁵² the altar and he poured the blood upon the foundation of the altar and he sanctified it to atone upon it.

⁴⁴ The Urim and the Tummim were instruments of decision. The Hebrew for Urim and Tummim were translated by the Septuagint as "Revelation and Truth." It appears from scripture that the Urim and Tummim could do more than just give a yes or no answer, in fact explicate details were given as in Judges 1:1-2; 18:20; 1 Samuel 10:22; 2 Samuel 2:1; 5:23-24.

⁴⁵ The mitznepet or turban was probably wrapped around the head. The Semitic root for mitznepet is 'snp' meaning wind or bind.

⁴⁶ The Hebrew word 'tzitz' means flower or blossom. However, the Septuagint translated 'tzitz' petal or plate. The rabbis also believed that the 'tzitz' was a gold plate, which was two fingers wide reaching from ear to ear. It was suspended from the High Priest's turban by a violet or turquoise cord and had written on it "holy to YHWH" (Exodus 28:36).

⁴⁷ The Hebrew word that is translated crown is 'nezer.' Nezer and 'tzitz' are used interchangeably at times and thus are thought to be synonym (Exodus 28:36; 29:6; 39:30; Leviticus 8:9). Nezer may also be translated dedication or consecration for it is related to the word 'nazir', Nazirite, one who is consecrated. The crown or diadem may be viewed as the emblem of consecration to God whether it is on a priest or a king (2 Samuel 1:10; 2 Kings 11:12; Psalms 89:40; 132:18).

⁴⁸ Psalms 133:2 describes the oil be poured out inasmuch as it ran down Aarons beard onto his garments. The anointing of the High Priest was a dousing in oil (Leviticus 21:10; Psalms 133:2) except for the unique anointing by sprinkling in verse 30.

⁴⁹ The anointing that comes upon the individual by the Holy Spirit imparts divine ability to fulfill a purpose. The anointing was given to Saul to empower him to be king. We may also understand the anointing that was given to the priest as the means by which he was made holy and empowered with the ability to function in all of the spiritual gifts essential for the priest. Thus the anointing took the priest from the realm of the profane to operate in the realm of the sacred. There was a difference however in the way that Aaron the high priest was anointed verses his sons, Aaron was doused with the oil whereas his boys were only sprinkled.

⁵⁰ Josephus claims that the ordinary priest wore skullcaps, which were shaped like half an egg. The cap was made of fine linen (Exodus 39:28)

⁵¹ Bull translated from the Hebrew 'par' is the prescribed sin offering for the priest.

⁵² The altar had to be purified or decontaminated with blood, which to be repeated for seven days (Exodus 29:36-37). Once the altar became holy everything that touched it also became holy (Exodus 29:37).

16- And he took all of the fat which was upon the inward parts and the caudate lobe of the liver and the two kidneys and the fat on them and Moses turned them into smoke upon the altar.

17- And the bull, with its hide, its flesh and its dung, he burned in the fire outside of the camp as YHWH had commanded Moses.

18- Then he brought near the ram for the whole burnt-offering, and Aaron and his sons leaned their hands upon the head of the ram.

19- He killed it and Moses sprinkled the blood all around upon the altar.

20- And he cut the ram into parts and Moses caused the head the parts and the fat to go up in smoke.

21- He washed the inward parts and the feet with water and Moses caused the whole ram to go up in smoke on the altar it was a whole burnt offering for pleasing aroma it was a fire offering to YHWH just as YHWH had commanded Moses.

22- Then he brought near the second ram the ordination ram and Aaron and his sons leaned their hands upon the head of the ram.

23- And he killed it and Moses took some of its blood and placed it upon the earlobe of Aaron's right ear, upon the thumb of his right hand and upon the big toe of his right foot⁵³.

24- And he brought near the sons of Aaron and Moses put some of the blood upon the earlobe of their right ear and upon the thumb of their right hand and upon the toe of their right foot and Moses sprinkled the blood all around upon the altar.

25- And he took the fat and the tail and all the fat which was upon the inward parts and the caudate lobe of the liver and the two kidneys and their fat and the right leg.

26- And from the basket of matza which is before YHWH he took one matza loaf and a loaf of oil bread and one wafer and put them upon the fats and upon the right leg.

27- And he put it all on Aaron's palms and on the palms of his sons and he waved them as a wave offering before YHWH.

28- Then Moses took them from on their palms and he caused them to go up in smoke on the altar for a whole burnt offering they were the ordination offerings for a pleasing aroma it was a fire-offering to YHWH.

29- Moses took the breast and he waved it as a wave offering before YHWH it was a part⁵⁴ for Moses from the ram of ordination just as YHWH had commanded Moses.

⁵³ Just as the horns of the altar represented the whole altar and to sanctify them was to sanctify the whole altar even so the ear lobe, thumb and toe of the priest represents his entire person. This certainly had the same effect as the application of the blood to the altar, which decontaminated it and thus purged it (Ezekiel 43:20; Exodus 29:36). One may also note the protective function of the blood applied to the doorpost of the Israelites in Egypt. The blood was the protective agent against the power of death.

⁵⁴ Moses only received the breast as his portion the priest received the right leg and the breast. This reduced portion may serve to emphasize that Moses was not in the priesthood therefore his portion was not the same. Furthermore this portion was not actually given to Moses by anyone

30- Moses took from the anointing oil⁵⁵ and some of the blood that was upon the altar and he sprinkled Aaron and his garments and upon his sons and upon their garments who were with him and he sanctified⁵⁶ Aaron and his garments and his sons and their garments who were with him.

31- And Moses said to Aaron and to his sons: Cook the flesh at the entrance of the Tent of Meeting and there you shall eat it and the bread that is in the basket of the ordination-offering just as I have commanded saying, Aaron and his sons shall eat it.”

32- And the remainder of the flesh and of the bread you shall burn in the fire.

33- You shall not leave the entrance of the Tent of Meeting for seven days until the day of days are fulfilled for you shall fulfill with your hand seven days of ordination.

34- Just as he has done in this day YHWH commanded to be done to atone for you.

35- At the entrance of the Tent of Meeting shall you dwell day and night for a seven days and you shall keep YHWH’s charge so that you will not die for so have I been commanded.

36- And Aaron and his sons preformed all the words that YHWH commanded by the hand⁵⁷ of Moses.

Chapter 9

The Inaugural Service

1- And it was the eight day⁵⁸, Moses called to Aaron and to his sons and to the elders of Israel.

2-And he said to Aaron take yourself a young bull calf for a sin-offering and a ram for a whole burnt-offering, perfect and come near before YHWH.

3-And to the sons of Israel speak saying, “ Take yourselves a he-goat for a sin-offering a calf and a lamb both perfect yearlings for a whole burnt offering.”

4- And a ox and a ram for a peace-offering to sacrifice before YHWH and a meal offering mixed with oil for today YHWH will appear to you.

5- They took what Moses had commanded to the front of the Tent of Meeting and all the congregation came near and stood before YHWH.

other than God. The one who offered it had already transferred it to God by the “elevation rite”, (tenupa).

⁵⁵ The sanctification service had three parts washing, clothing and anointing. The anointing oil was holy and whomever it touched they to became holy.

⁵⁶ It was the blood that was already consecrated because it had touched the altar that accomplished this sanctifying act for only consecrated blood can consecrate.

⁵⁷ The statement of God commanding and speaking by the hand of Moses is found 27 times in the Old Testament. Perhaps the way in which God transferred His word to Moses was as he wrote rather than Moses hearing something from God then transferring it to the people. Therefore, instead of Moses autographing each book of the Torah with the statement such as “These things were written by Moses”, it is more accurately stated “the things (words) which God commanded by the hand of Moses. This fact would eliminate the concept of an evolving oral tradition eventually written by an unknown scribe.

⁵⁸ This would have been on the eighth day of Nisan for the Tabernacle was erected on the first day of Nisan (Exodus 40:17).

6- And Moses said this is the word, which YHWH commanded you to do, then the glory of YHWH will appear to you.

7- And Moses said to Aaron come near to the altar perform your sin-offering and your whole burnt offering and atone for yourself and for the people then perform the people's offering and provide atonement for them just as YHWH has commanded.

8- Aaron came near to the altar and killed his calf for his sin-offering.

9- And the sons of Aaron brought the blood to him and he dipped his finger in the blood and placed it upon the horns of the altar and he poured the blood upon the foundation of the altar.

10- And the fat and the kidneys and the caudate lobe of the liver from the sin-offering he cause to go up in smoke⁵⁹ on the altar just as YHWH commanded.

11- And the flesh and the hide he burned in a fire outside the camp⁶⁰.

12- He killed the whole burnt offering and the sons of Aaron presented⁶¹ the blood to him and he sprinkled it all around upon the altar.

13- And they presented the whole burnt offering to him, its pieces and the head and he caused it to go up in smoke on the altar.

14- He washed the inward parts and the feet and caused them to go up in smoke on the whole burnt offering altar.

15- And he brought near the offering of the people and he took the sin-offering goat that was for the people and he killed it and it was a sin-offering like the first one.

16- And he brought near the whole burnt offering and executed the judgment.

17- And he brought near the meal-offering and filled his hand from it and caused it to go up in smoke on the altar in addition to the morning whole burnt offering.

18- And he killed the ox and the ram which was the people's sacrifice of peace-offering. And Aarons sons passed the blood to him and he sprinkled it all around the altar.

19- And the fats from the ox and from the ram and the tail and that covering and the kidneys and caudate lobe.

20- And they placed the fats upon the breast and caused the fats to go up in smoke on the altar.

21- And Aaron waved the breast and the right leg before YHWH just as Moses commanded⁶².

⁵⁹ The offering up of the inward parts upon the altar certainly testify of the spirit and soul of man and especially of Jesus Christ our redeemer. For although he bore our sins in his own body on the tree outside the camp his inward parts remained holy and acceptable unto God. As an offering is turned into smoke upon the altar and rises upward it goes from the visible realm of man to the invisible realm of God and is received into his presence as that which is pure and holy.

⁶⁰ This place outside the camp is referred to as an ash dump in Leviticus 4:12. A special place would have been made for the ashes wherever the Israelites came to encamp as they moved through the wilderness. The prophet Jeremiah refers to the ash dump that was outside of Solomon's Temple in Jeremiah 31:39. Throughout the centuries there were those who sited of the huge ash dump that was just north of Jerusalem located at the Mandelbaum gate. The Mandelbaum gate would be equivalent to being beyond the third wall in Herodian Jerusalem.

⁶¹ The blood was collected in a "tossing bowl", mizrag (Exodus 27:3; Numbers 4:14) and then presented.

The Blessing and Appearance of YHWH

22- And Aaron raised his hands toward the people and he blessed them and he descended from making the sin-offering, the whole burnt offering and the peace-offering.

23- And Moses came and then Aaron into the Tent of Meeting and they went out and they blessed the people and the glory⁶³ of YHWH appeared unto all of the people.

23- And the fire went out from where YHWH was and consumed⁶⁴ the whole burnt offering and the fats from upon the altar and all the people saw him⁶⁵ and they shouted for joy⁶⁶ and they fell upon their faces.

Chapter 10

Nadab and Abihu

1- And the sons of Aaron Nadab and Abihu⁶⁷ took his fire pan⁶⁸ and they put coals of fire⁶⁹ in them and they placed incense upon it and they brought before YHWH an unauthorized fire⁷⁰ which He had not command them.

⁶² There are 34 medieval manuscripts plus the Septuagint and the Samaritan Pentateuch that read, “as the Lord had commanded Moses”. However, the value of the MT is elevated above these other witnesses who could have thought it proper to dilute the importance of Moses’ role. For instance some of the Hebrew Cairo Geniza text do not retain “Moses” instead this passage reads, “as the Lord had commanded”.

⁶³ The fire is what identifies the glory, ‘kavod’ (Exodus 24:17; Ezekiel 1:27-28; 2Chronicles 7:3). The first time Israel saw the fire-cloud was when God descended in the midst of it upon Mount Sinai (Exodus 24:15-18). It was the movement of the fire-cloud that determined where Israel moved (Numbers 9:18).

⁶⁴ The consumption of the sacrifice by the fire of God proved that Aaron’s priesthood and procedure was accepted by God. This altar fire was to never burn out it was ignited by divine origin and it was essential to maintain it. Thus it is the divine fire that consumes every subsequent offering making it and the altar holy.

⁶⁵ It is important that the proper pronoun be translated here. There are only two choices for the pronoun. It is either referring to the fire or to YHWH. The fire, which is clearly feminine in this case emphasized by the feminine form of the associated verb ‘tetze’, (she went out) translated “and the fire went out.” Therefore, the masculine pronoun must refer to YHWH.

⁶⁶ An experience that should have produced terror produced joy. It was not because the people were happy to see YHWH’s response to their offering for the Israelites were terrified of Him. The fact is that the presence of YHWH produces and ecstatic joy. Jacob Milgrom author of *Leviticus, The Anchor Bible Series*, page 591 states, “... ancient Israel did not worship God in silence. In this instance, the shouting surely stemmed from joy, a meaning for ‘rnn’ that is amply attested (e.g., Isa. 49:13; Jer. 31:6; Pss 33:1; 35:27; 95:1...).

⁶⁷ Nadab and Abihu had a very high rank in the leadership of Israel for they were next in line after Moses and Aaron.

⁶⁸ The Hebrew ‘machtato’ is derived from the verb ‘chata’. It is a utensil that is used to carry anything so hot that it cannot be carried by hand. The unique description of this particular pan is found only one other place in the text in Numbers 16:17-18 which describes Korah and his cohorts who bring “ish machtato”

- 2- And a fire came out from before⁷¹ YHWH and consumed them and they dies before YHWH.
- 3- And Moses said to Aaron YHWH did tell us of this⁷² saying, “I will be sanctified⁷³ in those near to me and I will be glorified⁷⁴ before all the people and Aaron was silent⁷⁵”.
- 4- And Moses called Mishael and Elzaphan sons of Aarons uncle Uzziel and he said to them, “come near carry your brothers from before the sanctuary unto a place outside the camp.
- 5- And they came near and carried them by their tunics⁷⁶ unto a place outside the camp according to Moses’ word.
- 6- And Moses said to Aaron and to his sons Elazar and Ithamar, Do not leave your heads unattended⁷⁷ and do not rend your garments lest you die and anger strike

“each his pan” or “a man’s pan”. This is a personal possession rather than that which was consecrated by God for his service. They were probably doing what God described in chapter 16 for Aaron to do on the Day of Atonement. When Aaron brought near the bull for the sin offering he was to take a panful of fiery coals from off the altar and then place the incense upon these designated coals, which is from the fire that YHWH had made (16:12-13).

⁶⁹ The Hebrew word ‘esh’ is usually translated fire but in this context it is referring to coals or coals of fire. The text cannot be referring to coals of fire from off the altar because it would state “min haesh”, “from the fire”. The fire of God came upon the altar and consumed the sacrifice thus starting the divine fire (Leviticus 9:24). God commanded Moses and Aaron to keep the divine fire going and so it was prohibited to have any other fire than the fire from off the altar (Leviticus 6:13).

⁷⁰ The Hebrew phrase “esh zara”, “unauthorized fire” appears to be key to the error and unpardonable sin that was committed by Nadab and Abihu.

⁷¹ The divine fire was observed a total of 12 times; six times as a blessing and six times as judgment, the eight day (Leviticus 9:24), Gideon (Judges 6:24), Manoah (Judges 13:20), David (1 Chronicles 21:26), Solomon, (2 Chronicles 7:2), Elijah (1 Kings 18:38), Nadab and Abihu (Leviticus 10:1), the complainers (Numbers 11:1), Korah (Numbers 16:35), Job (Job 1:16), Ahaziahs emissaries (2 Kings 1:10,12). The presence of the Lore was seen as a consuming fire by Israel (Exodus 24:17;Deuteronomy 5:22).

⁷² God told Moses and Aaron that only he and Aaron could ascend into His presence and that if anyone else attempted to break through that they would “YHWH would burst forth against them”, (Exodus 19:24).

⁷³ God will not be profaned by those whom He allows to come near to Him. God proves to all that He is set apart from everything that does not emanate from His presence. If any man behaves himself in a way that does not honor YHWH they will be dealt with severely that all may understand the sanctity of His presence even as in the case of David’s friend Uzzah who unlawfully touched the ark. When God executes judgment upon Sidon He makes it known that by doing so He becomes sanctified (Ezekiel 28:21). He is sanctified when he fights against the antichrist and his armies showing to all the nations of the earth that He is set apart by being more powerful than the strongest of nations (Ezekiel 38:23).

⁷⁴ When we consider that Nadab and Abihu may have attempted to introduce pagan practices into the worship of YHWH both by the use of a strange fire and intoxicating drink. And we consider that the people were aware of this practice then we may understands how God was glorified before all of the people by not allowing His glory to be associated with pagan deities.

⁷⁵ Aaron placed the sanctity of God above the grievous lose of his two oldest sons. Likewise his younger sons Elazar and Ithamar regarded the judgment of God as just in the face of such a great loss.

⁷⁶ Although the fire of God destroyed Nadab and Abihu it did not burnt up their clothing and therefore neither their bodies.

⁷⁷ The Hebrew word ‘tiprau’ may be translated several ways as the meaning of the Hebrew word is not exactly clear. I t can mean “let the hair grow” but this seems unlikely in this circumstance that there should be a need for a haircut in this short of a time period. Another possible meaning is “bare the head”, when the priest were on duty they were required to wear their turbans (Leviticus 8:9,13). The most reasonable middle ground that could be taken was to translate ‘tiprau’ as ‘unattended’.

upon all of the people⁷⁸ and your brothers all the house of Israel weep⁷⁹ for the burning which YHWH burned.

7- Do not leave the entrance of the Tent of Meeting lest you die⁸⁰, for the oil of YHWH's anointing is upon you; and they did according to the word of Moses.

The Prohibition Against Intoxicating Wine

8- YHWH spoke to Aaron saying,

9- Drink no wine or ale you or your sons when you enter the Tent of Meeting that you may not die⁸¹, this is an eternal decree for your generations.

10- In order to distinguish⁸² between⁸³ the sacred⁸⁴ and the common and between the unclean and the pure.

⁷⁸ Only the sins of the high priest are visited upon the people (Leviticus 4:3).

⁷⁹ This was a day that God's presence had brought a great joy and rejoicing to all of Israel as His fire came down upon the Tent of meeting and consumed the offering that was upon the altar. For the people to turn from joy and gladness, after their acceptance by God and His willingness to dwell among them, to weeping would have been a great injustice against God. They would have been guilty of regarding the life and injustice of Nadab and Abihu above the presence and justice of God, which rightfully executed them because of their terrible and unpardonable sin against Him.

⁸⁰ God had commanded them to remain seven days in the Tent of Meeting until "the day of days", which probably refers to the eight day when YHWH's fire came down upon the Tabernacle and consumed the sacrifice that was on the altar (Leviticus 8:33-35). Evidently, they were still in the eight day of the anointing service.

⁸¹ Clearly, God has forbidden His people to be intoxicated in both the Old and New Testament. Paul said to the believers at Ephesus "be not intoxicated with wine as the unsaved" (Ephesians 5:18). When we look back to the first defined prohibition against the consumption of alcohol it brings us immediately to the point of where the saints are at today. We are called to live in the presence of God as His presence lives within us. The two sons of Aaron, Nadab and Abihu, were struck down by the lighting fire of God and died when they came into the Tent of Meeting. The first reason is the more obvious one they brought in unauthorized coals of fire into the presence of YHWH. The second reason appears to be associated with intoxication, "Drink no wine or ale you or your sons when you enter the Tent of Meeting that you may not die" (Leviticus 10:9). God is absolute it does not matter if it is a "spoonful," if it is in you when you come into the presence of YHWH you will die! The two words that we translate wine and ale are "yayin" and 'sekar' to which an eternal prohibition has been proscribed. The Akkadian cognates of sekar have brought many things to light regarding what this substance was. In ancient times they did not have any sort of distillation apparatus. Therefore, it was not possible to make the ethanol content higher than about 5 to 7%, which is roughly equivalent to modern day beer or ale (attested to by archeological excavations- see Albright 1949:115). In the ancient times this was considered "strong drink" being more potent than the wine that was made at that time. The effects of both wine and sekar are graphically condemned in scripture (Isaiah 28:7; Hosea 4:11; 7:5; Proverbs 20:1 etc.) Certainly as a child of God hungry for the things of the Spirit you do not want to be one of those who are "muddled by wine and dazed by sekar: priest and prophets are muddled by sekar; they are confused with wine, they are dazed by sekar; they are muddled in vision, they stumble in judgment" (Isaiah 28:7). Intoxication was a practice of the occult in ancient times (Babylonia: ANET 66; Enuma Elisg 3.134-38). Furthermore, Eli's rebuke of Hannah makes it clear that the prohibition extended not only to the priest but to all of Israel as well (1 Sam 1:13-15).

⁸² The hifil form of the Hebrew verb 'badal' occurs for the first time in Genesis 1:14,18. It means to separate, divide, distinguish or differentiate. It also is found in its simple verb form in Genesis 1:4. It is used to describe the separation of light from darkness and day from night.

⁸³ The effects of wine and shekar are condemned in scripture because they pervert judgment for example Isaiah 28:7. "For they too have erred because of wine and strayed because of shekar, the priest and the prophet have erred because of shekar and were corrupted by wine, they have strayed because of shekar, erred in vision, perverted justice. Also concerning a king and its effect on people in general described in Proverbs 31:4-5 "...it is not proper for kings to drink wine, and for princes shekar. Lest he drink and forget

11- And to teach⁸⁵ the children of Israel all the decrees that YHWH had spoken to them through Moses.

Eating The Priestly Portions

12- Moses spoke to Aaron and to Elazar and to Ithamar, his remaining sons, Take the meal offering that is left from the fire offerings of YHWH, and eat it unleavened near the altar⁸⁶; for it is most holy.

13- You shall eat it in the holy place, for it is your portion and the portion of your sons from the fire offerings of YHWH, for so have I been commanded.

14- But the breast of the wave offering and the leg of portion you may eat in a clean place you and your sons and your daughters for they have been given as your portion and your sons portion from the sacrifice of Peace-Offerings of the sons of Israel.

15- They shall bring the leg portion and the breast of the wave offering upon the fire offering fats to wave as a wave offering before YHWH and it shall be for you and your sons with you for an eternal portion just as YHWH commanded.

16- And Moses inquired insistently about the he-goat of the sin offering and behold it had been burned and he became wrathful upon Eleazar and upon Ithamar the remaining sons of Aaron saying,

17- Why didn't you eat the sin offering⁸⁷ in the Holy Place for it is holy of holies and he has given it to you to remove⁸⁸ the iniquity of the congregation to atone for them before YHWH.

the lawgiver and pervert the judgment of all the sons of the afflicted.” Eli’s rebuke of Hannah is additional proof that it was not permissible for anyone to be intoxicated in the place set aside as sacred unto the Lord (1 Samuel 1:13-15). Also, prophesying under the influence of wine and shekar are identified with idolatrous practices in Micah 2:11.

⁸⁴ The Hebrew ‘haqqodes’ translates ‘the sacred’. “Holiness implies separation to God as well as separation from the common” (Snaith 1967). The suggestion that is made here is that the sacred is pure and the common impure. When Peter the Apostle in Acts received a vision from God He was instructed by God not to call what God had cleansed common or unclean (Acts 10:14-15).

⁸⁵ The teaching of God’s commandments is one of the main responsibility of Gods priest in both the Old and the New Testaments (Deut 24:8; Mal 2:7; Matthew 28:20; Acts 15:35; 1Ti 6:2)

⁸⁶ Eating the sacrifice symbolized fellowship with God. Part of the sacrifice was consumed by YHWH’s fire and the other part, was consumed by the priest. The place of this communion between God and man had to be by the altar. It was there that the blood was poured out which was given to make atonement for their souls thus making them able to fellowship with God. This kind of communion with God could only take place in the Holy place.

⁸⁷ The sin offering whose blood is brought into the Tent has to be burned and not eaten (Leviticus 6:23). In fact these sin offerings are so lethal that they have to be burned outside the camp (Leviticus 4:12,21; 9:11). Yet the sin offering is considered to be most holy or literally holy of holies or qodesh qodashim (Leviticus 6:22). The blood, which is the purifying agent removes the sin but the entirety of the sin is transferred to the sin offering making the sin offering the embodiment of sin. Yet at the same time the sin offering is so holy that whoever touches the flesh of the sin offering also becomes holy (Leviticus 6:20). Thus the sin offering, which bears the sins of the people becomes most holy while at the same time laden with sin. The calf, which was slaughtered for the sins of the congregation of Israel was to be consumed by the priest in this case (Leviticus 9:8-11, 15). Aaron and his sons could not partake of that which was executed for their own sins it had to be entirely consumed by the fire. However, Aaron who wore the golden plate with the inscription “holiness to YHWH” having been sanctified and in the state of holiness would be able to remain holy while

18- Behold its blood was not brought into the inner sanctuary surely you should have eaten it in the sanctuary just as I commanded!

19- And Aaron spoke unto Moses, behold today they came near with the sin offering and with the whole burnt offering before YHWH and these things were brought on me, and had I eating the sin⁸⁹ offering today would have YHWH approved

20- And Moses heard and he approved.

Part III. Distinguishing Between the Clean and Unclean (Chapters 11 through 16)

Chapter 11

Diet laws

1- YHWH spoke to Moses and to Aaron saying unto them,

2- Speak to the children of Israel saying these are the living creatures⁹⁰ that you may eat from all of the animals that are upon the earth⁹¹.

he ate the sin offering of the people. It is a picture of the personification of holiness devouring the embodiment of sin or life swallowing up death and holiness conquering sin. Likewise we have a picture of the sin that was being absorbed by the sin offering; as sin was being absorbed it was simultaneously being swallowed up by holiness. Thus the sin offering never loses its state of holiness while all of the sin is being absorbed by it. It also depicts Christ Jesus the Lamb of God receiving the sin of the whole world. Just as the high priest Aaron was able to consume the sin offering and take it into his own being while all the time remaining holy. One may also view the sin offering as being holy prior to its being offered from two points of view first it had to be perfect without blemish and secondly it had become consecrated for the purpose of the sin offering (Leviticus 4:3-4). Therefore, the perfect consecrated sin offering can absorb the sins of the people and remain holy because holiness in itself can devour sin and life conquers death. A quote from a noted authority on the book of Leviticus underscores this point, "In the Priestly symbolic system holiness (qedusa) stands for life whereas impurity (tuma) stands for death" Milgrom, Leviticus 1-16, Anchor Bible Series, page 638.

⁸⁸ Moses appears to be saying that the sin of the people cannot be removed without the priest eating the sin offering. It would seem that in this case it was necessary for the priest to bear the sin of the people by ingesting their sin offering. The Hebrew phrase "nasa avon" may also be translated "lift up iniquity". Therefore, because the priest's were holy they could take within themselves the sins of the people and the holiness would eliminate the sin. Of course we know that it was not possible for the blood of bulls and goats to take away sin once and for all, for it had to be repeated every year. These sacrifices only typified what Christ Jesus the Lamb of God would do for us when He bore our sins in His own body (Hebrews 10:1,4; 1 Peter 1:23).

⁸⁹ It may be that Aaron thought that the death of Nadab and Abihu change the status of this sin offering from one that could have been eaten to one that had to be burned. It appears that the sin offerings whose blood was brought into the Tent was considered more lethal than those whose blood was applied to the altar outside the tent. In fact there were only to sin offerings that were burned with fire, when a priest committed sin and Yom Kippur (Leviticus 4:3-21; 16:27).

⁹⁰ The Hebrew word 'chayya' means 'living'. However by its application here and in Genesis 1:24-26,28,30; 8:17,19 we understand that it refers to wild beast, animals or creatures.

⁹¹ One of the primary reasons for the dietary laws of God was to remind Israel and the nations around them that they were separated as the holy people of God (Leviticus 11:44-45; 20:25-27, Exodus 22:30, Deuteronomy 14:21). In the New Testament when Jesus Christ appeared to Peter with the purpose of telling him that he was to go the house of a Gentile so that they could receive the gospel of Life He commanded him to arise kill and eat of the unclean animals that he had revealed to him. God revealed to Peter that fellowship with the Gentiles was now acceptable and this relationship was compared to the eating of unclean foods (Acts 10:10-20).

- 3- Anyone of the animals that grows a hoof⁹² with clefts through the hoof and that brings up the cud you may eat.
- 4- But this is what you shall not eat from among those that bring up the cud or have hoofs⁹³: the camel⁹⁴, for it brings up the cud but it has no hoofs it is unclean to you;
- 5- and the rock badger, for it brings up the cud but it has no hoof, it is unclean to you;
- 6- and the hare, for it brings up the cud, but it has no hoof, it is unclean to you;
- 7- and the pig, for it has hoofs and its hoof is completely cleaved but it does not chew the cud, it is unclean to you.
- 8- You may not eat from their flesh nor may you touch their dead bodies, they are impure to you.
- 9- You may eat this from everything that is in the waters, everything that has fins and scales in the water, in the sea and in the streams you may eat.
- 10- And everything that does not have fins and scales in the sea and in the streams from all the swarming things in the waters and from all the living soul which are in the waters they are detestable to you.
- 11- And they shall be detestable to you, you shall not eat from their flesh and you shall detest their dead bodies.
- 12- Everything that does not have scales and fins in the water is detestable to you.
- 13- These shall you detest from among the fowl⁹⁵, they may not be eaten they are detestable: the nesher, the perres, the ozniah;
- 14- the daah⁹⁶ and the ayah according to its kind;
- 15- every orev⁹⁷ according to its kind;
- 16- the bat hayaanah, the tachmos, the shachaf, and the netz⁹⁸ according to its kind;
- 17- the kos, the shalach, and the yanshuf;

⁹² Rashi translated the Hebrew phrase “mapreset parsa” as “that has cloven hoofs”. He based this on the Akkadian word ‘parasu which means divide. However, we discover that the horse which does not have a cloven hoof as a parsa (Isa 5:28; Jer 47:3). Also, the camel who has a cloven paw but has no hoof is referred to as “upharsah enennu maphris” which cannot mean “has no cloven hoof”. Jacob Milgrom believes that the denominative hiphil (mapreset) is analogous to ‘marqin’ ‘has (grows) a horn’ Psalms 69:32, The Anchor Bible, Jacob Milgrom Leviticus 1-16 page 646.

⁹³ The actual qualification is cleft hooves but ‘shesa’ (cleft or cloven) is left out perhaps because the camel, rock badger or hare have no hoofs at all. However, as soon as the pig is mentioned which does have a cleft hoof then the proper terminology is used “shesa parsa”, “cleft hoof”.

⁹⁴ Although the camel has the appearance of a hoof it is only a callous. Perhaps the same was true for the species of rock badger and hare. It may be that the phrase “upharsah lo yaphres” means “having hoofs no hoofs” describing these animals that appear to have hoofs but are not really hoofs at all thus eliminating the possibility of confusion by the Israelites.

⁹⁵ According to the Rabbis all unclean birds are those that attack with their claws however, it is broader than this. The unclean birds are those that are predatory carnivores, consumers of carrion, or have dirty habits such as the bat and the hoopoe. Due to the lack of certainty as to the identification of these birds their Hebrew names are retained in the text and possible equivalents are listed in the footnotes.

⁹⁶ The neser (eagle), peres (black vulture), ozniah (bearded vulture), daah (kite).

⁹⁷ The whole Hebrew phrase for the orev is “kol orev lemimo”, “all varieties of the black one” which would include all kinds of ravens and crows.

⁹⁸ The Hebrew bat hayyanna literally means “daughter of the desert” it may be the eagle owl. The tachmas (short-eared owl), sachap (long-eared owl), netz (hawk, or vulture).

- 18- the tinshemet, the qaat, and the racham⁹⁹;
 19- the chasidah, the anafah according to its kind, the dukifat, and the atalef¹⁰⁰.
 20- Every flying swarms that walks on four legs is detestable to you.
 21- You may eat only this of all the flying swarms¹⁰¹ that walk on four legs one that has jumping legs above its legs with which to spring upon the earth.
 22- You may eat these from among them, the locusts according to its kind; the bald locust according to its kind; the crickets according to its kind, and the grasshopper¹⁰² according to its kind.
 23- Every flying swarm which has four legs, it is detestable to you.

Purification Procedure

- 24- You will become unclean from these, anyone who touches its dead body will be unclean until the evening.
 25- And anyone who lifts up their dead bodies shall immerse their cloths and shall be unclean until the evening.
 26- And every animal which has hoofs that are not completely cleaved and chews its cud not bringing it up they are unclean to you, whoever touches them becomes unclean.
 27- And everything that walks on its paws from all the living creatures which walk on four legs they are unclean to you; whoever touches their dead bodies shall be unclean until the evening.
 28- And he who lifts up its dead body shall immerse his cloths and shall be unclean until the evening; they are unclean to you.
 29- And these are the unclean to you of the swarms swarming upon the earth: the choled, the akbar, and the tztav according to its kind;
 30- the anakah, the koach, and the letaah and the chomet and the tinshamet¹⁰³.
 31- These are unclean to you from all that swarm, everyone who touches them when they are dead shall be unclean until the evening.
 32- and when they are dead anything upon which part of them may fall shall become unclean, whether it is a wooded utensil, a garment, leather, or sackcloth, any utensil with which work is done, shall be brought into the water.
 33- And every earthenware utensil whose interior one of them may fall every thing in it shall become unclean and you shall break it.
 34- From all the food that is edible upon which water comes shall be impure and all liquid that can be drunk in any vessel shall become unclean.

⁹⁹ The list of smaller owls that feed on mice and serpents: kos (tawny owl), salach (fisher owl), yanshuf (screech owl), tinshemet (white owl), qaat (horned owl), racham (osprey).

¹⁰⁰ A list of lake or river birds: chasida (stork), anafah (black or white hawk or herons), dukifat (hoopoe), atalef (bat).

¹⁰¹ The Hebrew 'saretz' means 'teem, swarm'.

¹⁰² The arbeh (locust), salam (bald locust), chargol (crickets), chagab (grasshopper).

¹⁰³ There are eight creatures named in this section many of which may be found in the kitchen among the food. They are the choled (rat or weasel), akbar (mouse), tztav (lizards), anakah (gecko or ferret), koach (spotted lizard), letaah (newt or salamander), chomet (skink or snail), tinshamet (chameleon or salamander).

35- And anything upon which part of their dead bodies shall fall shall become unclean an oven or a stove shall be smashed they are unclean and shall be unclean to you.

36- Only a spring or a pit of a gathering of water shall be pure and if it touches their dead bodies it shall be unclean.

37- And if their dead bodies fall upon seeds of seedlings that has been planted it shall be clean.

38- And if water is placed upon the seed and a dead body shall fall upon it then it shall be unclean.

39- And if an animal shall die that you may eat, he who touches its dead body shall become unclean until the evening.

40- And he who eats from their dead bodies shall immerse his cloths and shall be unclean until the evening and he who lifts up its dead body shall immerse his garments and shall become unclean until the evening.

41- And all the swarms¹⁰⁴ that swarm upon the earth are detestable, it shall not be eaten.

42- All the goes upon its belly and all that goes upon four legs including those with numerous legs of all the swarms that swarm upon the earth you shall not eat them for they are detestable.

43- Do not make your souls detestable with any of the swarms that swarm and you shall not become unclean with them and become unclean in them.

44- For I am YHWH your God. And you shall make yourselves holy¹⁰⁵ so that you will be holy for I am Holy. And you shall not make your souls unclean with all that swarms moving along upon the earth.

45- For I am YHWH that brings you up from the land of Egypt to be God unto you and you shall be holy for I am Holy.

46- This is the law for animals and fowl and for every living soul that moves through the water and to every living soul that swarms upon the land.

47- To differentiate between the unclean and the clean and between the living creatures that you may eat and between the living creatures that you may not eat.

Chapter 12

Childbirth

1- And YHWH spoke to Moses saying,

¹⁰⁴ There are three categories named: first, swarms in the water, vv 9-12, second, flying insects, vv 29-30 and third, the rodents and lizards vv 29-30.

¹⁰⁵ The hitpael of the Hebrew root 'qds' may be translated consecrate yourselves or make yourselves holy. To emphasize the purpose of consecration the choice was made to translate 'vehitqaddistem' as 'make yourselves holy'. The command for Israel to be holy is the main subject of Leviticus 17 through 26. The holiness that they are commanded to have comes as a result of obedience which is also the meaning that the Apostle Peter applies to this text in 1 Peter 1:14-18, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judges according to every man's work, pass the time of your sojourning here in fear."

2- Speak to the sons of Israel saying, when a women conceives¹⁰⁶ and gives birth to a male she shall be unclean for seven days as the days of her menstrual period she shall be unclean.

3- And in the eighth day you shall circumcise the foreskin of his flesh.

4- And for thirty three days she shall set in the blood of her cleansing¹⁰⁷ she shall not touch anything that is holy and she shall not come into the sanctuary until the fulfillment of the days of her cleansing.

5- And if she gives birth to a female then she shall be unclean for two weeks just as her menstruation period and for sixty six days she shall set upon her blood of cleansing.

6- And in the fulfillment of the days of her cleansing for a son or a daughter she shall bring a male lamb one year old for a whole burnt offering and male pigeon or a turtledove for a sin offering unto the door of the tent of meeting unto the priest.

7- And he shall bring it near to the presence of YHWH and atone over her and she shall be clean from the flow of her blood this is the law for her who gives birth to a male or a female.

8- And if she cannot afford a lamb then she shall take two turtledoves or two male pigeons¹⁰⁸ one for a whole burnt offering and one for a sin offering and the priest shall atone over her and she shall be pure.

Chapter 13

Leprosy (Tzaraat)

1- And YHWH spoke unto Moses and unto Aaron saying

Skin Spots

2- If a man has on the skin of his flesh a discoloration or a skin rash or a spot and it becomes a leprosy¹⁰⁹ on the skin of his flesh he shall be brought to Aaron the priest or to one of his sons the priest.

¹⁰⁶ The Hebrew 'tazria', literally means 'produces seed'.

¹⁰⁷ The Hebrew noun 'tahora' may be translated cleansing or purification. The natural course of things after child birth is that the issue of blood removes blood clots and debris from the womb and helps to restore it to a healthy state.

¹⁰⁸ This is the offering that Mary brought on behalf of our Lord Jesus the Messiah when He was born, "And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that opens the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons." (Luke 2:21-24). Those New Testament manuscripts that read "their purification" are wrong because they are contrary to the Law as stated here in Leviticus. To argue that Luke was ignorant of the Mosaic Law on these matters and therefore erred is very naïve. Luke was an educated scholar and physician certainly he was trained in follow up and accurate reporting. If he were ignorant of the Law all he had to do was to ask Paul (his partner) who was well versed in the Law or look it up himself.

3- The priest shall look at the affliction on the skin of his flesh. If hair in the affliction has turned white and the affliction's appearance is deeper than the skin of his flesh it is a leprosy; the priest shall look at it and make him impure.

4- And if it is a white spot on the skin of his flesh and its appearance is not deeper than the skin and the hair has not turned white then the priest shall close off the affliction for a seven day period.

5- And the priest shall look at it in the seventh day and behold the affliction remains in its appearance, the affliction in the skin has not spread the priest shall isolate him for seven days a second time.

6- And the priest shall look at it in the second seventh day and behold the affliction has faded and the affliction has not spread in the skin then the priest shall determine it a skin rash and he shall be clean and he shall wash his garments and shall be clean

7- And if the skin rash spreads in the skin, after his being seen by the priest for his cleansing then he shall be seen a second time by the priest;

8- and the priest having seen it and behold, the skin rash has spread in the skin, then the priest shall pronounce him unclean; it is leprosy.

Discolorations

9- When an affliction of leprosy is in a man and he is brought unto the priest,

10- and the priest has seen it, and behold, a white discoloration in the skin, and it has turned the hair white, and raw flesh is in the discoloration;

11- it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean; do not isolate him, for he is unclean.

12- And if the leprosy break out all over in the skin, and the affliction of leprosy covers all the skin from his head even unto his feet everywhere the eyes of the priest look;

13- then the priest has seen it and behold the leprosy covers all his flesh then he is clean from his affliction it has all turned white; he *is* clean.

14- And in the day raw flesh is seen in him he shall be unclean.

15- And the priest shall see the raw flesh, and pronounce him unclean for the raw flesh is unclean it is leprosy.

16- Or when the raw flesh changes and has turned again to white, then he shall come unto the priest,

17- and the priest shall see him, and behold the affliction has turned white again and the priest shall pronounce the affliction clean; he is clean.

Ulcers

18- And when his flesh has in his skin ulcers, which have returned,

19- And in the place the ulcer was a white discoloration, or a bright white spot, very red, and it has been seen by the priest,

¹⁰⁹ Although this leprosy does not fit the classic example of leprosy that is caused by elephantiasis the choice was made to translate 'tzarat', 'leprosy'. The Septuagint translates 'tzarat' as 'lepra' instead of the classical Greek word for leprosy 'elephas'. Hippocrates in the fifth century used the Greek word 'lepra' as generic of multiple skin diseases. The verb 'tzara' is first used in Exodus 4:6; it was given as one of the signs that Moses was able to do in Egypt to prove that God had sent him. It was also the same affliction that came upon Miriam for speaking against Moses in Numbers 12:10.

20- and the priest has looked and behold its appearance is lower than the skin, and its hair has turned white, then the priest shall pronounce him unclean; it is an affliction of leprosy which has broken out in an ulcer.

21- And if the priest look at it, and behold there is no white hair in it and it is not lower than the skin and it is faint, then the priest shall isolate him for seven days.

22- And if it spreads in the skin, then the priest shall pronounce him unclean, it is leprosy.

23- And if the spot remains in its place without spreading it is a scar of the ulcer and the priest shall pronounce him clean.

Burns

24- Or if the skin of one's flesh is burned by fire, and the raw part of the spot becomes reddish white or white,

25- and the priest shall look at it, and behold hair has turned white in the spot, and its appearance is deeper than the skin, leprosy has broken out in the burn and the priest shall pronounce him unclean; it is an affliction of leprosy.

26- And if the priest looks at it, and behold, there is no white hair in the spot, and it is not lower than the skin, and it has become faint, then the priest shall quarantine him for seven days;

27- and the priest shall see him on the seventh day, if it has spread in the skin, then the priest shall pronounce him unclean; it is an affliction of leprosy.

28- And if the spot remains in its place, not spreading in the skin, and is become faint it is a discoloration of the burn and the priest shall pronounce him clean; for it is a scar from the burn.

Disease Under the Hair

29- And when a man or a woman has an affliction on his head or in the beard,

30- And the priest shall look at the affliction, and behold, its appearance is deeper than the skin, and in it a thin yellow hair, then the priest shall pronounce him unclean; it is a disease, a leprosy of the head or of the beard.

31- And when the priest looks at the affliction of the disease, and behold, its appearance is not deeper than the skin, and there is no black hair in it, then the priest shall quarantine the one afflicted with the disease for seven days.

32- And the priest shall examine the affliction on the seventh day, and behold, the disease has not spread, and there is no yellow hair in it, and the appearance of the disease is not deeper than the skin.

33- Then he shall shave himself, but he shall not shave the disease; and the priest and the priest shall quarantine the disease a second seven days.

34- And the Priest shall examine the disease on the seventh day and behold, the disease has not spread in the skin and its appearance is not deeper than the skin, the priest shall pronounce him clean and he shall wash his cloths and shall be clean.

35- And if the disease spreads in the skin after he was pronounced clean

36- And the priest shall examine it and behold the disease has spread in the skin and the priest shall not inspect it for a yellow hair he is unclean.

37- And if the disease has retained its appearance and a black hair has grown in it the disease has healed he is clean and the priest shall pronounce him clean.

Skin Rash

38- And if a man or a woman has spots in the skin of their flesh, white spots;

39- and the priest shall examine it and behold in the skin of their flesh faint white spots, it is a skin rash broken out in the skin it is clean.

Baldness

40- And if the hair of a mans head falls out he is bald he is clean.

41- And if the hair falls our from the front of his head he is bald on the forehead he is clean.

42- And if in the baldness in the front or on the crown a reddish white affliction it is a leprosy breaking out on his bald crown or forehead.

43- And the priest shall examine him and behold a discolored affliction reddish white on his bald crown or on his bald front as the appearance of a leprosy or fleshy skin.

44- The man has leprosy he is unclean the priest shall pronounce him definitely unclean he has an afflicted head.

Separation of The Disease

45- And the one afflicted with the leprosy shall rend his garments the hair of his head shall be unattended and he shall cover himself to his moustache and he shall call out unclean, unclean.

46- All of the days which his affliction is on him he shall certainly be unclean he shall stay in isolation, his dwelling shall be outside the camp.

Fabrics

47- If there shall be an affliction of leprosy in a garment in a woolen garment or linen garment,

48- or in the weave or the knitting of the linen or the wool; or in the leather or anything fashioned of leather.

49- And the affliction shall be deep green or deep red in the garment or in the leather or in the weave or the knitting or in any leather utensil it is an affliction of leprosy and it shall be shown to the priest.

50- And the priest shall look at the affliction and he shall quarantine the affliction for seven days.

51- And he shall look at the affliction on the seventh day if the affliction has spread in the garment or in the weave or in the knitting or in the leather for whatever purpose the leather has been made the affliction is a degenerative leprosy it is unclean.

52- He shall burn the garment or the weave or the knitting of the wool or of the linen or any leather utensil in which the affliction may be for it is a degenerative leprosy it shall be burned in the fire.

53- And if the priest shall look and behold and the affliction has not spread in the garment or in the weave or in the knitting or in any leather utensil,

54- the priest shall command and they shall wash that which had the affliction and shall quarantine it for a second seven days.

55- And priest shall look after the affliction has been washed and behold the affliction has not changed its color and the affliction has not spread it is unclean you shall burn it in fire it is a penetrating affliction in his worn garment or in his new garment.

56- And if the priest shall look and behold the affliction is faint after it was washed he shall rip it from the garment or the leather or from the weave or the knitting.

58- And if the garment or the weave or the knitting or any leather utensil had been washed and the affliction left them it shall be washed again and it shall become clean.

59- This is the law of the affliction of leprosy, a garment of wool or linen or the weave or knitting or any leather utensil, to pronounce it clean or unclean.

Chapter 14

Purification

- 1- And YHWH spoke unto Moses saying
- 2- This shall be the law of the leprosy on the day of his purification; he shall be brought unto the priest.
- 3- And the priest shall go out to the outside of the camp and the priest shall see and behold the leper was healed from his affliction of leprosy.
- 4- And the priest shall command and for the cleansing shall take two live clean birds, cedarwood, crimson yarn¹¹⁰ and hyssop.
- 5- And the priest shall command and shall slaughter one of the birds in an earthenware vessel over spring¹¹¹ water.
- 6- He shall take the live bird, the cedarwood, the crimson yarn and the hyssop and he shall dip them and the live bird in the blood of the bird slaughtered over the spring water.
- 7- And he shall sprinkle seven times upon the one purifying himself from leprosy and he shall be pure and he shall set the live bird free upon the face of the field.
- 8- And he that is being purified shall wash his cloths and shave all of his hair and bath in the water and become pure. Afterwards he may come into the camp but shall dwell outside of his tent for seven days.
- 9- And on the seventh day he shall shave off all of his hair; his head, his beard and his eyebrows and he shall shave off all his hair and shall wash his cloths and bath his flesh in water and shall be clean.

Sacrifices

- 10- And in the seventh day he shall take two lambs without blemish and one female lamb without blemish a year old and three tenths of fine flour mixed with oil and one log¹¹² of oil.
- 11- And the priest who purifies shall present the man being purified along with them before YHWH at the door of the Tent of Meeting.
- 12- And the priest shall take the one lamb and bring it near as his guilt offering and the log of oil and he shall wave it as an elevation offering before YHWH.
- 13- And he shall slaughter the lamb in the place where he shall slaughter the sin offering and the whole burnt offering in the holy place for the sin offering is just as the guilt offering to the priest it is holy of holies.
- 14- And the priest shall take from the blood of the guilt offering and place it upon the earlobe of the right ear of the one being purified and upon the right thumb of his hand and upon the big toe of his right foot.
- 15- And the priest shall take from the log of oil and pour it upon the left palm of the priest.

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16- And the priest shall dip his right finger from the oil that is upon his left palm and shall sprinkle from the oil upon his finger seven times before YHWH.
17- And the remainder of the oil which is upon his palm the priest shall place upon the earlobe of the right ear of the one being purified and upon the thumb of his right hand and upon the big toe of his right foot on top of the blood of the guilt offering.
18- The remainder of the oil which is upon the palm of the priest shall be placed upon the head of the one being purified and the priest shall atone on behalf of him before YHWH.
19- And the priest shall perform the sin offering and atone on behalf of the one being purified from his uncleanness and afterwards he shall slaughter the whole burnt offering.
20- And the priest shall ascend with the whole burnt offering and the meal offering to the alter and the priest shall atone on his behalf and he shall be pure.

Sacrifices for the Poor

21- And if he is poor and his means are insufficient then he shall take one male lamb as a guilt offering to elevate it to atone for him and one tenth of fine flour mixed with oil as a meal offering and a log of oil.
22- And two turtledoves or two young doves which ever his means are sufficient, one for a sin offering and one for a whole burnt offering.
23- And on the eighth day of his purification he shall bring for the one being them to the priest at the door of the Tent of Meeting before YHWH.
24- And the priest shall take the lamb of the guilt offering and the log of oil and the priest shall move them as an elevation offering before YHWH.
25- And he shall slaughter the lamb of the quilt offering and the priest shall take some of the blood of the guilt offering and place it on the earlobe of the right ear of the one being purified and upon the thumb of his right hand and upon the big toe of his right foot.
26- And the priest shall pour out some of the oil upon the left palm of the priest.
27- And the priest shall sprinkle with his right finger from the oil which is upon his left palm seven times before YHWH.
28- And the priest shall place some of the oil which is on his palm on the earlobe of the right ear of the one being purified and upon the thumb of his right hand and upon the big toe of his right foot on top of the place of the blood of the guilt offering.
29- And the remainder of the oil which is upon the palm of the priest he shall place upon the head of the one being purified to atone for him before YHWH.
30- And he shall perform the elevation offering with one of the turtledoves or young doves, for whichever his means are sufficient.
31- Of whichever his means are sufficient one for a sin offering and one for a whole burnt offering along with a meal offering and the priest shall atone for the one being purified before YHWH.
32- This is the law of the one that has an affliction of leprosy whose means are not sufficient for his purification.

House's with Leprosy

33- And YHWH spoke unto Moses and to Aaron saying
34- When you come into the land of Canaan which I have given to you to possess and I give an affliction of leprosy in a house of the land of your possession.
35- And the one to whom the house belongs shall come and report to the priest saying something like and an affliction has appeared in my house.

36- And the priest shall command the house cleared before the priest enters to examine the affliction so that everything in the house does not become impure and afterwards then the priest shall enter to examine the house.

37- And he shall look at the affliction and behold the affliction is in the walls of the house, depressed deep greens or deep reds and their appearance is lower than the wall.

38- And the priest shall go out from the house to the entrance of the house and he shall close off the house for seven days.

39- And the priest shall return on the seventh day and he shall look and behold the affliction has spread in the walls of the house.

40- And the priest shall command and they shall tear out the stones that have the affliction, and they shall cast them outside the city into a unclean place.

41- And the house shall be scraped from within all around and the mortar which is scraped shall be taken outside the city into a unclean place.

42- And they shall take other stones and shall bring them in place of the stones and other mortar and plaster the house.

43- And if the affliction returns and erupts in the house after he has removed the stones and after the house has been scraped and after it has been plastered.

44- And the priest shall come and look and behold the affliction has spread in the house it is a degenerative leprosy in the house, it is unclean.

45- And he shall demolish the house its stones its timber and all the mortar of the house and they shall take it to the outside of the city to an unclean place.

46- And he that comes into the house during any of the days that it is closed off shall be unclean until the evening.

47- And he that reclines in the house shall wash his cloths an he who eats in the house shall wash his garments.

48- And if the priest comes and looks and behold the affliction has not spread in the house after he has plastered the house then the priest shall cleanse the house for it has been healed of its affliction.

49- And to cleanse the house he shall take two birds and cedar wood and scarlet yarn and hyssop.

50- And he shall slaughter one if the birds into and earthen vessel over spring water.

51- And he shall take the cedar wood and the hyssop and the scarlet yarn and the live bird and he shall dip them into the blood of the slaughtered bird and in the spring water and he shall sprinkle in the house seven times.

52- And he shall cleanse the house with the blood of the bird and with the spring water and with the living bird and with the cedar wood and with the hyssop and with the scarlet yarn.

53- And he shall send out the live bird into a field outside the city and thereby atone for the house and it shall be clean.

54- This is the law for every affliction of leprosy and skin disease.

55- And for the leprosy of the garment and a house.

56- And for a discoloration and a skin rash and a spot.

57- To rule in the impure day and the day of purification this is the law of leprosy.

Chapter 15

Genital Discharges

- 1 An YHWH spoke to Moses and to Aaron saying,
- 2- Speak to the sons of Israel and say to them, Any man who will have a discharge from his flesh his discharges is unclean.
- 3- And this shall be his uncleanness through his discharge whether his flesh runs with his discharge or whether his flesh is stopped up because of his discharge, it is his uncleanness.
- 4- Any bedding upon which the discharge shall recline shall be unclean and any vessel upon which he shall sit shall become unclean.
- 5- A man which shall touch his bedding shall wash himself in water and shall be unclean until the evening.
- 6- And he who sits upon an article upon which the discharge shall sit shall launder his cloths and wash with water and shall be unclean until the evening.
- 7- And he who touches the flesh of the discharge shall launder his cloths and wash in water and shall be unclean until the evening.
- 8- And if the discharge shall spit on he who is clean then he shall launder his garments and shall wash in water and shall be unclean until the evening.
- 9- And any riding equipment upon which the discharge shall ride shall be unclean,
- 10- And anyone who shall touch that which is beneath him shall be unclean until the evening and whoever carries them shall launder his garments and he shall wash in water and be unclean until the evening.
- 11- And anyone which the discharge shall touch having not rinsed his hands in water then he shall launder his garments and wash in water and shall be unclean until the evening.
- 12- And any vessel of clay which the discharge shall touch shall be broken; and any wooden vessel shall be rinsed in water.
- 13- And when the discharge shall cease having a discharges he shall count for himself a seven day period from his cessation and he shall launder his garments and wash his flesh in spring water and he shall be clean.
- 14- On the eighth day he shall take for himself two turtledoves and or two young doves; he shall come before YHWH unto the door of the Tent of Meeting and give them to the priest.
- 15- An the priest shall make them one as a sin offering and one as a whole burnt offering and the priest shall atone for him before YHWH from his discharge.
- 16- And a man who has an emission of semen shall wash all of his flesh in water and shall be unclean until evening.
- 17- Any garment or anything leather upon which there shall be semen shall immerse in water and shall be unclean until the evening.
- 18- And a woman with whom a man shall lie down with having an emission of semen they shall wash in water and they shall be unclean until the evening.
- 19- And when a woman shall have a discharge, her discharge from her flesh being blood she shall be in her state of separation for a seven day period and anyone who touches her shall be unclean until the evening.
- 20- And anything upon which she may recline during her state of separation shall become unclean and anything upon which she sits shall become unclean.

21- And anyone who touches her bedding shall launder his cloths and shall wash in water and shall be unclean until the evening.

22- Anyone who touches any vessel upon which she shall sit shall launder his garments and wash in water and shall be unclean until the evening.

23- And if he is upon the bedding or upon a vessel which she is sitting when he touches it he shall become unclean until the evening.

24- If a man lies with her and her state of separation shall be upon him and he shall be unclean for a seven day period and any bedding upon which he may recline shall be unclean.

25- And if a woman's blood flows for many days outside of her period of separation, or if she has a flow beyond her separation all the days of her unclean flow shall be like the days of her separation, she is unclean.

26- Any bedding upon which she may lie throughout the days of her flow shall be to her like the bedding of her state of separation; any vessel upon which she may sit shall be unclean like the uncleanness of her state of separation.

27- And anyone who touches them shall become unclean; he shall launder his garments and wash himself in water and he shall be unclean until the evening.

28- And if she ceases her flow she must count seven days for herself and afterwards she can be purified.

29- On the eighth day she shall take for herself two turtledoves or two young doves and she shall bring them to the priest to the door of the Tent of Meeting.

30- And the priest shall make one a sin offering and one an whole burnt offering and the priest shall atone for her before YHWH from her unclean flow.

Penalty of Death

31- And you shall separate the sons of Israel from their uncleanness and they shall not die as a result of their uncleanness if they make My Tabernacle unclean that is among them.

32- This is the law concerning the discharge and from whom there is an emission of semen through which he becomes unclean.

33- And concerning a woman who suffers through her separation and a person who has a discharge whether male or female and concerning a man who lies with an unclean woman.

Chapter 16

The Day of Atonement

1- And YHWH spoke unto Moses after the death of Aaron's two sons who came near to the presence of YHWH and died.

2- And YHWH said to Moses speak to your brother Aaron so that he does not come whenever he wants into the Sanctuary within the Curtain in the front of the

kapporet¹¹³ which is upon the Ark and he will not die for within the cloud I will appear upon the kapporet¹¹⁴.

3- This is how Aaron shall enter the Sanctuary with a bull from the herd for a sin offering and a ram for a whole burnt offering.

4- He shall be clothed with his holy linen garment and linen breeches shall be upon his flesh tied with his linen belt and wrapped with his linen turban these are the holy garments he shall wash his flesh with water and then put them on.

5- And from the assembly of the sons of Israel he shall take two he-goats for a sin offering and one ram for a whole burnt offering.

Atonement Ritual- The Blood of Bulls and Goats

6- And Aaron shall come near with his own bull for a sin offering to atone for himself and his household.

7- And he shall take the two he goats and present them before YHWH at the door of the Tent of Meeting.

8- And Aaron shall place the lots upon the two goats one lot for YHWH and one lot for Azazel¹¹⁵.

9- And Aaron shall come near with the he goat which shall ascend unto YHWH's lot and shall make it the sin offering.

10- And the goat which shall ascend unto Azazel's lot shall stand alive before YHWH to atone for it by sending it to Azazel, the wilderness.

¹¹³ The Hebrew word 'kapporet' means 'cover of the ark of the covenant'.

¹¹⁴ The mercy seat (Hebrew- 'kapporet') was the most unique altar of the Old Testament. The mercy seat which was made of pure gold was the lid of the ark of the covenant (Exodus 26:34). It was here that God would appear in His glory cloud once a year during the time of purgation (Leviticus 16:2). Yet at the same time it was also the place where God's voice could be heard throughout the year as He would make known His will to the high priest (Exodus 25:22; 30:6; Numbers 7:89). It was the mercy seat that made the holies of holies what it was. It was the most holy place of all because God would come down in the midst of His glory and abide there. Wherever God's presence was revealed in this manner the place was filled with His holiness and glory. Just as no one could come near the mountain when God's presence had descended upon Mount Sinai neither could anyone come into the holy of holies unless they had been sanctified by God to do so (Leviticus 16:2; Exodus 19:8,21,24; Hebrews 12:20). The mercy seat was viewed as a replica of the throne of God (2 Samuel 6:2; 1 Chronicles 13:6; 1 Samuel 4:4; Psalms 99:11; Isaiah 37:16). It has been noted that in the enlarged version of the cherubim's seen in the temple that Solomon built in 2 Chronicles 3:10-13, the wings formed a place for the invisible God to set (Mettinger 1982: 19-14). There is also at least an indication that the lid itself could be viewed as a the floor of the throne room or the footstool of God (1 Chronicles 28:2; Psalms 99:5; 132:7). When Ezekiel saw the throne of God descending upon the temple he saw something that was very similar to what was pictured on the lid of the Ark. The throne of God was over the heads of the cherubim's and in between them in a similar area to the place where the blood would be applied were the coals of fire (Ezekiel 10:1-4, 18-19; 11:22).

¹¹⁵ There are three possible meanings for Azazel. The first meaning is the more popular than the final two which is "scapegoat" from the Septuagint translation "to apompao" which implies the one carrying away the evil into a wilderness and desolate place and also "the goat determined for dismissal" as stated in verse 26 of the Septuagint; finally the Vulgate uses "caper emissaries", "the goat that departs". The second meaning is a "rough and difficult place" which is based on midrashic interpretation. The third meaning, which is the most popular midrashic interpretation, is that it is a name of a demon. In 1 Enoch 10:4-5 the angel Raphael is commanded to bind the rebellious demon Azel hand and foot and banish him to a wilderness. The first meaning is the most plausible biblical meaning. It relates an understanding that sin is sent away into a desolate inaccessible place and shall never return. It could be combined with the other midrashic interpretations to relate that sin is sent back to the demonic desolate realm from which it originated never to return.

11- And Aaron shall come near with the bull for his sin offering and atone for himself and for his household and he shall slaughter the bull, which is for his sin offering.

12- And he shall take a shovel full of fiery coals which is upon the altar from before YHWH and he shall fill his cupped hand with finely ground incense spice and bring it within the Curtain.

13- And he shall place the incense upon the fire before YHWH and the cloud of incense shall cover the kapporet which is over the Testimony and he shall not die.

14- And he shall take some of the blood of the bull and sprinkle it with his finger upon the eastern front of the kapporet and in front of the kapporet he shall sprinkle some of the blood seven times with his finger.

15- And he shall slaughter the he goat sin offering for the people and shall bring his blood within the Curtain and he shall do with his blood as he had done with the blood of the bull and sprinkle it upon the kapporet and in front of the kapporet.

16- And thus he shall purge¹¹⁶ the sanctuary¹¹⁷ from the sins of the sons of Israel. From their pollution¹¹⁸ and rebellion¹¹⁹ unto all their sins and so shall he do for the Tent of Meeting that dwells in the midst of their impurities¹²⁰.

¹¹⁶ The common translation for 'kipper' is 'atone' or 'expiate' However, there is much evidence that 'kipper', in many cases means purify. In poetry its parallel synonym is usually 'macha', 'wipe' (Jer 18:23) or 'hesir', 'remove' (Isa 27:9) which suggest that kipper means purge (The Anchor Bible Leviticus 1-16, Jacob Milgrom, Nov 1991). In Ezekiel 43:20 and 26 it is used as a synonym for 'tahir' which means to purify. Additionally, the Hebrew root word 'kapar' corresponds to the Akkadian word 'kaporu', which means 'rub' or 'smear' and the Akkadian 'kuppuru' whose Hebrew equivalent is 'kipper' means 'rub' or 'wipe off'. Although we understand from the Epistle to the Hebrews that it was not possible for the blood of bulls and goats on the Day of Atonement to take away sin and purge the worshippers (Hebrews 10:2-4), yet there was a purifying (Gr. kataroteta) of the flesh (Hebrews 9:13). With respect to the application here in Leviticus it would have been essential that the Cover of the Ark, which had been contaminated by the pollution, rebellion and sins of Israel be purified so that YHWH would be able to remain in the midst of Israel. It is of the utmost importance that the dwelling place of YHWH be pure and undefiled, which is the context of Leviticus 10 through 15 therefore to understand this act of 'kipper' as removing the contamination of sin is in keeping with the purpose of this sacrifice. In fact, the ancient use of the word is associated with a cleaning detergent thus we could view the blood of the covenant as a divine detergent designed to remove the stains of sin. If one views this as an expiatory role then the effect of removing the sin is compromised by virtue of the meaning of expiate which is to nullify the effects of sin. However, the center piece of the Day of Atonement was the purification of the Cover of the Ark. Perhaps this is why Ezra and those who returned from exile kept the Feast of Tabernacles but did not keep the Day of Atonement because there was no Ark of the Covenant (Ezra 3:1-6). Today through the blood of Jesus our sins have been removed and our iniquities have been purged. He has purified us with His own blood and if we sin He is faithful and just to cleanse us from all our sins.

¹¹⁷ We learn from both the Old and New Testament that the sanctuary and all of its proceedings were a pattern of the heavenly things. These things serve as an example of heavenly things and are a shadow of good things to come (Hebrews 8:5; 10:1; Romans 15:4; Exodus 25:40). In the New Testament we discover that the heavenly things for which these served as an example to were purified with the blood of Jesus (Hebrews 9:23-24).

¹¹⁸ There are three acts of wickedness listed in Leviticus 16:16 that contaminate the cover of the ark where God dwells they are: pollutions, rebellions and sins done in concert by the people of Israel. The first one mentioned is 'mitumot' which may be translated 'pollution, impurities'. This term may refer to all of the impurities described in Leviticus 10 through 15 beginning with Nadab and Abihu. Clearly it is the sin of Israel that brings upon them the creation of impurities with is accompanied by plagues and afflictions. We may also view this pollution as the result of rebellion and sin. Therefore, the act of 'kipper' (purification) for the cover of the ark is not for expunging sin but for the removal of the pollution that resulted from sin.

17- And of all mankind none shall be in the Tent of Meeting when he comes into the sanctuary to make atonement until he goes out. And he shall atone for himself and his household and for all the congregation of Israel.

18- And he shall come out unto the altar¹²¹ which is before YHWH and atone upon it for the congregation with the blood of the bull and with the blood of the he-goat and he shall place it upon the horns of the altar all around.

19- And he shall sprinkle with his finger some of the blood upon it seven times and he shall purify¹²² and sanctify it¹²³ from the pollutions of the sons of Israel.

Azazel- The Scapegoat

20- When he is finished atoning for the sanctuary and the Tent of Meeting and the altar then he shall come near with the living he-goat.

21- And Aaron shall lean his two hands¹²⁴ upon the head of the living he-goat and confess¹²⁵ upon it all of the iniquities of the sons of Israel and all their rebellions and all their sins and place them upon the head of the goat and send him out by the hand of a man appointed to the task.

22- And the he-goat will bear upon himself all of the iniquities into a land cutoff¹²⁶ and he shall send out the he-goat into the wilderness.

23- And Aaron shall come into the Tent of Meeting and he shall take off the linen garments, which he wore when he came into the sanctuary and he shall leave them there.

24- And he shall wash his flesh with water in the holy place and put on his garments and come out and make his own whole burnt offering and the whole burnt offering of the people and atone for himself and for the people.

25- And the fat of the sin offering he shall turn into smoke on the altar.

26- The one who dispatched the he-goat to Azazel shall launder his garments and wash his flesh with water and afterwards then he may come into the camp.

¹¹⁹ The Hebrew word 'pischehem' from the root 'pasha' refers to rebellion or brazen, willful, deliberate sins. Although for the most part individual sins may be dealt with throughout the year there is only one time in a year when the pollution that resulted from these sins can be removed from the place where God dwells.

¹²⁰ The rebellion and other sins of Israel produce the 'tumot' or 'pollutions, impurities'. The Hebrew word 'tumot' may also be translated 'uncleanness or filthiness'. Tumot is the noun of the verb 'tame' which means 'unclean'.

¹²¹ The altar that is being referred to is probably the altar that is outside in the courtyard as expressed by the verb 'yatza' (come out), which implies that he came out of the Tent.

¹²² The Hebrew word 'tahir' is a synonym for kipper as observed in their interchange in Ezekiel 43:20 and 26.

¹²³ The outer alter is not only purified but also sanctified with the blood. The blood that is brought from the Holies of Holies has power to sanctify or make holy because it derived that holiness from the presence of God and the altar where it was applied. When Isaiah was in need of being cleansed and sanctified the angel of YHWH brought fiery coals from off of the altar and touched his lips saying "your iniquity is taken away and your sin is purged". When the priest are sanctified or consecrated to YHWH the blood is taken from the altar and applied to their right ear lobes, thumb and big toes (Leviticus 8:30).

¹²⁴ Instead of transferring divine power and gifting as in the case of Moses and Joshua sin is being transferred from Israel to the goat by the laying on of hands (Numbers 27:18-23; Deuteronomy 34:9).

¹²⁵ The confession of sin also plays an important role in the transfer of the sins of Israel to the goat. In the New Testament confession also serves an essential role in the removal of sins by the blood of Jesus (1 John 1:9; Rom 10:9-10; James 5:12; Matthew 3:6).

¹²⁶ The Hebrew phrase is 'eretz gezera' means a 'cut off land', a place from where the goat cannot return. The Septuagint uses the Greek word, 'abatos' which means desolate or inaccessible. The Hebrew verb 'gazar' can mean cut off from the living as in Isaiah 53:8; Ezekiel 37:11 and Psalms 88:6.

27- And the bull of the sin offering and the goat of the sin offering whose blood was brought into the sanctuary for atonement shall be brought out unto the outside of the camp and they shall burn in the fire their hides and their flesh and their waste.

28- And he who burned them shall launder his garments and wash his flesh with water¹²⁷ and then afterwards he may come into the camp.

The Time

29- And this shall be to you for an eternal¹²⁸ statute in the seventh month on the tenth of the month you shall afflict your souls and you shall not do any work native born and stranger the stranger in your midst.

30- And on this day your atonement shall be unto you to purify you from all your sins, you shall be pure before YHWH.

31- It shall be a Sabbath of complete rest to you and you shall afflict your souls for an eternal statute.

32- And the priest who is anointed or who has been given authority to serve in his fathers place shall atone; he shall put on his linen garments the holy garments.

33- And he shall atone for the Holies of Holies¹²⁹ and the Tent of meeting and the altar and shall atone upon the priest and upon all of the people of the assembly he shall atone.

34- And this shall be to you for an eternal statute to atone for the sons of Israel from all their sins once in a year and he did just as YHWH commanded Moses.

Part IV. Holiness (Chapter 17-27)

Chapter 17

1- And YHWH spoke unto Moses saying,

2- Speak unto Aaron and his sons and to all the sons of Israel and tell them this is the word which YHWH has commanded you saying,

Slaughter for Sacrifice Only

3- Any man of the house of Israel who slaughters¹³⁰ an ox or a lamb or a goat within the camp or slaughters it outside the camp.

¹²⁷ Laundering the cloths and washing the body with water was typical of the necessary ritual for removing contamination or impurity (Leviticus 15:6, 11, 13, 21, 27).

¹²⁸ The Hebrew word 'olam' means eternal or forever pertaining to time. However, we must remember that these sacrifices were a pattern and a shadow of good things to come. They were sacrifices that witnessed to the coming of the true sacrifice that would take away sin. Now there remains no more need for sacrifice yet at the same time the sacrifice that Jesus made on the cross for the sins of the whole world will be effective forever and there is an eternal witness to this final sacrifice for the sins of man because Jesus forever lives to make intercession for man. The intercession that He is making now and forever is that redemption and forgiveness of sins that He has provided for us with His own blood (Hebrews 7:25; 9:26; 10:12,14,26). The Greek equivalent for 'olam' is 'aionios', this same word observed here in Leviticus in the Septuagint is used in the New Testament to describe the finality and everlasting sacrifice that Jesus made for our sins, "Neither by the blood of goats and calves, but by his own blood he entered into the holy place having obtained **eternal** redemption".

¹²⁹ Every part of the temple was in need of being purified from the contamination of sin: the Holy of Holies, the sanctuary, the altar, the priest and the people.

¹³⁰ This is the first of five laws in chapter 17. The first law is that all sacrificial offerings must be brought to the door of the sanctuary. The blood of these animals are given so that the Israelites may draw near to God and the door is as close as they are allowed to come. The Hebrew verb 'sachat' means 'slit the throat'

4- And has not brought it¹³¹ to the door of the Tent of Meeting to come near unto YHWH with his offering¹³² before YHWH's sanctuary it shall be considered as blood for that man he has shed his blood and that man shall be cut from the midst of his people.

5- So that Israel's sons will bring their sacrifices, which they sacrifice on the open field¹³³ and they shall bring them before YHWH unto the door of the Tent of Meeting unto the priest and they shall sacrifice their Peace offerings to YHWH.

6- And the priest shall sprinkle the blood upon the altar of YHWH at the door of the tent of meeting and shall turn the fat into smoke for a sweet smelling aroma unto YHWH.

7- And not sacrifice their sacrifices any longer to the demons¹³⁴ which they have gone whoring¹³⁵ after; this shall be an eternal statute to their generations.

8- And to them you shall say any man from the house of Israel and from the foreigner dwelling in your midst which shall offer up a whole burnt offering or a sacrifice¹³⁶.

9- And shall not bring it unto the door of the Tent of Meeting to offer it unto YHWH then that man shall be cut off from his people.

The Blood is for Atonement

10- And any man of the house of Israel and of the foreigner dwelling in their midst who eats any blood¹³⁷ I shall set my face against the soul that eats the blood and I will cut him off from the inward parts¹³⁸ of his people.

which indicates that these are those animals intended for sacrifice. However, it appears that all of the animals that were acceptable for sacrifice had to be killed before the door of the tabernacle. It is held that any slaughter of an animal was a sacrifice no matter what, even if the animal was being killed for table meat. One may assume that this law only pertains to Israel so long as they were a camp, as they were when these laws were given in the wilderness. However, once they settled in the land of Canaan it would have been nearly impossible for everyone to bring all of their table meat to the sanctuary in order to slaughter it (Deuteronomy 12:20-28).

¹³¹ The Septuagint and the Samaritan Pentateuch have a long addition here in this verse, which reads "has not brought it to sacrifice it as a burnt offering or peace offering to YHWH on your behalf as a pleasing aroma, but has slaughtered it outside and has not brought it to the entrance of the Tent of Meeting".

¹³² The key to understanding what verses 3 and 4 are saying is to recognize that these are offerings 'korban' to be given to YHWH. The only way that any sacrifice will be acceptable to YHWH is that it is presented in the proper manner at the door of the Tabernacle. To attempt to offer that which is consecrated to YHWH in any other way than which He has prescribed is regarded as a crime equal to murder.

¹³³ The Hebrew phrase 'al-pene hassadeh', literally means 'on the surface of the field', which is how the pagans sacrificed to their gods. They formed a circle of earth and grass digging a trench in the center into which the blood was poured.

¹³⁴ The Hebrew word 'saier' is used of 'he-goat' many times however, it may also mean 'demon' as in this verse. It was believed that a he-goat and a demon both share in a restless nature and therefore a he-goat became descriptive of a demon. It was also believed that the 'sedim', demons refer to satyr's that were believed to inhabit the open fields and are also synonymous with the underworld. The goat is also identified with the Ugaritic god of the underworld, Mot, which in the Hebrew means death. There was a recognized practice of worshipping a goat demon in open fields, ruins and desolate places.

¹³⁵ The Hebrew word 'zana' literally means 'whore, prostitute or commit harlotry'. This metaphor is used frequently in scripture to describe Israel's unfaithfulness to God, (Jeremiah 2:20; 3:1-3; Exodus 34:15-16; Leviticus 20:5, 6; Numbers 15:39; Deuteronomy 31:16).

¹³⁶ This is the second law of chapter 17. It includes the foreigner in the requirement to bring all burnt offerings and sacrifices to the Tent of Meeting. The Hebrew word 'zavach' means sacrifice and is reserved exclusively for the Peace-Offering. When all other sacrifices are intended the Hebrew verb 'sachat' is used. This second law serves to address the foreigner as well as the children of Israel. Although this law is somewhat redundant it also serves to include the penalty for not obeying YHWH in this matter. The first law focused more generally on any slaughter 'sachat' whereas this second law is specifically related to Burnt-Offerings and Sacrifices.

11- For the soul¹³⁹ of the flesh is in the blood and I have given it to you upon the altar to atone¹⁴⁰ for your souls for it is the blood¹⁴¹ that atones for the soul.

12- Therefore, I have said to the sons of Israel every soul among you shall not eat blood and the foreigner dwelling in your midst shall not eat blood.

13- And any man from the sons of Israel and from the foreigner in your midst who hunting hunts¹⁴² a living creature or a fowl which may be eaten shall pour out its blood and cover it with dirt.

14- For the soul of all flesh is its blood¹⁴³ in its soul. And say to the sons of Israel you shall not eat the blood of any flesh for the soul of all flesh is its blood anyone who eats it shall be cut off.

15- And any soul who shall eat a dead mangled carcass whether native or foreigner shall launder his cloths and bath in water and shall be unclean until the evening and then he shall be clean.

16- And if he shall not launder and shall not bath his flesh that soul shall bare his wickedness.

Chapter 18

¹³⁷ The third law of chapter 17 is against ingesting blood. This law of God was first described in Genesis 9:3-4 in Gods commands to Noah regarding eating flesh. The Peace or selamim offering is the only offering that is eaten by the layman. Therefore, one may conclude that this suggest that the Peace offering has and expiatory (kippur) function. However, such a position is hard to validate in the scripture for the selamim offering has no 'kippur' function. Instead of viewing the function and sacredness of the blood as being attached to the Peace- Offering it seems more reasonable to view it as a generalized statement regarding the blood. Because of its sacred and vital function in both life and redemption it is prohibited to use for food and must be handled reverently. Blood that is not used in the temple ritual must be buried.

¹³⁸ The Hebrew word 'kerev' means 'inward parts' and is frequently used in Leviticus to refer to the inward parts of the sacrifice. This word could also be translated 'midst' however, the more frequent Hebrew word for 'midst' is also used in this verse 'tavech' which further emphasizes the need to express the 'unique meaning of 'kerev'. Perhaps this refers to an act of grace that removes the affection of a loved one who was to be cut off from the bereaved family.

¹³⁹ The Hebrew word 'nephesh', which is the unique word for 'soul', is used here. The first verse of scripture in the Bible that equates the blood to the life of an individual is found in Genesis 4:9 where God says "the voice of your brothers blood cries to me from the ground". Also, the souls under the altar in the book of Revelation call for their blood to be avenged on the earth (Revelation 6:9-10). In Rashi's commentary Mizrahi; Sifsei Chachamim he translates the preposition 'ba' as 'depend on', thus "The soul of the flesh of every creature depends on the blood". Therefore he concludes that the soul is not in the blood because the soul is not a physical entity. Rather, the animal's soul-it's life- depends on the blood. One thing is for certain, even though 'nephesh, may be properly rendered life the nephesh is inseparable from its association with blood.

¹⁴⁰ The Hebrew word 'kapper', which is the Hebrew Piel form of the verb may also be translated 'ransom'.

¹⁴¹ This verse of scripture establishes that the blood and the soul are inseparably linked in the act of atonement. The blood is the purification agent that not only removes sin from the Tabernacle and the altars but is also the purification agent that removes sin from the soul. Here are two reasons why the blood must be regarded as sacred: 1- The soul (life) of the flesh is in the blood. 2- It is what is used to make 'kippur' on the altar.

¹⁴² If there were any doubt as to whether this law was only given in respect to those animals brought as sacrifices to the temple that doubt is now removed. The Lord specifically extends this prohibition to the game animals that are hunted.

¹⁴³ God repeats the fact that the "blood is life". Whenever one encounters blood then they have encountered life and that life must be treated with a sacred respect. There is no repetition of its usage at the altar because this passage includes the game animals. Although, all blood must be drained and buried only the blood that is put on the altar of God can atone for sins.

Illicit Sexual Practices

- 1- And YHWH spoke unto Moses saying,
- 2- Speak to the sons of Israel and say to them I am YHWH your God.
- 3- Do not do according to the practice in the land of Egypt in which you dwelt and you shall not do according to the practice of the land Canaan which I am bringing you to and you shall not walk in their statutes.
- 4- My judgments you shall do and my statutes you shall keep to walk in them, I am YHWH your God.
- 5- And you shall keep my statutes and my judgments which a man shall do and live by them, I am YHWH.
- 6- Surely no man shall come near to any of his flesh to uncover her nakedness¹⁴⁴, I am YHWH.
- 7- You shall not uncover the nakedness of your father and the nakedness of your mother she is your mother do not uncover her nakedness.
- 8- The nakedness of your fathers wife you shall not uncover it is your fathers nakedness¹⁴⁵.
- 9- The nakedness of your sister your fathers daughter or your mothers daughter whether born in your house or born outside you shall not uncover her nakedness.
- 10- The nakedness of your sons daughter or your daughters daughter you shall not uncover them for it is your own nakedness.
- 11- The nakedness of your fathers wife's daughter who was born to your father- she is your sister you shall not uncover her nakedness.
- 12- The nakedness of your fathers sister you shall not uncover for she is of your fathers body¹⁴⁶.
- 13- The nakedness of your mothers sister you shall not uncover for she is of your mothers body.
- 14- The nakedness of your fathers brother you shall not uncover you shall not come near unto his wife she is your aunt.
- 15- The nakedness of your daughter-in-law you shall not uncover she is your sons wife you shall not uncover her nakedness.
- 16- The nakedness of your brothers wife you shall not uncover she is your brothers nakedness.
- 17- The nakedness of a woman and her daughter you shall not uncover you shall not take her sons daughter or her daughters daughter to uncover her nakedness they are your relatives, it is sexually depraved.
- 18- You shall not take a wife to her sister to make them rivals to uncover the nakedness of one upon the other in her lifetime.
- 19- You shall not come near a women during her menstrual impurity to uncover her nakedness.

¹⁴⁴ The Hebrew noun 'ervah' means 'genitals, sexual organs', the choice was made to refer to the sexual organs as nakedness.

¹⁴⁵ When a man and woman are married they become one flesh, bone of bone and blood of blood (Genesis 2:23; Ephesians 5:28,29,31). This act of becoming one takes place through the sexual intercourse (1 Corinthians 6:15-16).

¹⁴⁶ Up until this point the Hebrew word 'basha' (flesh) has been used, now there is a shift to another Hebrew word 'sh-eer', which means 'body of flesh'. When 'body of flesh' is used here in Leviticus 18, it is used to describe the relationship of siblings.

- 20- You shall not take your neighbors wife to lay with her sexually thereby defiling yourself with her.
- 21- You shall not give any of your seed to pass through for Molech¹⁴⁷, you shall not profane the name of your God, I am YHWH.
- 22- You shall not lie down with a male as you do with a woman it is an abomination.
- 23- Do not lie with any animal to be made unclean with it and a woman shall not stand before in animal to mate, it is a perversion.
- 24- Do not become unclean by any of these things for by all these things the nations became unclean that I am expelling from before you.
- 25- The land became unclean and I held it accountable for its wickedness and the land vomited out its inhabitants.
- 26- But you shall keep my statutes and my judgments and shall not do after all these abominations, the native born and the foreigner that dwells in your midst.
- 27- For all these abominations were done by the men of the land which are before you and the land became unclean.
- 28- And the land shall not vomit you out because you have made it unclean as it vomited out the nation which were before you.
- 29- For all who commit any of these abominations their souls shall be cut off from the inward parts of the people because of their acts.
- 30- You shall keep my judgments and you shall not do these abominable traditions which were done before you and you shall not be made unclean by them, I am YHWH your God.

Chapter 19

The Call to Holiness- Both Ritual and Moral Holiness

- 1- And YHWH spoke unto Moses saying,
- 2- Speak unto all the congregation of the sons of Israel and say unto them you shall be Holy¹⁴⁸ for I YHWH your God am Holy¹⁴⁹ .

¹⁴⁷ Jeremiah who described the idolatrous worship of Molech about 800 years later says, "...And they built the high places of Baal, in the valley of the son of Hinnom, to cause their sons and their daughters to pass through unto Molech; which I did not command them, neither did it come into my mind, that they should do this abomination, to cause Judah to sin." The worship of Molech is used in connection with child sacrifice. We learn from 2 Kings 23:10 that the worshippers made their children pass through the fire to Molech.

¹⁴⁸ One of the most frequent things that God said to His people Israel and to the priests while they were preparing a place for Him to dwell among them was "be holy." "Be holy because I Yahweh your God am Holy," can be called the motto of Leviticus being repeated over 40 times from Leviticus 18 through 26. We may begin to understand God's Holiness by recognizing that "the Holy God will show Himself Holy by His righteousness" (Isaiah 5:16). Every attribute of God and His life is sacred. Holiness is simply honoring the sacredness and sanctity of life. God will not be compromised with the filth of sin and the pollution's of darkness. We may not think of strife and hatred as filthiness and offense to life but God does. He demands that His people understand the sacredness of His realm and understand that the law of eternity demands that it not be compromised. Oh what a terrible day it would be if we all awoke to find that the sun no longer emitted its warm rays of light. On that day life would cease to exist because the laws of life on this planet would have been violated. The laws of God are as real and far more important than any other laws that we have discovered about our world. Sin and its spiritual pollution cannot be mixed with the presence of God. The strength and security of the sacredness of life and human morality rest solely on the unchanging nature of God.

3- A man shall reverence his mother and his father and you shall keep my Sabbaths¹⁵⁰ I am YHWH your God.

The Sacredness or the Holiness of God also demands that we honor and respect the things pertaining to God's presence. Some hard lessons were learned as Nadab and Abihu attempted to do things their own way and did not regard God's order of Holiness (Leviticus 10:1-6). Many people stand in wonderment about why holiness is so essential yet we should be in awe that God would allow us into a relationship with Himself. If you want to belong to God and be those of His household then Holiness is essential. If we are going to live with God then we are going to have to walk in a sacred realm and recognize that there are many things that we are going to have to do differently. One of the most important things that we need to learn is that it is essential that we understand that we cannot do things our own way. God wants to teach us His way of doing things, which is far better and superior to the way that we have learned to operate in the kingdom of men. To this end he laid down His instructions to His people first in the Old Testament and then in the New (1 Peter 1:15). Honoring the sacredness of God is taught to us through every lesson of the Bible and every command that God has ever given. As we learn to walk in love, humility, purity and mercy we are learning to walk in the sacredness and holiness of the ways of the Almighty (Psalms 15; Micah 6:6-8; Romans 13:8,10; Galatians 5:14).

¹⁴⁹ God is calling every man, woman, boy and girl in Israel to imitate Him. The first time that God revealed to Israel that they were to be His holy people is in Exodus 19:5 through 6, "Now therefore, if you will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people: for all the earth is mine: And you shall be unto me a kingdom of priests, and an holy nation..." The first time that YHWH called anyone to imitate Him was in Genesis 17:1, when He spoke to Abram and said, "I am the Almighty God; walk before me, and be perfect. To define both Holiness and Perfection we must look to God for they are His attributes and none others. Jesus says in Matthew "Be perfect as your heavenly Father is Perfect" and of course this is in reference to walking justly and also the way in which one is to treat the persecutor and the unjust, for just as the Father sends rain and allows the sun to shine upon the unjust and the wicked so the child of God is to bless them (Matthew 5:19-48). Also, in Ephesians 5:1, the church is called to imitate God. God's desire being expressed in this verse in Leviticus 19:2 is that God wants Israel to be separated unto Him and separated from the evil practices of the nations that they have come in contact with. It is correct to say that God's Holiness is His absolute commitment to His ways of righteousness, purity and truth. God initially made the nation of Israel holy at Mount Sinai when He visited them and gave them the Law (Exodus 24:1-8). God's servant Moses was the one who was commissioned to sanctify the people in order to make them ready for the appearance of God (Exodus 19:10-14). This sanctification process that took place over three days was in fact a purification, which is a prerequisite to a visitation from God. It is God's presence that gave Israel their holiness (Exodus 29:43-45; 19:17,19). Holiness is something that belongs to God alone and He alone can impart it to others (Numbers 3:13; 8:17; 1 Sam 2:2; Ex 15:11; De 32:4; Isa. 57:15; Isa 6:3-7; 2 Ch 7:1-3). It is God who sanctifies in order to make His people Holy (Leviticus 20:8; Leviticus 21:8; Ex 31:31; Eze 20:12; 37:28; 2 Thessalonians 2:13; 1 Peter 1:2). Holiness is also something that must be maintained by keeping the commandments of God (Deut 26:17-19; 28:9; Leviticus 20:7; 18:5). God is Holy and the only way that He will continue to dwell with the people that He has sanctified and made Holy is if they continue in His Holiness (Leviticus 26:11-39; 20:22-25; La 2:7; Jeremiah 7:12-14; 26:18; Deut 23:14; Psalms 24:3-4; Isa 33:14-15). The Holiness that God demands His people to have is the Holiness that He himself possesses. Holiness is the absence of all that is common and impure (Leviticus 10:10; Eze 44:23; Acts 10:15; 15:9). The Hebrew words 'tuma' and 'qedusa', impurity and holiness are opposites.

¹⁵⁰ Some would make a great deal out of the fact the fourth and fifth command from the Decalogue have been reversed (Exodus 20:8-12; Deuteronomy 5:12-16). However, this is not stated here in attempts to repeat the Decalogue it is placed in priority to the subject at hand. Familial relationships have just been dealt with in the preceding chapter and the proper honor and respect given to the mother and father would result in the correct conduct in terms of sexual behavior and marriage. Furthermore, one may go so far as to say that if a person were willing to honor their parents then they would also honor God. It was there parents who gave them life as a result of God creating life after which He rested on the Seventh Day. If they did not honor their mother and father who brought them into this world then they would not honor God who created the world. In 1 John 4:20 we learn that if a man says he loves God whom he has not seen yet hates his brother whom he has seen he is a liar. Therefore honoring and loving God must begin by the way we interact with those who we see and who are closest to us.

- 4- Do not turn to idols¹⁵¹ and you shall not make a molten god for yourself I am YHWH your God.
- 5- And when you kill a sacrifice of Peace Offering¹⁵² to YHWH you shall kill it for your acceptance.
- 6- You shall eat it on the day you kill it and on the following day, whatever is left over on the third day burn with fire.
- 7- And if he shall eat any of it on the third day it is impure he shall not be accepted.
- 8- And he who eats of it shall bare his iniquity and that soul shall be cut off from his people.
- 9- And when you reap the harvest of your land you shall not reap the edge of your field nor gather the gleanings of the harvest.
- 10- And you shall not strip your vineyard nor pick up that which is fallen you shall leave it for the poor and the stranger among you I am YHWH your God.
- 11- You shall not steal and you shall not deceive¹⁵³ and you shall not deal falsely a man with his neighbor.
- 12- And you shall not swear falsely¹⁵⁴ in my name and profane the name of your God I am YHWH.
- 13- You shall not exploit your fellow countryman and you shall not commit robbery. You shall not hold back for yourself his wages for hire until morning¹⁵⁵.
- 14- You shall not despise the deaf and you shall not place a stumbling block in front of the blind but you shall fear¹⁵⁶ before your God I am YHWH.
- 15- You shall not make an injustice in judgment You shall not abuse the poor and you shall not be partial before the great, in righteousness you shall judge your neighbor.
- 16- You shall not go around as a slanderer among your people you shall not stand over the blood of your neighbor I am YHWH.

¹⁵¹ The reorganization of what otherwise may be viewed as the Decalogue (Ten Commandments) may have been done to bring specific application of the commandments. A dishonoring of ones father and mother was also a dishonoring of God. However, there was also a need to underscore that the honoring of parents could not extent over into the common practices of ancestral worship, which was also a part of Molech worship. Similarly, with respect to the laws governing reaping the harvest set forth in verses 9 through 10 followed by the command not to steal; thus not leaving a cleaning for the poor would in effect be the same as stealing a concept that may have not been easy for the crop owner to grasp.

¹⁵² The Peace-Offering was the only sacred offering that the lay person was allowed to handle. It represented their acceptance to God and their communion with Him. The Peace-Offering was that offering which belonged to God and was shared with the person that offered it. God was very intent on Israel observing this act of communion with the highest level of sacredness. One must not desecrate that which God has called Holy (vs. 8).

¹⁵³ The 'cachash' may be translated 'lie or deceive'.

¹⁵⁴ If a person steals then they are likely to lie and swear that they did not do the crime. In this context a land owner could have kept back the cleaning by deception and thus kept what was not his resulting in the crime of theft. When brought into question should he lie and swear that he had not done this injustice he would have been guilty of yet another crime. The wise man who would consider that one wrong doing would only lead to profaning the name of the YHWH would be less likely to do it. In fact it may be considered that when a person such as an Israelite or a Christian who represents God by their confession and then tells a lie that they actually spoke in the name of the Lord and have thus profaned the name of the Lord.

¹⁵⁵ The law of God demands that the wages must be paid to the poor and needy laborer by sundown (Deuteronomy 24:14-15; Proverbs 3:28; Matthew 20:8).

¹⁵⁶ The implication here is that God will not tolerate such cruelty for He is the one who is watching and judging the deeds of man. This same phrase appears in verse 32 and then in 25:17, 36, 43 and in every case is found in the context of the exploitation of the helpless, elderly and those who have debts been oppressed.

- 17- You shall not hate your brother in your heart you must rebuke¹⁵⁷ your countrymen and you shall not bear his sin upon yourself.
- 18- You shall not take vengeance and you shall not hold a grudge¹⁵⁸ against the sons of your people but you shall love your neighbor as yourself I am YHWH.
- 19- You shall keep my statutes your animals shall not breed with a different kind of your field you shall not sow seed of a different kind and you shall not put on a garment weaved of two different kinds.
- 20- And if a man lies down with a woman for sexual relation and she is a slave engaged to the man and she is not ransomed nor her freedom granted; there shall be an investigation they shall not put her to death for she has not been freed.
- 21- And he shall bring a guilt-offering to YHWH to the door of the Tent of Meeting a guilt-offering ram.
- 22- And the priest shall atone for him with the guilt-offering ram before the presence of YHWH for his sin which he sinned and he shall forgive him of his sin which he sinned.
- 23- And when you come into the land and shall plant any food tree and you shall treat its foreskin with its fruit as foreskin for three years its shall be uncircumcised to you, it shall not be eaten.
- 24- And in the forth year all of its fruit shall be an holy offering of praise¹⁵⁹ to YHWH.
- 25- And in the fifth year you may eat its fruit its crop shall be increased to you I am YHWH your God.
- 26- You shall not eat over the blood you shall not practice divination and you shall not make things appear.
- 27- You shall not round the corners of your head and you shall not destroy the corners of you're your beard
- 28- You shall not put incisions to your soul in your flesh and you shall not place a tattoo upon yourself I am YHWH.
- 29- Do not desecrate your daughter to prostitute her lest the earth prostitute itself and the land be filled with lewdness.
- 30- You shall keep my Sabbaths and reverence my sanctuary I am YHWH.
- 31- Do not seek the spirits of the dead and do not seek out a wizard to become unclean by them I am YHWH.
- 32- You shall rise in the presence of an old person and shall respect the presence of an elder and you shall have the fear of your God I am YHWH.
- 33- And when the foreigner resides with you in your land you shall not oppress him.

¹⁵⁷ The opposite of hatred in the heart is open reproof (Proverbs 27:5). If a person feels that his brother has done him an injustice he is commanded to reprove his brother rather than hold a grudge. If on the other hand the injustice is allowed to create hatred in the heart then the individual becomes infected by his brothers sin. A very similar law is written in Matthew 18:15-17, "Moreover if your brother shall trespass against you, go and tell him his fault between you and him alone: if he shall hear you, you have gained your brother. But if he will not hear you, then take with you one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto you as an heathen man and a publican."

¹⁵⁸ Both vengeance and grudge holding are a product of hatred. One may feel that it is impossible to love someone who has wronged you to the point of wanting to take vengeance. The only possible way of fulfilling this command is if the love for YHWH so great as to make the wrong done meaningless.

¹⁵⁹ The Hebrew word 'hiluleem' may also be translated 'an offering of rejoicing'. The fruit trees were regarded by men such as Ibn Ezra as not producing fruit worthy of an offering to the Lord. Then in the forth year all of the produce was given to God. It may seem a little extreme but the blessing that would be on these trees after such an offering would have more than compensated for the sacrifice.

- 34- A foreigner shall be to you as one who is native born you shall love the foreigner as yourself because you were foreigners in the land of Egypt I am YHWH your God.
- 35- You shall not do wrong in judgment in measurements in weights and in volumes.
- 36- A righteous scale, righteous stones, a righteous ephah and a righteous hin shall be to you I am YHWH your God which brought you out from the land of Egypt.
- 37- And you shall keep all of my statutes and all of my judgments and you shall do them I am YHWH.

Chapter 20

Molech Worship and Witchcraft

- 1- And YHWH spoke unto Moses saying
- 2- And you shall say unto the sons of Israel any man among the sons of Israel or among the strangers dwelling in Israel, which shall give from his seed to Molech¹⁶⁰ shall die; the people of the land shall put him to death by stoning him with stones.
- 3- And I myself shall set my face against the man and he shall be cut off from the midst of his people for in giving of his seed to Molech he has polluted my sanctuary¹⁶¹ and has defiled the name of my Holiness.
- 4- And indeed if the people of the land shut their eyes from the man who gives of his seed to Molech by not putting him to death.
- 5- I myself will set my face against that man and his family¹⁶² and I shall cut him off and all of his seed after him from the midst of the people for his whoring after Molech.
- 6- And the soul which turns unto the spirit of the dead and unto a wizard to whore after them. Now I myself will set my face against that soul and I shall cut him off from the midst of his people.

Sanctification Demanded

- 7- And you shall consecrate yourselves and be holiness for I am YHWH your God.
- 8- And you shall keep my statutes and shall do them I YHWH sanctifies you.

Sexual Violations

¹⁶⁰ The children who were offered to Molech were burned to death, "They shed innocent blood the blood of their sons and daughters whom they sacrifice to the idols of Canaan so that the land was polluted with bloodguilt (Psalms 106:38). It was only right that they the parents be put to death for murder. However, they were not only put to death by stoning but were also cut off by God and act that not only damned them for eternity but also affected their descendants. Thus the person who sought earthly immortality from Molech would in fact be cut off from his family of the past and of the future.

¹⁶¹ The sin of idolatry polluted the sanctuary of God and by virtue of such pollution God would certainly not remain in the midst of His people until the pollution was removed. In fact the Israelites had become so hardened against God that Ezekiel tells us that they would go and sacrifice to Molech and on the same day they would enter God's sanctuary to worship and desecrate it.

¹⁶² If someone protects a sinner by covering up his sin and not dealing with it openly then everyone in that family and even extended relatives is contaminated with the same sin. R Simeon said, "there is not a family containing a tax collector in which they are all not tax collectors; or thief, in which they are not all thieves; because they protect him!" (Sipra Qedoshim, par. 10:13; b. Sebu. 39a; cf. Tg Ps.-J). These acts of sin are contagious and as Achan's whole family had to be put to death because of his sin so everyone involved in covering up sin, is cut off personally by God.

- 9- For any man which shall curse his father or his mother shall surely be put to death he has cursed his father or his mother his blood is upon him.
- 10- And the man who commits adultery with a mans wife, who commits adultery with his neighbors wife the adulterer and adulteress shall surely be put to death.
- 11- An a man who lies down with his fathers wife to uncover her nakedness the two of them shall surely be put to death, their blood is upon them.
- 12- And a man who lies down with his daughter-in-law they have committed a perversion the two of them shall surely be put to death their blood is upon them.
- 13- And a man who lies down with a male as he would lie down with a woman they committed a perversion the two of them shall surely be put to death their blood is upon them.
- 14- And a man who shall take a wife along with her mother is wicked they shall burn him and them with fire and there shall not be wickedness in your midst.
- 15- And a man who shall give himself to lie down with an animal shall surely be put to death and the animal shall be killed.
- 16- And a woman who comes near unto any animal to mate with her you shall kill the woman and the animal you shall surly put them to death their blood is upon them.
- 17- And a man who shall take his sister the daughter of his father or the daughter of his mother and he shall see her nakedness and as a result she sees his nakedness it is a disgrace they shall be cut off in the sight of the sons of their people he uncovered the nakedness of his sister he shall bear his iniquity.
- 18- A man who shall lie down with a woman in her affliction and uncover her nakedness with her flow it is a disgrace for she has uncovered her bloody flow the two of them shall be cut off from the midst of their people.
- 19- And the nakedness of your mothers sister and your fathers sister you shall not uncover it is uncovering your own flesh, they shall bear their iniquity.
- 20- And a man who shall lie down with his aunt uncovering the nakedness of his uncle shall bear his sin they shall die childless.
- 21- And a man who shall take his brothers wife it is a defilement she has uncovered his brothers nakedness they shall be childless.

The Inheritance of the Land Demands Holiness

- 22- And you shall keep all of my statues and all of my judgments and you shall do them and the land which I have brought you here to dwell in shall not vomit you out.
- 23- And you shall not walk in the statutes of the nations which I drove out from before you for they did all of these and I was disgusted with them.
- 24- So I said to you, You shall inherit the ground and I shall give it to you for an inheritance a land¹⁶³ gushing milk and honey. I am YHWH your God who has separated you from the people.
- 25- And you shall separate¹⁶⁴ between the pure and the impure animal and between the impure and the pure bird and you shall not make your souls detestable with an animal or

¹⁶³ If you are going to enjoy Gods land and inheritance whether it is the literal land of Canaan or the Kingdom, which Abraham sought, the spiritual land of blessing then you must obey God and be a holy people. These principles go beyond the literal and physical descriptions but are also types and shadows of good things to come (Hebrews 10:1; 8:5; Romans 15:4).

a bird and with anything that moves upon the ground which I have separated from you as impure.

26- And you shall be holy to me for I YHWH am Holy I have separated you from among the peoples to be Mine.

27- And a man or a woman¹⁶⁵ for which there is in them a spirit of the dead or a wizard they shall surely be put to death, stone them with stones their blood is upon them.

Chapter 21

1-And YHWH said to Moses speak unto the priest the sons of Aaron and say to them no soul shall make himself unclean for his people.

Mourning

2- Unless it is for his own flesh near unto him- for his mother or his father or his son or his daughter or his brother;

3- and his sister that is a virgin¹⁶⁶ that is close to him, which has not had a husband, for her he can make himself unclean.

4- He shall not make himself unclean to be defiled he is a master among his people.

5- They shall not shave their heads to make it bald or shave off the edges of their beard neither shall they make carvings in their flesh¹⁶⁷.

6- For they shall be holiness to their God and shall not defile the name¹⁶⁸ of their God for the fire offering of YHWH their Gods bread they bring near and they shall be holy.

Marriage

7- They shall not marry a prostitute or a defiled woman and a woman divorced by her husband they shall not take for he is holy to the YHWH.

¹⁶⁴ The same Hebrew word ‘badal’ is used here and in the preceding verse. Just as God had separated Israel from all of the other nations he demanded that they separated or make a distinction between the clean and the unclean. God made a covenant with Abraham and had sanctified and blessed his seed after him. As a result Israel was a holy people and God separated them from the unholy inhabitants of the earth. These verses of scripture help us to further see the meaning behind the dietary laws. It was essential that in everything that Israel partook of that they first make a judgment as to whether or not it was clean or unclean. Nadab and Abihu failed to live their lives by the dictates of God and did not observe the distinction between the clean and the unclean therefore God after their death God turns the attention of Israel to the essential life and death question of, Is it Holy?

¹⁶⁵ The mention again of those who through demon powers traffic with the dead and evil spirits, with the command to distinguish between what is pure and impure redirects the attention away from the physiology of animals to that which makes things truly impure, demon spirits.

¹⁶⁶ The Hebrew word ‘betulah’ should be rendered ‘virgin’, although it may also simply designate youth. However, in this passage a ‘betulah’ is identified as one who has never departed from her father’s house. Betulah is used again in verse 13 and 14 and excludes a widow, divorced woman or one profaned (pierced/defiled/lose of virginity), or a harlot. These verses clearly eliminate every possibility except a virgin. In Exodus 22:16-17 (MT-15,16) ‘betulah’ carries the same meaning that is found here. The dowry of a ‘betulah’ who has not been married must be paid if a father refuses to give her in marriage to a seducer.

¹⁶⁷ These were more than likely idolatry practices of the neighboring nations. These mourning rituals were certainly not taught to Israel by the Lord and the evidence suggest that it may have been associated with the cult of the dead. In 1 Kings 18:28 the idolatrous practice of the priest of baal are exemplified as they cut themselves in attempt to get their god’s attention.

¹⁶⁸ When a priest who is God’s representative defiles himself he also defiles the name of God who he represents.

8- And you must treat him as holy for he offers the bread of your God he shall be holy to you for I YHWH am holy who sanctifies you.

Priest Daughter

9- If the daughter of a man who is a priest will be defiled by prostitution she has defiled her father¹⁶⁹ she shall be burned with fire¹⁷⁰.

High Priest

10- And the high priest among his brethren upon whose head has been poured out the anointing oil and ordained¹⁷¹ to wear the garments

11- And he shall not come unto any dead soul he shall not make himself unclean for his father or his mother.

12- And he shall not go out from the sanctuary and he shall not defile the sanctuary of his God for the **crown of anointing oil¹⁷² of his God** is upon him I am YHWH.

13- And he shall take a wife who in her virginity¹⁷³.

14- A widow or divorced or a defiled a prostitute¹⁷⁴ he shall not take these for only a virgin from his people shall he take.

¹⁶⁹ As a priest can defile God by his wrong doing even so a daughter defiles her father with her evil. This is so because of the accountability of leadership for all those whom he is responsible for. The head of every woman is a man and the head of every man is Christ and the head of Christ is God (1 Corinthians 11:3).

¹⁷⁰ The woman who was unfaithful among the layman and was married or betrothed was stoned (Leviticus 20:10; Deuteronomy 22:23-24).

¹⁷¹ The Hebrew phrase “mille it yado” which means, “to fill the hand” may also be understood to mean “attain to ability”. In this case it would be the ability that was imparted through the anointing to serve in the office of the high priest. This phrase is similar in expressing to the one, which describes the financial ability of a person to afford an offering “nasag yado”, which literally translated is “reach his hand” (Leviticus 5:11).

¹⁷² The anointing that the high priest received from God was a crown of glory that represented his divine office as God's representative. The anointing oil actually referred to the Spirit of God and the glory of God that was upon the high priest. The high priest was the one who was God's representative to the people and the people's representative to God. Therefore, he was endowed with the power and authority to show forth the glory of the Almighty. The sanctuary was not to be his constant abode but no matter where he was it was essential for him to remember who he was and what he represented. Yet, mentally he was to consider himself always in the sanctuary. He was given an anointing from God that was sacred and glorious. He could never again think of himself in an ordinary way. He could never allow himself to do things or be involved in things that would in anyway devalue much less profane his majestic office. The high priest was the ambassador of God and the representative of His presence and power in the earth.

Jesus was crowned with glory and honor as the one who was anointed above all others (Hebrews 2:9). The crown of glory that He wore was the anointing of the Spirit without measure (John 3:34; Psalms 45:7; Hebrews 1:9; Isaiah 11:2; Luke 3:22; Colossians 1:28; Galatians 3:27; Romans 8:29-30). The same anointing that was poured out upon Jesus has been poured out upon us (John 16:13; 17:21-23; Acts 2:4; Isaiah 62:1-3; 1 Peter 2:9). We have received the anointing to be the sons of God, co-inheritors with Christ and the ambassadors of Christ representing the risen savior among the nations (John 1:12; Romans 8:17; 2 Corinthians 5:20; Acts 4:33; Galatians 2:20; Philippians 1:21; Isaiah 61:1). When the anointing came upon Saul to be king he was changed into a different man but when the anointing came upon us to be the son of God we were made a new creation (1 Samuel 10:1, 6; 1 John 2:27; John 3:6; 2 Corinthians 5:17; 2 Peter 1:4; Isaiah 51:11). We must recognize at all times that the crown of the anointing oil is upon our heads. Unlike the high priest who had a measure of the anointing poured out upon him we have been baptized with the Holy Spirit (Psalms 133:2; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16).

¹⁷³ There is an extensive list between verses 7 and 14, which help us to verify the meaning of virgin (betulah). A virgin is not a prostitute, defiled woman, divorced woman or a widow. Therefore the virgin is a woman who has never known a man sexually either in marriage or out of marriage.

15- And neither shall he defile his offspring¹⁷⁵ among the people for I YHWH sanctifies¹⁷⁶ him.

Blemished Priest (12 Blemishes)

16- And YHWH spoke unto Moses saying¹⁷⁷.

17- Speak to Aaron saying, A man from your seed dwelling in any generation which has in himself a physical defect shall not come near to bring the bread of his God.

18- For any man who has in himself a physical defect shall not come near, a man blind or lame or disfigured¹⁷⁸ or deformed¹⁷⁹,

19- Or a man who has in himself a broken foot or a broken hand.

20- Or a hunchback or a dwarf or a discoloration of his eyes or a skin disorder¹⁸⁰ or a skin eruption or crushed testicles.

21- Any man who has in himself a physical defect from the offspring of Aaron the priest shall not come near to bring the fire offering of YHWH, he shall not come near to bring the bread of his God having a physical defect himself.

22- His God's bread from the Holy of Holies and from the holies he may eat.

23- Only he shall not come unto the veil and he shall not come near unto the altar for he has a physical defect in himself and he shall not defile my Holiness for I YHWH sanctifies them.

24- And Moses spoke unto Aaron and unto his sons and unto all the sons of Israel.

Chapter 22

¹⁷⁴ All other major translations follow the tradition of translating 'va-chalala zona' as 'and a defiled a prostitute' or as the Authorized Version says, 'or profane or an harlot', however the verse does not have a conjunction between profane and prostitute.

¹⁷⁵ The defiled offspring may be more clearly understood by referring to a similar passage in Ezekiel 44:22, "only a virgin of the stock of Israel". It is safe to conclude that a defiled offspring is one that is produced by intermarriage with the Gentile nations, which is forbidden for all Israelites.

¹⁷⁶ It is revealed three times in this chapter that it is the Lord who sanctifies, the first time was in verse 8 the second time is here and then again in verse 23. This fact is also stated six other times, in Leviticus 20:8, "I YHWH sanctifies you" and then in 22:32, "I YHWH sanctifies you" and 22:16, "I YHWA sanctifies them", and in Ezekiel 20:12, "I YHWH sanctifies them" and in Exodus 31:13, "I YHWH sanctifies you" and finally in Ezekiel 37:27 "I YHWH sanctifies Israel". The Hebrew word 'kadesh' is found in the piel form in these verses of scripture. It means to set apart as sacred or consecrate; this act renders the person or object, holy.

¹⁷⁷ This Hebrew phrase "vayedabber YHWH el-Mosheh lemor" (And YHWH spoke unto Moses saying) occurs 70 times in the Bible beginning in Exodus 6:10 and ending in Numbers 35:9. God spoke to Moses and Moses spoke to Aaron his sons and all of Israel (21:24). The book of Deuteronomy is the words which Moses spoke to all of the people of Israel, "elleh haddevarim asher dibber Mosheh el-kol-yisrael". From the time YHWH appeared to Moses in the burning bush until the time that he died God spoke with Moses face to face as a man communicates to a man (Exodus 33:11; Numbers 12:7; Deuteronomy 34:10).

¹⁷⁸ The Hebrew word 'charum' has many different possibilities in translation the sum total of which is capture by the word 'disfigured'. This Hebrew word may be translated "short limbed" (Ibn Ezra), amputated limb (Ibn Janach), 'destroyed nose' (Ramban), "mutilated nose" (Septuagint), "split nostril, ear lip" (Ibn Janach).

¹⁷⁹ The Hebrew word 'sarua' may also be translated in a variety of ways however, "Swanson, James, A Dictionary of Biblical Languages With Semantic Domains" translates it deformed. It is translated "one limb longer than the other" (Rashi and Ibn Ezra), "an extra limb" (Abravanel).

¹⁸⁰ The Hebrew word 'garab' is related to the Akkadian word 'garabu' which means 'scale disease'.

- 1- And YHWH spoke to Moses saying
- 2- Speak to Aaron and to his sons and separate¹⁸¹ them unto my Holiness among the sons of Israel and they shall not profane my Holy name they shall be Holiness to me I am YHWH.
- 3- Say to them, any man which shall come near of your generations among all your seed unto the holy things which shall be sanctified¹⁸² of the sons of Israel to YHWH with uncleanness upon him then that soul he shall be cut off from before my face I am YHWH.

Sacred Food

- 4- Any man from the seed of Aaron that has leprosy or a scab and he who is touched by any unclean soul or a man which has had a discharge of seaman go out from him shall not eat with the holies until he is clean.
- 5- Or a man who shall be touched by any swarming¹⁸³ thing which shall be unclean to him or by a man which shall be unclean¹⁸⁴ to him because of any of his uncleanness.
- 6- The soul who is touched by him shall also be unclean until the evening and he shall not eat from the holies unless he has bath his flesh with water.
- 7- And after the sun has set then he shall be clean and he shall eat from the holies for it is his bread.
- 8- He shall not eat a dead or torn carcass, for it is unclean I am YHWH.
- 9- And they shall keep my charge and they shall not bear upon them sin and die in it because of their uncleanness¹⁸⁵ I am YHWH who sanctifies them.
- 10- And any stranger shall not eat of a holy thing a hired priest shall not eat of a holy thing.
- 11- When a priest shall buy of his silver a soul for a possession he shall eat with him and being born in his house they shall eat of his bread.
- 12- And the daughter of a priest who shall be married to a stranger she shall not eat of the offerings of the holy things.
- 13- And the daughter of a priest who is a widow or divorced and who has no child and returns to the house of her father as in her youth she shall eat of the bread of her father but any of the stranger shall not eat with him
- 14- And if a man eat a holy thing on accident then he shall add a fifth unto it and he shall give the holy thing to the priest.
- 15- And they shall not defile the holy things of the sons of Israel which they set aside to YHWH.
- 16- And they shall cause them to bear the iniquity of quilt when they eat their holy things for I am YHWH who sanctifies them.

¹⁸¹ The Hebrew 'nazar' in its hifil form is to 'act as a Nazirite' in this passage it is found as a nifal and means 'separate oneself'.

¹⁸² The word 'maqdisim' may be translated 'sanctified' or 'consecrated'. It describes the transfer of that which is common to the realm of the holy.

¹⁸³ The eight 'swarming things' that result in being unclean if touched by them are listed in Leviticus 11:29-31.

¹⁸⁴ Those men who are unclean are listed in Leviticus chapters 12 through 15.

¹⁸⁵ This statement is probably a reflection on the event of Nadab and Abihu and a warning to the priest that the same thing will happen to them if they partake of the holy things in an unclean state. God pronounced for the first time at the judgment of Nadab and Abihu, "I will be sanctified in those near (approaching) to me" Leviticus 10:3.

Blemished Sacrifices

17- And YHWH spoke unto Moses saying,

18- Speak unto Aaron and unto his sons and unto all the sons of Israel and say to them any man from the house of Israel or from the strangers in Israel which shall bring near his offering from any of their vows and from any of their free will offerings which they shall bring near to YHWH.

19- To be acceptable for you a perfect¹⁸⁶ male from the cattle from the sheep or from the goats.

20- Any which has in it a blemish you shall not bring near for that shall not be accepted¹⁸⁷ for you.

21- And if a man come near with a sacrifice of peace offering to YHWH to fulfill his vow or free will offering from the cattle or from the flock is shall be perfect to be acceptable there shall be no blemish in him.

The 12 Offering Blemishes

22- Blinded or broken or maimed or a seeping sore or skin disorder or oozing you shall not bring these near to YHWH and you shall not give them as a fire offering upon the altar of YHWH.

23- An ox and a sheep extended and stunted you may make him a free-will offering but he shall not be acceptable for a vow.

24- But you shall not bring near to YHWH that which is bruised, crushed, torn and cut off for in your land you shall not do this.

25- And you shall not bring near the bread of your God from the hand of the son of a pagan from any of these for their defect is in them a blemish is in them it shall not be accepted for you.

Sacrificial Criteria

26- And YHWH spoke unto Moses saying,

27- When an ox or a sheep or a goat shall be born then it shall be seven days under its mother and from the eighth day and beyond it shall be acceptable to offer as a fire offering to YHWH.

28- And an ox or a sheep with its son you shall not slaughter in the same day.

29- And when you offer a sacrifice a sacrifice of thanksgiving to YHWH it shall be your acceptable offering.

30- You shall eat it on that day none of it shall remain until the morning I am YHWH.

31- And you shall keep my commandments and do them I am YHWH.

32- And you shall not profane my Holy name and I shall be sanctified in the midst of the sons of Israel I am YHWH who sanctifies you.

33- Who brought you up from the land of Egypt to be your God I am YHWH.

¹⁸⁶ The Hebrew 'tamim', which means wholeness, completeness, perfect exemplifies holiness. Everything that is offered to the Lord must be outside of the realm of the common (chol) and must pertain to that which characterizes YHWH.

¹⁸⁷ The Hebrew word 'ratzon' is used seven times in this section of Leviticus chapter 22 (vv.

19,20,21,23,25,27,29). Its application is exemplified by its application in Malachi 1:8, If you bring near a lame or sick animal does it matter? Just offer it to the governor will he accept you or show you favor (raise his face to you)? In order for the sacrifice to be acceptable (ratzon) it must be without blemish. That which is less than 'tamim' perfect, complete, defines that which has a blemish.

Chapter 23

The Appointed Times

- 1- And YHWH spoke unto Moses saying,
- 2- Speak unto the sons of Israel and you say unto them of YHWH's appointed times¹⁸⁸, which you shall designate as callings of holiness these are My appointed time.

The Sabbath

- 3- For a six day period labor may be done and the seventh day is a day of complete rest, a calling of holiness, you shall not do any work; it is a Sabbath for YHWH in all your dwellings.

The Appointed Times

- 4- These are the appointed times of YHWH, the callings of holiness which you shall designate in their appointed time.

The Passover and Unleavened Bread

- 5- In the first month on the fourteenth of the month toward evening¹⁸⁹ it is a Pesach¹⁹⁰ to YHWH.
- 6- And on the fifteenth day of this month is the Festival of Matzos¹⁹¹ to YHWH; you shall eat Matzos for a seven day period.
- 7- On the first day¹⁹² there shall be a calling of holiness for you; you shall do no work of labor.

¹⁸⁸ The Hebrew word is 'moade' which literally means 'appointed times'. In view of both Old and New Testaments we may come to understand that these events and celebrated festivals reach beyond their historical significance and unfold into even greater events in the future. As in the Passover where Jesus becomes the Passover Lamb and through Him men are delivered from the bondage of Satan and the land of spiritual bondage. Also, Pentecost becomes more fully understood by the pouring out of the Holy Spirit and The Feast of Tabernacles is related to the indwelling of God in those who receive the gift of salvation (John 7:38-39; Acts 2:1).

¹⁸⁹ The Hebrew phrase, 'ben haabayim' means 'between the two evenings'. This was interpreted as the last third of the day, after 3:00 p.m or after high noon (Jub 49:10,19; m. Pesach 5:1; Philo, Laws 2.145; R. Natan in Mek. Bo 5). However others have concluded that it was between the time that the sun is no longer visible and the time that the light disappears. In the Gospel's we learn that Jesus died about the ninth hour of the day which would be 3:00 p.m. He was lead to the cross at the sixth hour or noon. There is an indication that by noon the Passover was being sacrificed and then by 3:00 p.m. the Jews were eager to have the bodies of those crucified removed because it was fast approaching the beginning of the Passover Sabbath (John 19:14,41; Mark 15:34,39). One may conclude that the actual Passover Sabbath did not begin until the sun went down but that the Passover began to be sacrificed as early as the sixth hour of the day or noon.

¹⁹⁰ The Hebrew word for Passover is 'pesach'. Although, 'pesach' is associated with its root and Hebrew verb 'pasach' which means 'pass over' and its association with the fact that the death angel 'passed over' the houses of Israel it is also associated with the Hebrew root 'psch' which means 'limp or protect'.

¹⁹¹ The feast of unleavened began at the time that Israel was set free and set apart from Egypt. Unleavened both represents the removal of sin and ideologies that separate man from God. Jesus warned His disciples against the leaven of the Pharisees, which he stated earlier was their doctrines and traditions of that made void the Laws of God (Matthew 16:6). Paul refers to leaven as malice and wickedness that must be cast out and he places it in the context of the Passover and implies that leaven is lies against the truth when speaking to the Galatians (1 Corinthians 5:8; Galatians 5:7-10).

¹⁹² The fact that first and the last day of the unleavened festival were both Sabbaths it would have been possible that the children of Israel would have observed three Sabbaths in one week. This was the case when Jesus was crucified in 30 A.D. As any calendar algorithm would demonstrate the 14th of Nissan

- 8- You shall bring a fire offering to YHWH for a seven day period; on the seventh day shall be a calling of holiness; you shall do no work of labor.
- 9- YHWH spoke to Moses, saying:
- 10- Speak to the sons of Israel and say to them: When you enter the land that I give you and you reap its harvest, you shall bring the first sheaf¹⁹³ of your harvest to the Priest.
- 11- And he shall lift up the sheaf before YHWH for your acceptance; it shall be lifted up on the day after¹⁹⁴ the Sabbath.
- 12- And on the day that you lift up the sheaf you shall perform a whole burnt offering to YHWH of a perfect male yearling lamb.
- 13- And its meal offering two tenths of flour mixed with oil as a fire offering to YHWH for a pleasing aroma and a drink offering a quarter of a hin of wine.
- 14- And you shall not eat bread¹⁹⁵ and parched meal and plump kernels until this very day until that you bring the offering of your God an eternal degree for your generations in all your settlements.

Pentecost- The First Fruits of Wheat

- 15- And you shall count for yourself from the day after the Sabbath, that you bring in the sheaf as a elevation offering, a complete seven Sabbaths.
- 16- You shall count until the day after the seventh Sabbath fifty¹⁹⁶ days and you shall come near to YHWH with a new meal offering.

occurred on Wednesday of that year. Therefore, Thursday would have been a Sabbath along with the ordinary Sabbath beginning on Friday evening and then another special Sabbath on the following Wednesday.

¹⁹³ The 'omer' is the very first swath of the sickle in the standing grain emphasized in Deuteronomy, which states: "when the sickle is first put to the standing grain (Deut 16:9). This event would have had to taken place prior to the Passover in order to bring the offering of the omer or the sheaf on this day. Thus we conclude that Deuteronomy 16:9 defines the omer and Leviticus 23:10 defines the day that begins the countdown to Pentecost. The offering of the sheaf represents the first fruits of the barley harvest rather than a tithe. This is the offering of the second day of Passover, which as the first fruits of the harvest may also be understood as the first fruits of the resurrection. Keeping in mind that Jesus Christ is the Passover Lamb and the whole of the Passover feast contains within it the typology of the redemption that is in Him.

¹⁹⁴ In that the Passover lamb is slain on the 14th and the following day is a Sabbath the next day after the Sabbath would be the 16th of Nisan. There is an obvious association here between the lifting up of the first sheaf on the third day of the Passover and the resurrection or lifting up of Jesus Christ from the dead. The firstfruit offerings are very sacred in that they both represented and currently testify of God's firstfruits, Jesus Christ and the Holy Spirit. The offering is much more than just bringing a token of appreciation to God for all that He has blessed us with but it is a testimony of faith in the Lord Jesus Christ, which the offering represents. This representation of the coming redeemer was the focus of the first offering that was brought by man when Abel offered up the firstfruits of his flocks (Genesis 4:4; Hebrews 11:4). The offering that man brings to God is a symbol of the offering that God gave to man when He gave us His only begotten Son.

¹⁹⁵ This is the law of God, if God's people were going to be blessed in their harvest then they would bring their offering to God first and then afterwards they would eat. A similar blessing is observed in the miracle that God worked for the woman of Zarephath because she honored Elijah's word and gave him to eat first before she and her son ate (1 Kings 17:8-14).

¹⁹⁶ The word Pentecost is derived from the Greek word 'pentekost' which means 'fifty'. This festival is first mentioned in Exodus 34:22 as 'hag sabuot', which means the 'feast of weeks'. The Feast of Weeks is identified as one of the three times that Israel must present themselves before the Lord (Deuteronomy 16:16; Exodus 23:14). It is also called "The Day of the Firstfruits" in Numbers 28:26. It was on this day that the early traditions believed that God spoke His commandments audibly to Israel from the mountain (Exodus 19:1, 11). The evidence in Exodus and the documented tradition of this being the Sinaitic revelation agree very well with the New Testament day of Pentecost as the day that the Holy Spirit was

17- You shall bring from your settlements an elevation offering of bread, two loaves of two tenths of fine flour they shall be baked leavened first fruits to YHWH.
18- And with the bread you shall bring near seven unblemished male yearling lambs and one bull from the heard and two rams. They shall be whole burnt offerings to YHWH and their meal offerings and their drink offerings a fire offering a pleasing aroma to YHWH.
19- You shall offer one he goat for a sin offering and two yearling lambs for a sacrifice of Peace offering.
20 And the Priest shall lift them up upon the bread of the first fruits as an elevation offering before YHWH, with the two sheep they shall be holy to YHWH for the Priest.
21- And on this very day you shall proclaim a calling of holiness. You shall do no work of labor an eternal degree in all your settlements for your generations.
22- And when you shall reap the harvest of your land you shall not remove completely the corners of your field as you reap and you shall not gather the gleanings of your harvest; you shall leave them for the poor and the stranger I am YHWH your God.

The Reminder Blast

23- And YHWH spoke to Moses saying,
24- Speak to the sons of Israel saying in the seventh month on the first of the month¹⁹⁷ there shall be a Sabbath a reminder blast for a calling of holiness.
25- You shall do no work of labor and you shall bring near a fire offering to YHWH.

Yom Kippur

26- And YHWH spoke to Moses saying,
27- Surely in the tenth of the seventh month this is the Day of Purgation to atone for you before YHWH your God.
28- And you shall not do any work in this very day for it is a Day of Purgation to atone for you before YHWH your God.
29- For any soul which shall not be afflicted in this very day will be cut off from his people.
30- And any soul which shall do any work in this very day I will destroy from the midst of the people.
31- You shall not do any work it is an eternal precept to your generations in all your settlements.
32- A complete rest to you and you shall afflict your souls¹⁹⁸ in the ninth of the month in the evening, from evening until evening you shall rest your Sabbath.

Festival of Tabernacles

33- And YHWH spoke unto Moses saying

poured out on the church where once again the voice of God was heard albeit not from a mountain but the mouth of man.

¹⁹⁷ This is commonly viewed as Rosh Hashana or New Years Day. However, there is not one single suggestion in the scripture that this is or ever was intended to be New Years Day. What God does plainly state is that the first of Nisan, the month in which the Passover occurs shall be the beginning of the Year thus the 1st of Nisan is New Years Day (Exodus 12:2; Leviticus 23:5).

¹⁹⁸ This is the third time that afflicting the soul is repeated. The one very obvious thing about Yom Kippur is the fact that it is a time to “afflict the soul”. Perhaps more than anything else Yom Kippur speaks of the price that would be paid by the Messiah in order to bring to pass the redemption of Israel and of all mankind. Certainly, it includes a testimony of repentance because of sin and the desire to have those sins sent away.

34- Speak unto the sons of Israel saying, in the fifteenth day of this seventh month there shall be a Festival of Tabernacles¹⁹⁹ for seven days to YHWH.

¹⁹⁹ The feast of tabernacles lasted for seven days culminating into a great day of Joy on the eighth day. The feast of tabernacles was the final feast that the Lord had appointed unto Israel as His appointed times. It began at the full moon on the fifteenth day of the seventh month, which corresponds to the end of our September and the beginning of October. The eighth day of the feast of Tabernacles was generally distinguished as a “solemn assembly”, (Leviticus 23:36; Numbers 29:35; Nehemiah 8:28; Deuteronomy 16:8; 2 Kings 10:20; Isaiah 1:13; Joel 1:14; 2:15). It was also distinguished by its great number of burnt offerings which totaled to be 70 oxen, 13 on the first day and 12 on the second diminishing one each day to seven on the seventh day. These seventy oxen were in addition to the two rams and fourteen yearling lambs as well as the meal offerings and the drink offerings. The Feast of Tabernacles is characterized by booths or succots, which God commanded them to dwell in for seven days. There are two descriptions given of the materials that the booths could be made of. In Leviticus 23:40, they were to be made of beautiful fruit trees, cord like trees and brook willow trees. In Nehemiah they were instructed to use olive branches, pine branches and branches of thick trees to construct their booths or tabernacles. It is commonly reported that the lighter of the various branches were tied into bundles and were carried in the hands of the Israelites who would go around the altar shaking them and crying Hosanna (which signifies, “Save we beseech thee! (Psalms 118:15,25,26) as they would leap, dance and skip to the music that was being played. It is said that men of the highest rank and sobriety would be fully engaged in the wildest display of joyous emotion. They would go down to the pool of Siloah and draw water, which would then be mixed with wine and poured out upon the altar. This activity would be filled with such wild and expressive displays of joy that it has been said, “that he who never saw the rejoicing of drawing water, never saw rejoicing in his life”. It was believed by some of the ancients that this ceremony was given to Moses on Mount Sinai and that it represented the pouring out of the Holy Ghost and was applied to the scripture in Isaiah, “you shall draw water with joy out of the wells of salvation”, (Isaiah 12:3). It was said by R. Joshua ben Levi, “why is the name called the place of drawing water? Because from there they draw the Holy Ghost”. It was also believed that the eighth day of the Feast of Tabernacles was the time that the rains began. It is certain that the Israelites were to give themselves up entirely to joy and rejoicing (Deuteronomy 16:15). As a result of willingly offering to the Lord their offerings and their rejoicing they would be blessed in all their increase and in all the works of their hands. These booths were made of branches from the good and glorious land. They represented wealth and blessings with which the Lord had enriched His people. The booths also represented the protection and shelter of the Lord that encamped with the children of Israel in the wilderness as it is said in Isaiah, “a booth (tabernacle) for a shadow in the day-time from the heat, and for a place of refuge and for a covert from storm and rain” (Isaiah 4:6). Thus it may be said that Israel tabernacled in God. In fact when we consider that God says “So that your generations shall know that I caused the sons of Israel to dwell in tabernacles when I took them from the land of Egypt; I am YHWH your God” (Leviticus 23:43), we must ask what type of Tabernacle did God cause them to dwell in? The fact is that from the moment they left Egypt God gave them one great Tabernacle under his cloud by day and His Fire by night. This we may conclude that in fact the booths represented Israel dwelling in the presence of God and in fact Tabernacling in him. The Feast of Tabernacles was also called the Feast of Ingathering (Exodus 23:16; 34:22). As the feast of ingathering it was a feast of thanksgiving for the gathering in of the produce of the land and the blessings. This feast was the final harvest which culminated into the eighth day which was a Sabbath day celebrating the fulfillment or completion of all of the feast of God’s appointed times for that year. As such it was to be azereth, a closing feast. It was essential that this celebration represent the magnitude of God’s blessing, which caused Israel to rejoice when they rested from their labors. In the context of these blessings it was essential that the people of God rejoice and celebrate with the fruits and gifts that God had given them.

Jesus Christ our Lord revealed the true meaning and purpose of the last day, the great day of the Feast of Tabernacles. Jesus cried out to the Israelites as they were celebrating the pouring out of the water and said if any man is thirsty come to me. Their drink offerings therefore represented the deepest of man’s fundamental need for water and it is this deep fundamental need of man, which our Lord addresses. It would be from this thirst that they would drink of the water that He alone possessed and out of their bellies would come forth living water. The drawing forth of the “water from the well of salvation” was a description of Jesus who as the well of salvation would supply water to the thirsty, whose very name means “salvation”. The water, which He desired to supply to everyone must be received with thirsting and with joy. The result of drinking the water that He desires to give would be a river of living water pouring out of

35- On the first day it shall be a calling of holiness, you shall do no work of labor.
36- Seven days you shall bring near a fire offering to YHWH in the eighth day there shall be a calling of holiness for you and you shall bring near a fire offering to YHWH it is a restraining you shall do no work of labor.

Summary

37- These are the appointed times of YHWH which you shall proclaim they are callings of holiness to bring near the fire offering to YHWH whole burnt offerings and meal offerings sacrifice and drink offerings according to each days requirement.
38- Besides YHWH Sabbath and besides your gifts and besides your vows and besides all your free will offerings, which you give to YHWH.
39- Only on the fifteenth day of the seventh month when you bring in the harvest of the land you shall celebrate YHWH celebration for seven days. On the first day there shall be a Sabbath and on the eighth day a Sabbath.
40- And on the first day you shall take of the beautiful fruit trees, fronds of date palms and branches of cord like tree and brook willows and you shall rejoice before YHWH for a seven day period.

everyone who would drink. The river that He would supply is a river of the Holy Spirit producing love, joy, peace and all the fruits and gifts that Father's blessings would bring forth. It would be with these fruits and gifts that they would be enabled to worship God. Even as Jesus told the woman at the well that God was seeking those who would worship Him in Spirit and in Truth a type of worship that was only possible if the worshipper was supplied with a well spring of water leaping up on the inside of their inner most being. Just like the well-spring, the river that Jesus was speaking of is the Holy Spirit. However, Jesus emphasized that the Holy Spirit was not yet given because He had not yet been glorified. This river which flows from the throne of God and from the Lamb would come out of the inner most being because Jesus would baptize them in the Holy Spirit (Revelation 22:1; Ezekiel 47). He would send them the Holy Spirit, which would live on the inside of them and as a result He and the Father would dwell in them by the Spirit, which He gave them (John 14:15, 23; 1 John 3:24). It has always been God's purpose to make His people "a spring of waters whose waters do not fail" (Isaiah 58:11; 41:17-20; 43:20; 44:3-4; Joel 2:28). When the Holy Spirit moves into the heart of man producing the river of God it would be seen that God was Tabernacling in His people. The prophets had spoken of the coming day when God would walk in man and that they themselves would be His Temple (Jeremiah 31:33; Isaiah 66:1-2; 16:5; Acts 15:16; Amos 9:11). When the Word was made flesh and came into the world it was announced that He Tabernacles with us however, a literal rendering of the Greek phrase is, "He Tabernacled in us" (John 1:14). One of the chief themes of the New Testament is that Christ dwells in our heart (Ephesians 3:17; Colossians 3:16; Romans 8:9; 1 John 3:24; Colossians 1:27; 1 John 4:3-4). In the first chapter of Ephesians 1, Paul says 13 times that Christ is in us or that we are in Him. Paul and Peter referred to the believer as the Temple of God the dwelling place of the Holy Spirit (1 Corinthians 3:16; 2 Corinthians 6:15,19; 1 Peter 2:5). Christ Jesus who now dwells in our hearts is the spiritual rock in the wilderness from which the living-water pours forth (1 Corinthians 10:4). He alone is the source of the living water, the fountain of life. Furthermore, because He is Tabernacling in us we are dwelling or Tabernacling in Him. Jesus Christ who is the baptizer in the Holy Spirit was speaking of this particular dimension of His ministry and the promise of the Father when He referred to the well-spring or the river. The connection between the Promise of the Father, the baptism in the Holy Spirit and the river is made in the phrase "He was speaking of the Holy Spirit who was not yet given for He had not yet been glorified". When Peter was giving his address to the people of Jerusalem he spoke of the fact that the Holy Spirit was poured out on them because Jesus was at, "the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). The baptism in the Holy Spirit is equivalent to being encased or immersed in God thus our lives are to be spent tabernacling in this realm of glory. There is no doubt that this realm of God was the glory that Jesus referred to in His prayer in John 17:22, a realm of glory where we are made one with God even as Jesus is one with the Father.

41- You shall celebrate it as a festival of YHWH a seven day period in the year in the seventh month shall you celebrate it.

42- You shall dwell in tabernacles for a seven day period; every native in Israel shall dwell in tabernacles.

43- So that your generations shall know that I caused the sons of Israel to dwell in tabernacles when I took them from the land of Egypt; I am YHWH your God.

44- And Moses declared the appointed times of YHWH unto the sons of Israel.

Chapter 24

Oil of the Tabernacle Lamps

1- And YHWH spoke unto Moses saying

2- Command the sons of Israel that they shall lay hold of clear oil²⁰⁰ for you of crushed olives that the light²⁰¹ may ascend up from the lamp continually²⁰².

²⁰⁰ According to many of the ancient writers there were three steps in which the olive oil was extracted. The first extraction was made by crushing the olives with a mortar the second by pressing them with a beam and finally by the grinding of a millstone. Of these three steps only the first oil, which was extracted by crushing was acceptable by God to be used in the lamps. The oil was also used to anoint the Priest, Kings and Prophets as a sign that the Spirit of God had come upon them with special abilities to represent Him. The oil is also related to the operation of the Holy Spirit in the New Testament by the Greek word 'chrisma', which means smeared on or ointment. This same Greek word is found in the Septuagint (Greek Old Testament) and translates the Hebrew word 'mishchah' found in Exodus 29:8 describing the anointing or application of the oil upon the head of Aaron the Priest. The prophet Zechariah saw a vision of two olive trees one on each side of the Menorah emptying their oil into the Menorah. It was revealed to Zechariah that the two live trees represent the two anointed ones that stand by the Lord of the whole earth (Zechariah 4: 1-14). It is this oil, which is the fuel for the light of the house of God. Symbolically the oil represents the anointing or the manifestation of the Spirit of God given to men to represent Him in the earth. Jesus said, the Spirit of the Lord is upon me because he has anointed me to preach good news to the poor..." The anointing is the special divine ability that is given to men by the Holy Spirit so that their ability is not by human power or might but by the Spirit of God.

²⁰¹ The Hebrew word 'maor' is first used in Genesis 1:14-16 when God created the lights to be the light of the world. Thus the sun and the moon and the stars are called 'meorot'. The light that illuminates God's house that is produced by the oil, represents the special anointing that is given to men when the Spirit of the Lord comes upon them. Jesus told his disciples that they were the light of the world a city that could not be hid. John gave us a command that we are to walk in the light as He is in the light. In reality the concept of God's light is revealed to us as being that manifest work of God, which is produced in our lives by his Spirit. The light of the menorah represents the presence of God. Zachariah referred to the light of the Menorah as the seven eyes of the Lord (Zechariah 4:10). In the book of Revelation the lights of the Menorah were revealed to be the seven Spirits of God (Revelation 4:5).

²⁰² The menorah, or lampstand, was to burn continually before the presence of the Lord (Exodus 27:20-21; 1 Samuel 3:3). It was lit with the fire of God, and that fire was never to be allowed to go out. The fire came from the fire cloud of God's glory that descended upon the tabernacle in the wilderness, and consumed the offering from off the altar (Leviticus 9:23-24). To bring any other kind of fire into the tabernacle of the Lord would result in death (Leviticus 10:1-2). The light of God from the lamp, which was produced by the fire of God, was seen as the seven Spirits of God by the prophet Zechariah and by the Apostle John (Zechariah 4:2,10; Revelation 4:5). The oil that feeds the fire of His presence is symbolized by the prophet Zachariah as that which comes from the anointing of God (Zechariah 4:11-14).

The light of God, that shines in the darkness of this world, has now risen upon everyone who has been born of the Spirit (Isaiah 60:1-3). The seven spirits of God now fill our lives, causing us to be as a lampstand or menorah. Because we have been baptized with the Holy Ghost and fire, we are the light of the world: a city set upon a hill that cannot be hid (Matthew 5:14). It is the light of the gospel - the light of Christ Jesus - that is the light of the world. He is the light that shines unto every man in the world, and His

3- Aaron shall set it up in the tent of meeting outside of the Veil of Testimony from evening until morning to be before YHWH continually as an eternal ordinance throughout your generations.

4- The lamps shall be set up upon the pure lampstand²⁰³ before YHWH continually²⁰⁴.

Bread of the Tabernacle

5- And you shall take fine flour and bake 12 cakes²⁰⁵ of two tenths-ephah shall each cake be.

6- And you shall place them two stacks high six per stacks upon the pure table²⁰⁶ before YHWH.

7- And you shall place upon the stack pure frankincense²⁰⁷ and it shall be for the bread of remembrance a fire offering to YHWH.

8- Surely in the seventh day you shall arrange it in rows before the presence of YHWH for the sons of Israel continually for an eternal covenant.

9- And it shall be for Aaron and for his sons and they shall eat²⁰⁸ it in the holy place for it is holy of holies to him from the fire offerings of YHWH an eternal statute.

light shines through our lives (John 1:9; John 8:12; John 9:5; John 12:36; 2 Corinthians 4:4). The light of Christ Jesus shines by the fire of God, burning in our lives and producing the manifestations of the Spirit of God: 1- the spirit of the Lord, 2- the spirit of wisdom, 3- the spirit of understanding, 4- the spirit of counsel, 5- the spirit of might, 6- the spirit of knowledge, and 7- the spirit of the fear of the Lord; these are to burn continually in our lives. Many only talk about the destructive power of the fire of God, not realizing that the fire of God is creative: producing the revelation of His presence in the temple of our lives.

²⁰³ The lampstand was made of pure gold and was designed with three branches on the right and left of the center producing seven lamps or candlesticks (Exodus 25:31; Numbers 8:2-4). This symbolism may be extended beyond just that of the light of God's presence and may also be understood in the view of God's saints being the light of the world (Matthew 5:14-16). Through the work of grace Father has made us lamps of pure gold upon the lampstand of Christ Jesus to give the light of the revelation of God to the world. A seven branched oil lamp was found at Tell Dan bringing support to the description of the lampstand given in Leviticus 24:2 and Exodus 27:20.

²⁰⁴ Recognizing that the lamps were set up every evening allows us to understand the meaning of the Hebrew 'tamid'. Rather than translated this word 'perpetually' the implications is 'regularly'.

²⁰⁵ These loaves of bread have several names in scripture: 1- The bread of presence (Exodus 25:30; 35:13; 39:36; 2 Chronicles 4:19; 1 Kings 7:48). 2- The continual bread (Numbers 4:7). 3- The stacked bread, (Nehemiah 10:34; 1 Chronicles 9:32; 33:29; 2 Chronicles 2:3; 13:11). The table on which the bread was placed was one of the most holy things besides the Ark that was inside the sanctuary. This is underscored by the fact that it was the only table that was handled like the Ark. It was covered with three coverings just like the Ark whereas the table for the menorah and the two altars were only covered with two. The bread not only represented the presence of God it also represented the inheritance that he gave to His people Israel as the bread was made from their grain offerings. Jesus Christ our Savior called himself the bread of life and as the incarnation of the Word of God may be understood as the bread of presence (John 6:33, 35, 48, 51).

²⁰⁶ The table of showbread or the bread of presence was a table overlaid with pure gold. The twelve pieces of bread represented the twelve tribes of Israel. The bread is symbolic of the fellowship that God had with each of the 12 tribes. The loaves were just like the loaves of Pentecost both in quantity and quality (Leviticus 23:17).

²⁰⁷ Frankincense was consecrate by God for its specific role in worship. If Frankincense was used in any other way except that which was described by God it was a capital offense worthy of death (Exodus 30:38). Its beautiful aroma may have been symbolic of the quality of relationship man was to have with God. Frankincense may be viewed as the fragrance of life in mid Spring whereas sin has the stench of death. The bread was not offered on the alter, the frankincense was offered as representative of the bread.

²⁰⁸ As the priest ate of the bread of God's presence they did so as the representatives of all the tribes of Israel. The eating of the bread was an act of communion with God much like the communion that is no

The Blasphemer

10- And there came out a son of a Israelite woman and he was the son of an Egyptian man, in the midst of Israel and they fought in the camp the son of the Israelite and the Israelite man²⁰⁹.

11- And the son of the Israelite woman blasphemed with the name and he cursed and they brought him to Moses and the name of his mother was Shelomith the daughter of Divre of the tribe of Dan.

12- And they place him under guard to make clear to them from the mouth of YHWH.

13- And YHWH spoke unto Moses saying.

14- Bring out the one that blasphemed unto the outside of the camp and anyone who heard him shall place their hands on his head and all the people shall stone him.

15- And unto the sons of Israel you shall say surely a man which shall curse his God shall bear his sin.

16- And blaspheming the name of YHWH he shall surely die all the people must stone him the sojourner and the native bore alike he that blasphemes the name shall die.

Retribution

17- And a man which shall strike down any soul of a man he must die.

18- And he that shall strike down the soul of an animal he shall restore a soul in place of a soul.

19- A man which shall cause a disfigurement what ever he has done shall be done to him.

20- Fracture for fracture eye for eye, tooth for tooth whatever disfigurement he caused in a man then it shall be given to him.

21- And he who causes an animal to be struck down shall restore to a man that which he has blemished.

22- There shall be one judgment among them as the stranger so it shall be to the native for I am YHWH your God.

Blasphemer Punished

23- And Moses spoke to the sons of Israel cause him who has cursed to come outside the camp and you shall stone him with stones and the sons of Israel they shall do just as YHWH has commanded Moses.

Chapter 25

represented by the Lord's supper in the New Testament (Matthew 26:26-28; 1 Corinthians 10:16-18; 11:23-29).

²⁰⁹ This is the second narrative in Leviticus. The first is in chapter 10, which tells of Nadab and Abihu's defilement of YHWH's sanctuary. Then there is this one that tells of the defilement of YHWH's name. The first one is strictly between God and his priest and therefore YHWH executes the judgment. This event is between God and man and men are commanded to execute the judgment. Because this blasphemy arose out of a struggle between men perhaps God holds men responsible to deal themselves with the injustices. But when the violation is directed specifically against God and especially with respect to his consecrated things then YHWH himself deals directly with the problem. Or perhaps it is even more simply understood that God will execute judgment on His priest who are directly responsible to Him. Yet, he expects those men whom He has appointed to execute judgment upon those men whom they are responsible for.

1- And YHWH spoke unto Moses in Mount Sinai²¹⁰ saying.

Sabbatical Year

2- Speak unto the sons of Israel and say to them, a Sabbath for the land a Sabbath to YHWH when you come into the land²¹¹ that I am giving to you.

3- Six years you shall sow a field and six years you shall prune the vineyard and bring in your harvest.

4- And in the seventh year a Sabbath there shall be a rest to the land a Sabbath to YHWH a field shall not be sowed and your vineyards you shall not prune.

5- The volunteer plant of your harvest you shall not harvest and the grapes of your separation²¹² you shall not pick it shall be a year of rest to the land.

6- And the Sabbath of the land shall be for you to eat²¹³ and to your male servants and to your handmaidens and to your hired servants and to the visitors the sojourners of your people.

7- And to your animals and to your creatures which are in your land shall all its crops be to eat.

The Jubilee

8- And you shall count for yourself seven Sabbath years, seven years seven times and the days of the seven Sabbaths of years shall be to you 49 years.

9- And you shall sound the shofar blast in the seventh month in the 10th day of the month of Yom Kippur²¹⁴ you shall sound the shofar in all your land.

10- And you shall sanctify this year the 50th year and you shall proclaim freedom²¹⁵ in the land for all its inhabitants. It is for you a Jubilee²¹⁶ and you shall return a man unto his ancestral possessions and a man shall be returned unto his family.

²¹⁰ The fact that these are the things that God said to Moses in Mount Sinai is repeated four times (Leviticus 7:38; 25:1; 26:46; 27:34).

²¹¹ This statement “when you come in to the land” is repeated four times in Leviticus decisively dating when Leviticus was written (Leviticus 14:34; 19:23; 23:10; 25:2). Unfortunately, many will not even allow the Bible to be an accurate historical record much less the accurate Word of God.

²¹² The Hebrew word ‘nezireka’ is from the root ‘nizr’, which means ‘withhold, abstain, separate from’. These are the grapes of separation or the consecrated grapes for the seventh year. It is also translated by others as “untrimmed”.

²¹³ God allows all of those who are living on the land to eat from the land but they are not allowed to sow, harvest, store or sale the crop in the Sabbatical year. This passage serves to expand that which was said in Exodus 23:11, which emphasized that the poor and the livestock were allowed to eat of the volunteer crop.

²¹⁴ Because Jubilee takes place on Yom Kippur we are able to understand more of the meaning of Yom Kippur. Yom Kippur, which is popular called the Day of Atonement is really more about forgiveness and release from debt of trespasses. The activity of Yom Kippur is the purification of the altar in the Holies of Holies and the sending away of the peoples sin using the goat of Azazel. Philo believed that the trumpet was sounded for Jubilee on Yom Kippur to specifically identify Yom Kippur with the meaning of Jubilee. He felt that it symbolized “the liberation of the body and soul”. The celebration was originally a very joyous one. Those who had been slaves, some for as many as 49 years were set free. Those who had their houses and farms taken away because of debt were going home to be reunited with their family and their inheritance.

²¹⁵ The Hebrew word ‘deror’ may be translated ‘release’ (Septuagint ‘aphesis’; Jos. Ant 12.3; Ibn Ezra), ‘flow’ as in Exodus 30:23 and ‘freedom’ (Psalms 84:8; Proverbs 26:2). It’s Greek counterpart ‘aphesis’ is one of the primary New Testament words used to describe the results of salvation and is translated ‘remission’ as in “remission of sins” (Matthew 26:28) and “forgiveness of sins” (Ephesians 1:7). It is derived from the Greek verb ‘aphieme’ which means to ‘send away’, which reminds us of the sending away

- 11- The fiftieth year shall be to you a Jubilee year you shall not sow seed and you shall not harvest and you shall not pick what was set apart.
- 12- Surely the Jubilee shall be holy to you from the field²¹⁷ you shall eat its produce.
- 13- In the year of this Jubilee you shall return a man to his ancestral possessions.
- 14- And when you sell of a possession to your countryman or buy from the hand of your countryman do not victimize one another.
- 15- In the months of years after the Jubilee you shall buy from your countryman according to the number of crop years he shall sell to you.
- 16- The more years before you the more the purchase price and the fewer years before you the less the purchase price for he is selling you the number of crops.
- 17- And no man shall oppress a man who is his countryman and you shall fear before your God²¹⁸ for I am YHWH your God.
- 18- And you shall do my statutes and observe my judgments and you shall do them and you shall dwell securely upon the land.
- 19- And the land shall give her fruit and you shall eat and be satisfied and you shall dwell safely upon her.
- 20- And if you shall say what shall we eat in the seventh year since there is no sowing and we will not bring in our harvest.
- 21- And I will command my blessing for you in the sixth year and she shall produce the crops of three years.
- 22- And you shall sow in the eighth year and you shall eat from the crops until the ninth year²¹⁹ until the crops come you shall eat of the old.

Redemption

23 And the land shall not be sold for perpetuity for the land is mine; for you are strangers and sojourners with me.

of Israel's sin by the goat for Azazel on Yom Kippur. At the time of salvation each person is released from their debt of sin and returned to their original inheritance, which is in the realm of the Spirit of God.

²¹⁶ The etymology for 'yobel' (Jubilee) is unclear. The meaning is believed to be 'ram' which is the meaning for 'yubla' in Arabic (R Akiba; Joshua 6:5). The Greek equivalent is 'apheseos' which essentially equivalent to 'aphieme' (send away). This Greek word is a link between the Hebrew word for 'release' (deror) and Jubilee. When Abraham was about to offer Isaac YHWH provided for him an acceptable redemptive offering and that was a ram (Genesis 22:18). Another interesting parallel is that the Torah was released to Israel 50 days after they were set free from slavery. The revelation of God, which was accompanied by the Sofar blast came so that all Israel might hear the Word of God and be set free to know Him (Exodus 19). Unfortunately, they refused to listen and demand that Moses talk to God alone (Exodus 20:18-19).

²¹⁷ This would imply that a man was not to store the food in his house but bring it in from the field as he needed it.

²¹⁸ Jesus said "what you do to the least of these my brethren you have done to me" thus emphasizing what you do to your brother you have essentially done to God (Matthew 25:40,45). Similarly, John said "If a man says I love God and hates his brother he is a liar: for he that does not love his brother whom he has seen, how can he love God who he has not seen? (1John 4:20).

²¹⁹ Even though the time clock for the year of Jubilee starts at Yom Kippur this does not support any conclusion of the year beginning at the 1st of that month. God was very definite about Passover being the first of the year (Exodus 12:2). In fact as Ramban points out this scripture does not make sense unless one uses a calendar based on the year beginning at Passover. The harvest last for three years what is reaped in the sixth last until the ninth. The firth opportunity to sow is in the eighth year allowing for a harvest in the ninth. Thus one would reap in the Spring of the 6th year- no sowing in fall, no reaping in the spring of the 7th year nor reaping in the fall of the 7th year, no reaping in the spring of the 8th year but sowing begins in the fall of the 8th year, first harvest to reap is in the spring of the 9th year.

24 And in all the land of your possession you shall provide redemption²²⁰ for the land.

Lose of Land and Houses

25 If your brother becomes poor and sells his possession his redeemer²²¹ who is closes to him may come and redeem what his brother sold.

26 And if a man does not have a redeemer and his hand has attained and he finds enough he may redeem it.

27 And he shall calculate the years from his purchase and he shall return the surplus to the man to whom he had sold it and he shall return to his ancestral inheritance.

28 And if his hand shall not find enough to recover it then his sell shall remain in the hand of the purchaser until the year of Jubilee and in the Jubilee it shall go out and return to his ancestral inheritance.

29- And if a man shall sell the house of his dwelling a walled city and its redemption shall be until a complete year his purchase days shall be redeemed.

30- And if it is not redeemed when a full year²²² is completed then the house that is in the walled city shall stand for perpetuity to him who purchased it for his generation, it shall not go out in the Jubilee.

31- And the village houses which do not have walls around them shall be considered like the field of the earth it shall have redemption and go out at Jubilee.

32- And the cities of the Levites, the Levite houses of their ancestral inheritance²²³ these Levites shall have an eternal²²⁴ redemption.

33- And that which is redeemed of the Levites from the sell of his possession of the house and city shall be released in the Jubilee for the houses of the Levites cities are his possessions in the midst of the sons of Israel.

34- And the fields pastureland of their cities shall not be sold for it is an eternal possession to them.

Responsibility to Assist

²²⁰ The Hebrew word 'geulla' is very important to the whole idea of both Israel's redemption from Slavery out of Egypt and the whole mankind's redemption from the slavery of sin and death. The Greek equivalent for this word used in the Septuagint is 'lutron' and is usually translated 'ransom'. It is found two times in the New Testament, Matthew 20:28, "The Son of Man came not to be ministered to but to minister and give his life a ransom for many" (Mark 10:45). It is derived from the Greek word 'luo', which means to 'loose' or 'set free'.

²²¹ The Hebrew word 'goel' means to redeem or deliver. There are several types of redeemers: 1- The kinsman redeemer who marries the widow of a kinsman as in Ruth 3:13. 2- The blood redeemer who is responsible to put to death the unlawful slayer of his kinsperson (Numbers 35:9-34). 3- The redeemer of inheritance who is responsible to buy back the land and bring his kinsman out of slavery.

²²² Jubilee was for ancestral lands and not houses in walled cities. The houses in walled cities were properties owned by individuals. The only provision for houses in walled cities was the redemption rite. If a person sold his house he had one year to redeem it. If he did not exercise his option of redemption in one year then it became the property of the purchaser and was not subject to either redemption or the Jubilee.

²²³ The cities dedicated to the Levites are listed in Joshua 21. They were given 13 cities in Judah, Simeon, Benjamin, Issachar, Asher, Naphtali and eastern Manasseh; 12 cities in Reuben, Gad and Zebulun; 10 cities in Ephraim Dan and western Manasseh. This is consistent with Numbers 18:23; 26:62, which states that the Levites were to receive no possession in the land. They were instead provided with a permanent provision in the cities.

²²⁴ The Levites are not under the same ruling as everyone else that requires them to redeem their house in one year. Instead the Levites are granted the right to redeem their property at anytime, forever.

35- And if your brother becomes poor and his hand falters with you then you shall uphold him and he shall live with you as a stranger and a sojourner.

36- You shall not take interest of him or usury and you shall fear before your God for the life of your brother is with you.

37- You shall not give silver to him with interest and you shall not give him food for profit.

38- I am YHWH your God that brought you up from the land of Egypt to give to you the land of Canaan to become your God.

Slavery

39- And if your brother with you becomes poor and he is sold to you, you shall not lay on him the service of a slave.

40 He shall be with you as a hired worker as a sojourner until the year of Jubilee he shall serve with you.

41- And he and his sons shall go out from you and return unto his family and he shall return unto the inheritance of his fathers.

42- For they are my servants²²⁵, I brought them out from the land of Egypt they shall not be sold as a slave is sold.

43- You shall not rule over him with brutality and you shall fear before your God.

44- And your servants and your handmaidens which you shall have from among the nations which are around you from them you shall buy servants and handmaidens.

45- And also from among the sons of the sojourners and the strangers among your people from them you shall buy of the nations who are among you which they have fathered in your land they shall be your possession.

46- And you shall take them for an inheritance to your sons after you to inherit them as your possession you may enslave them forever. But on your brother the sons of Israel a man shall not rule over his brother with harshness.

47- And if a hand of a stranger or sojourner with you shall prosper and your brother with him becomes poor and he be sold to a stranger sojourning with you or to a family member of a stranger.

²²⁵ YHWH states the absolute fact that those of Israel are his slaves or servants. He is the one who brought them out of Egypt and in effect redeemed them thus he is Israel's goel (redeemer) as a result he owns them. The right of ownership by YHWH and the obligation of Israel to obey God their redeemer was expressed by the rabbis in the following parable: "Why at every performance of a command must we have the Exodus in our thoughts? Here is a parable: It may be likened to a king whose friend's son was taken prisoner. The king redeemed him but expressly upon the understanding that he should become a slave, so that at any time, if he should disobey the king, the latter would say: "You are my slave!" As soon as they entered the country, the king said to him: "Put on my sandals! Take my cloths to the bathhouse!" When the son began to protest the king pulled the bill of sale and said to him: "You are my slave!" So when the Holy One redeemed the descendents of Abraham, his friend (Isa 41:8), he did not redeem them so that they should be his sons but his slaves, so that when he commands and they do not obey he could say to them: "You are my slaves." And as soon as they went out into the wilderness, he began to issue some light commandments and some weighty ones, for instance: the laws concerning the Sabbath and incest (weighty ones) and fringes and phylacteries (light ones). When Israel began to protest, he said to them, "You are my slaves!" For this reason have I redeemed you that I might issue degrees and you should keep them." (Sipre Num. 115)." Although, there is more to the relationship between YHWH and Israel than this it is a worthy quote to consider. Certainly, YHWH demanded those who would walk with him and be identified with him to walk in holiness and purity; it was for this reason that he gave His commandments. However, He always reminded Israel that they were His slaves and that He was the one who had redeemed them.

48- After he has been sold there shall be a redemption for him one of his brothers may redeem him.

49- Or his uncle or his cousin may redeem him or one from his body and flesh from his family may redeem him or his own hand prospers then he shall be redeemed.

50- And he shall count with his buyer from the year of his being sold to him until the year of Jubilee and the silver of his sell shall be by the number of years and days of his hired work with him.

51- If there are still many years of his commitment until his redemption he shall return an appropriate amount of silver from his purchase.

52- And if the remaining years are fewer until the year of Jubilee then he shall credit his redemption to him according to the years of his commitment.

53- As a hired worker year by year he shall be with him; he shall not rule over him with harshness before your eyes.

54- And if there is no redeemer in these, he shall come out in the year of Jubilee he and his sons with him.

55- Indeed to me the sons of Israel are servants they are my servants which I brought up from the land of Egypt, I am YHWH your God.

Chapter 26

God's Command

1-And you shall not make for yourselves god's or idols or monuments and you shall not raise up a stone sculpture and you shall not place them in your land to bow down²²⁶ unto it for I am YHWH your God.

2-My Sabbaths you shall keep and my sanctuary you shall reverence I am YHWH

The Blessing

3-You shall walk in my degrees and you shall keep my commandments and you shall do them.

First Blessing- Plentiful Harvest

4- I will give you²²⁷ the rain at the right time and the earth will give her produce and the tree of the field shall give its fruit.

5- Threshing²²⁸ will overtake the grape harvest and the grape harvest will overtake the sowing of the seed and you shall eat your bread to satisfaction and you shall dwell securely in your land.

²²⁶ Worship is expressed in a number of different ways in the Old Testament this is one of them expressed by the Hebrew word 'hishttachava'. The Hebrew 'hishttachava', means 'spreading out the hands and feet' as in Genesis 37:10; "to bow low to you on the ground". It is not necessarily used of worship only it can also be an act of honoring someone else (Genesis 43:28). Other Hebrew words used to denote worship are 'qadad'- 'falling upon the face', referring to one knelling down and then touching their nose to the ground (1Kings 1:31); 'kara'- 'going down upon the knees'.

²²⁷ Father makes it very simple, His people are to obey Him and as a result He will give them His blessings. God's covenant is one of blessings however, if his people are disobedient they nullify his covenant and find themselves cursed (Leviticus 26:15).

²²⁸ When Israel walked in the blessings of God then they were continually having a harvest. As noted by the rabbis, " Are not all of the days of the year characterized by harvest? With the end of the barley harvest the

The Second Blessing- Peace Inside the Land

6- And I will give you peace²²⁹ in the land and you shall lie down and nothing shall make you afraid and I will cause the wild beast to cease from the land and the sword shall not pass over the land.

The Third Blessing- Victory over the Enemy Outside the Land

7- And you shall chase your enemies and they shall fall before your sword.

8- And 5 of you shall chased 100 and 100 of you shall chase 10,000 and your enemies shall fall before your sword.

The Fourth Blessing- Abundant Life

9- And I will turn to you and make you fruitful and cause you to increase and I will establish my covenant with you.

10- And you shall eat the very old and remove the old to make way for the new.

The Fifth Blessing- God's Presence

11- And I will place my Tabernacle in your midst and my soul will not abhor you.

12- And I will walk around in your midst²³⁰ and I will be God to you and you will be my people.

13- I am YHWH I brought you out from the land of Egypt from being their slaves and I broke the pegs of your yoke²³¹ and caused you to walk upright.

The Curse

14- And if you do not obey me and do not perform all of these commandments.

15- And if you reject my ordinances and if your souls despises my judgments to not perform all of my commandments- to annul my covenant²³².

Illness, Famine and Defeat

16- Then indeed I shall do this to you I will assign terror²³³ unto you the wasting disease and the fever which will cause your eyes to fail and your soul to drain away and your seed shall be empty and your enemies shall consume your seed.

wheat harvest begins; the wheat harvest ends, the grape harvest begins; the grape harvest ends; the olive harvest begins. Thus, there is harvest everyday of the year (t. Ed. 1:6).

²²⁹ God promised Israel 5 blessings: 1- Plenty; 2- Peace; 3- Victory; 4- Abundant Life; 5- His Presence.

²³⁰ Since the time that God had walked with Adam and Eve no group of people were graced with such a wonderful privilege. Unfortunately, Israel did not understand and appreciate what the gift an opportunity that they had been given.

²³¹ Israel is pictured as a beast of burden made to work under the yoke. God in His love and mercy broke the yoke pin so that Israel could walk upright. In fact all mankind are as beast of burden serving under the yoke of sin, it is not until a man is touch by the mercy of God that the yoke pin of slavery to sin is broken.

²³² This verse makes it clear that the conditions of the covenant were obedience. If Israel failed to obey then they would make void the covenant. The meaning of this Hebrew word 'parar' is underscored in Genesis 17:14, "My covenant shall be in your flesh for a perpetual covenant. And an uncircumcised male who is not circumcised in the flesh of his foreskin he soul shall be cut off from his people- he has broken (nullified) my covenant."

²³³ Our Heavenly Father took this position in order to bring His children to repentance. He will not fellowship with death and iniquity. He has humbled Himself to reach out to those who rejected Him. He has all rights to determine the parameters of the relationship. He is eternally Holy and is not going to change to accommodate men no matter how much He loves them.

17- And I will set my face against you and you shall be struck down before your enemies and they that hate you shall rule over you. And you shall flee when none pursues you.

Drought and Poor Harvest

18- And if during these you shall not listen to me I will add to your correction seven more for your sins.

19- And I will break the strength of your pride. And I will cause the heavens to be as iron and the earth to be as copper.

20- And your strength shall be vain and the earth will not give her produce and the tree of the earth shall not give its fruit.

Harmful Beast

21- And if you walk coldly with me and shall still refuse to listen to me then I shall add unto you seven blows according to your sins.

22- I will send the creatures of the field against you they will take your children and exterminate your cattle and diminish you and your ways will become desolate.

War Pestilence and Famine

23- And if you shall not be these be corrected by to me and you walk coldly with me.

24- Then I will walk even I with you coldly and I will strike you even I seven more for your sins.

25- And I will bring a sword upon you vengefully avenging the covenant and you shall gather into your cities and I will send disease in your midst and shall place you in the hand of your enemies.

26- When I break to you the staff of bread then ten woman will bake bread for you in one oven and they will bring back your bread by weight and you shall eat and not be satisfied.

God Abandons the Land and Exiles the People

27- And if by these you shall not listen to me and shall walk with me coldly.

28- Then I shall walk with you in the venom of coldness and I will add to you even I seven more for your sins.

29- And you shall eat the flesh of your sons and you shall eat the flesh of your daughters.

30- And I shall decimate your high places and I shall cut down your incense stands and I will place your carcasses upon the carcasses of your idols and my soul shall despise you.

31- I will put your cities to ruin and I shall lay waste your sanctuaries and I will not smell your pleasing aromas.

32- And I, I will lay waste the land and your enemies dwelling in her shall be desolate upon her.

33- And I will scatter you in the nations and the sword shall follow after you and the land shall be empty and your cities shall be ruined.

34- Then the land shall make restitution of her Sabbath all the days of the desolation whole you are in the land of your enemies then your land shall rest and the Sabbaths shall be paid for.

35- All the days it shall lie desolate it will rest for it did not rest in your Sabbaths when you dwelled upon it.

36- And those remaining of you I will cause intimidation to be brought into their heart in the land of their enemies. The sound of a rustling leaf will chase them and they shall flee away from the fleeing sword and they shall fall when no one pursues.

37- And they shall stumble a man over his brother just as being before a sword but there is no pursuer and you shall not be able to offer resistance before your enemies.

38- And will become lost among the nations and the land of your enemies will consume you.

39- And those that remain among you shall be consumed by iniquity in the land of your enemies and surely in the iniquities of your fathers you shall be consumed

Remembrance of the Covenant

40- And then they will confess their iniquity and the iniquity of their fathers in the adultery with which they acted unfaithfully against me and also have walked in coldness with me.

41- Surely I, I shall walk with them in coldness and I shall bring them in the land of their enemies maybe then their unfeeling heart shall be humbled and then they shall make amends for their iniquity.

42- And I will remember my covenant with Jacob and also my covenant with Isaac and also my covenant with Abraham I will remember, and the land I will remember.

43- And the land will be forsaken because of them and shall amend for the Sabbaths by being desolate from them and they shall make amends for their iniquities for surely my judgments they rejected and my ordinances their soul abhorred.

44- And surely also while these things shall happen in the land of their enemies they shall not reject me and they shall not abhor me to make an end of them to nullify my covenant to them for I am YHWH your God.

45- And I will remember the covenant I first made to them when I brought them from the land of Egypt in the eyes of the nations to be their God I am YHWH.

46- These are the ordinances and judgments and the Torah which YHWH gave between himself and between the sons of Israel on Mount Sinai by the hand of Moses.

Chapter 27

Vows of Persons and Animals

1 And YHWH spoke unto Moses saying

2 Speak unto the sons of Israel and tell them when a man makes an extraordinary²³⁴ vow²³⁵ to YHWH concerning the valuation of a soul.

3- The valuation of a male shall be: for someone 20²³⁶ to 60 years old the valuation shall be 50 shekels of silver according to the sacred²³⁷ shekel.

²³⁴ This Hebrew word is also used in Deuteronomy 28:59, “and he will inflict extraordinary plagues”. Naphtali Wessely (1846), points out the distinction between the Hebrew Piel, which denotes ‘express, articulate’ and the Hipil, which denotes ‘extraordinary’. It may be that this as an extraordinary vow because it is an unconditional vow. Rashi on the other hand sticks with the Piel’s meaning and translates this word ‘express’ and believes that the meaning is to ‘express orally’. The reason that this vow is extraordinary that is that it is a voluntary vow. And of course such a vow would have been expressed orally.

²³⁵ All vows in the Bible are of things consecrated to the sanctuary beginning with Jacobs vow at Bethel (Gen 28:20-22). Vows were usually fulfilled by sacrifice (Leviticus 7:16; 22:18, 21, 23; 23:38; Numbers 15:3, 8; 29:39; Deuteronomy 12:6, 11,17, 26). When a vow is one should not delay to fulfill that vow (Proverbs 20:25; Deuteronomy 23:22-24).

²³⁶ At the age of twenty an Israelite entered into the military (Numbers 1:3).

²³⁷ The Hebrew word used here is ‘haqqodes’ which means sacred. It is usually translated ‘sanctuary’ in this context with shekel, referring to the weight of silver established by the sanctuary as opposed to a

- 4- And if she is female the valuation shall be 30 shekels²³⁸.
- 5- And if a child shall be 5 to 20 years old then your valuation shall be 20 shekels for the male and 10 shekels for the female.
- 6- And if a child is from a month to 5 years old the valuation of the male shall be 5 shekels²³⁹ of silver and the valuation of the female 3 shekels of silver.
- 7- And if a child is from 60 years and upwards if a male his valuation shall be 15 shekels; and for a female 10 shekels.
- 8- But if he be destitute for the valuation then he shall have him stand before the priest and the priest shall establish²⁴⁰ his valuation according to what the hand of the one making the vow can attain thus shall the priest set his value.
- 9- And if an animal which you shall bring near as an offering to YHWH whatever he shall give of it to YHWH it shall be holy²⁴¹.
- 10- He shall not exchange it and he shall not substitute it good for bad or bad for good²⁴²; and if he substitutes it he shall substitute animal for animal then it and its substitute shall be holy.
- 11- And if any impure²⁴³ animal which they cannot bring near for a gift to YHWH then he shall stand it before the priest.
- 12- And whether the priest evaluation is good or bad it shall be according to the priest evaluation.
- 13- And if redeeming he shall redeem it he shall add one fifth to the value.

Consecration of Houses and fields

- 14- And when a man consecrates²⁴⁴ his house as holy to YHWH then the priest shall evaluate it; according as the priest evaluates it whether good or bad so shall it stand.

merchant's weight. There are three classifications of shekel in the Bible: the sanctuary shekel (Exodus 30:13; Numbers 18:16), the commercial shekel (Genesis 23:16) and the royal shekel (2 Samuel 14: 26)

²³⁸ The price of a slave was 30 shekels (Exodus 21:32). It was also for 30 shekels of silver that the priest valued the life of Jesus Christ when they purchased him from Judas.

²³⁹ Five shekels of silver was also the price to ransom the firstborn male (Numbers 18:15,16).

²⁴⁰ The Hebrew phrase used here literally means "put upon his mouth", "al-pei".

²⁴¹ If the animal can be offered on the altar it cannot be bought back because it is most holy. However, a provision is made in the following verses to allow animals that cannot be offered on the altar to be redeemed, the price for desanctification is one fifth of its value.

²⁴² This must have been said to include the absoluteness of every tenth one belonging to YHWH. The same terminology is used in verse 33, which in fact underlines the fact that the tenth animal that passes under the counters staff belongs to God no matter what its condition. Malachi on the other hand addresses the disrespectful practice of the cheater who brings a blemished animal to YHWH. Obviously, this is a situation where a person has an unblemished animal to bring from his herds but instead exchanges it for a blemished one (Malachi 1:13-14).

²⁴³ Animals that are 'tame', 'unclean' may not be touched nor eaten. Perhaps this is an unclean animal such as a donkey that was being donated for service to the priest or sanctuary. It could also be an unclean animal that is given to the priest to be sold exchange for money or whatever may be needed for the priest or sanctuary.

²⁴⁴ Consecration or sanctification means to transfer something from the realm of the profane to the realm of the Holy (Leviticus 22:2-3; Exodus 28:38; Numbers 3:13). Things that may be sanctified are: Time (Genesis 2:3); Space (Exodus 15:13; Isaiah 11:9; Exodus 3:5; Joshua 5:15); Persons (Exodus 30:30-32; 40:13; Numbers 6:8); Objects (Exodus 30:25-29; 40:9-11; Leviticus 8:10-12). There are some things that are transferred from the realm of the profane to the Holy that may never be bought back which are highlighted in this section.

15- And if the one who consecrated it shall redeem his house then he shall add one fifth of silver unto its value and it shall be his.

Consecration of Fields

16- And if a man shall consecrate a field to YHWH which is of his ancestral possession then it shall be valued according to its seeding; 50 shekels of silver for a homer of barley seed.

17- If he consecrates his field at the year of Jubilee its valuation shall stand.

18- And if he consecrates his field after the Jubilee the priest shall calculate the silver for him according to the remaining years until the year of Jubilee and he shall subtract it from its value.

19- And if redeeming he shall redeem his consecrated field then he shall add one fifth silver to its value and it shall be his.

20- And if he shall not redeem the field and if the field shall be sold to a man afterward he shall never redeem it.

21- And when the field goes out in the Jubilee it shall be holy to YHWH because the field is a consecrated possession²⁴⁵, his ancestral property shall become the priest²⁴⁶.

22- And if he will consecrate to YHWH a field he purchased that is not of his ancestral heritage.

23- And the priest shall calculate to him the sum of its value until the year of Jubilee and he shall give the value in the day he consecrates it to YHWH.

24- In the year of the Jubilee the field shall be returned to the original owner for the land is his ancestral heritage.

25- And all your valuation it shall be the holy shekel; the shekel shall be 20 gerah.

Firstlings

26- Surely the firstlings, which shall be firstborn to YHWH among the beast a man shall not consecrate it whether cattle or flocks it is YHWH's²⁴⁷.

27- And if you ransom an unclean beast you shall add one fifth unto the valuation and if it is not redeemed it shall be sold by its valuation²⁴⁸.

Consecrated Possession

²⁴⁵ The Hebrew word used here is 'cherem' which means 'consecrated possession'. Once something has reached this status it is like those things that may be offered on the altar and it may never be bought back because it becomes totally consecrated to YHWH.

²⁴⁶ The idea of the land belonging to the priest does not contradict Numbers 18: 20,23; Ezekiel 44:28). Surely the land was used for the benefit of the priest and the sanctuary.

²⁴⁷ The first-fruits belong to YHWH from birth therefore it vowed or consecrated (Numbers 18:17; Deu 15:19; Exodus 13:15; Exodus 22:29-30).

²⁴⁸ If one desires to redeem the firstlings of an unclean beast then Exodus 13:13 demands that it be redeemed with a sheep or a goat. Therefore, when both passages are considered together we know that the redemption price of a sheep or a goat had to be included along with one fifth of its value if it were being redeemed by its owner and a sheep or a goat plus the value if it were bought by someone else (Numbers 18:17)

28- Surely every consecrated possession which a man has devoted to YHWH of all that he has; of a man or an animal or of his ancestral field may not be sold and may not be redeem, any consecrated possession is holies of holies to YHWH.

29- Every consecrated thing which he has devoted from man he shall not ransom, it shall surely be put to death²⁴⁹.

Tithes

30- And of all of the tithe²⁵⁰ of the seed of the earth of the fruit of the tree belongs to YHWH it is holy to YHWH.

31- And if redeeming a man shall redeem from among his tithes²⁵¹ he shall add one fifth to it.

32- And of all of the tithe of cattle and flocks everything which passes under the staff the tenth²⁵² one shall be holy to YHWH.

33- You shall not consider between good to bad and you shall surely not exchange it and he shall not substitute for it and if he does substitute for it then it and its substitute shall be holy he shall not redeem it.

34—These are the commandments which YHWH commanded Moses unto the sons of Israel in mount Sinai.

²⁴⁹ Every offering that may be consumed on the altar is consecrated in such a way that it cannot be bought back.

²⁵⁰ The Hebrew word for tithe is 'maaser' which means 'tenth part'. The first mention of tithe is in Genesis 14:20 when Abraham voluntarily gave tithe to Melchizedek and then again in Genesis 28:22 when Jacob voluntarily vowed the tithe to the Lord. However, in the law the voluntary attributes of tithe no longer existed as is exemplified in Numbers 18 where the Hebrew verb 'tiqchu' is used which may be translated 'take by force'. The Levites were empowered to collect the tithe not leaving them dependent upon the whims of the landowner, (see also Milgrom 1970:67, n. 246; BenBarak 1981). The Levites themselves also paid tithe to the Priest (Numbers 18:25-32). Both Leviticus 27:31 and Deuteronomy 14:24-25 reveals that a provision was made to convert the tithe into money for the sanctuary and the priest. One may also view the tithe described in Deuteronomy 14:22-26 as being related to the Peace offering which is an act of fellowship with God a means by which man may sit down and enjoy a meal with the Almighty (Amos 4:4-5). Malachi demands that the tithe be brought to the storehouse of the temple, which can still be viewed as a fellowship offering (Malachi 3:10). Finally, Nehemiah ensures that the tithe is given to the Levites (Nehemiah 10:38; 12:44; 13:10, 13). The tithe may be defined as a tenth of the seed of the land, fruit of the tree, herds, flocks and anything that passes under the rod (Leviticus 27:30,32). The tithe went to the Priest and to the Levites (Hebrews 7:5). A special type of tithe called the 'teruma' (see Leviticus 7:14) is given to the Levites in Numbers 18:24-28. The Levites are to share in the tithe in general as God commanded the children of Israel in (Deuteronomy 12:11-19). The Levites also received a portion of the tithe in the special three-year tithe along with the stranger, orphan and widows (Deuteronomy 14:28-29; 26:12-13).

²⁵¹ The only tithe that is redeemable is the tithe of crops that cannot be offered on the altar. The only exception to this may be if the worshipper lives so far from the place of worship that it is not practical for him to move his tithe there (Deuteronomy 14:22-26).

²⁵² The very specific nature of this verse leaves no doubt about the meaning of tithe and the absoluteness of God's will that it be consecrated to Him as such.