

The Third Book of Moses Called
LEVITICUS

The burnt offering

LEVITICUS 1

CHAPTER 1

1 And Jehovah called to Moses, and spoke to him out of the tent of appointed meeting,¹ saying,

¹ **1:1 The tent of appointed meeting**, is the tabernacle where God meets with His people. It is not the tabernacle of the congregation. David declared that the tabernacle was not for man but for God, 1 Chr 29:1. The congregation never went inside the tabernacle. The tabernacle did not belong to the congregation. It belonged to God, Lev 15:31. The people were allowed in the outer court, outside the tabernacle, but the people were never allowed inside either section of the tabernacle, the holy place, nor the holy holy place. Only God's priest was allowed into the holy place, and the head priest only was allowed into the holy holy place once a year, Ex 30:10; Lev 16:34. Otherwise the tabernacle was reserved for God. The people came only in front of the tabernacle door to meet with God, who was represented to them by His priest, and they were represented to God by the same priest. According to 1 Chr 29:1 David said that the temple was not for man, but for Jehovah God. The true descriptive name of the tabernacle is *The Tabernacle Where God Meets His People*, but *The Heritage Bible* gives as much as possible a word for word translation, not an interpretation, which is tabernacle of appointed meeting, or tent of appointed meeting, meaning the tabernacle where God has His appointments with His people. The tabernacle is God's dwelling place among His people, where He meets with them through His priest, a picture of God's dwelling place in Christ, where in Christ we meet with the Father. In Christ the veil excluding us from the holy place and the holy of holies (holy holy place) was taken away so that we go directly to God in Christ. Sometimes the tabernacle is called *mowed*, the appointed meeting, Ex 25:9, sometimes *ohel mowed*, the tent of appointed meeting, Ex 27:21. This is the word for tent used throughout Genesis, Gen 4:20. Sometimes it is called *mishkan mowed*, tabernacle of appointed meeting, sometimes *mishkan eduwth*, the tabernacle of testimony, Ex 38:21, sometimes *ohel eduwth*, tent of testimony, Num 9:15, and a few times *mishkan ohel mowed*, the tabernacle of the tent of appointed meeting, Ex 39:32. It is also called *Mishkan Yehovah*, the tabernacle of Jehovah, Lev 17:4, and the *ohel Yehovah*, tent of Jehovah, 1 Kngs 2:28. *Ohel* is simply a tent. *Mishkan* is residence of humans, Num 16:24,27, which in many cases was also a tent, but at others a substantial building of wood and/or stone. The first mention of the tabernacle, *mishkan*, is Exodus 25:1-9, where God began to give Moses instructions on how to build the tabernacle. Jesus became the tabernacle of appointed meeting or temple of God when He came in flesh, and now is the temple of

2 Speak to the children of Israel, and say to them, If any man of you brings near an offering^{2 a} to Jehovah, you shall bring near your offering of the animals out of the herd^{2 b} and out of the flock.

3 If his offering is a burnt offering of the herd, let him bring near a male without blemish; he shall bring it near at his own delight to the door of the tent of appointed meeting before the face of Jehovah.³

God where we meet God. He declared plainly that He is the temple of God, John 2:19-22, and they tried to use it as blasphemy against Him at His trial and crucifixion, Mat 26:61; 27:40. Mk 14:58; 15:29.

^{2 a} **1:2 offering, korban**, meaning offering; in Greek as Corban in Mark 7:11, when people used it as an excuse for not helping their needy parents.

^{2 b} **1:2 Herd** is always used of cattle, beef and milk cows. Flock always refers to sheep or goats.

³ **1:3** There are five classes of offerings instituted in the first 7 chapters of Leviticus. They are: (1) **The burnt offering**, 1:3, *olah*, is the offering of an animal, herd [cattle] or flock [sheep or goats] completely consumed in fire unto God, minus the skin, Lev 7:8, picturing the total offering up of the Lord Jesus for us, and picturing the total surrender of ourselves to God as Jesus did for us. (2) **The food offering**, Lev 2:1, *minchah korban*. *Minchah* originally was used of both the blood offerings and the food offerings offered by Cain and Abel, Gen 4:3, but was later used only of food offerings without blood. Its main meaning is the acknowledgment of a dependent upon a sovereign, the loyal submission of man to God, the dependent man offering to God a portion of God's abundance of vegetables, fruits, and grains. The word *korban* included all offerings. *Minchah* included only food offerings without blood. It was an expression of loyal submission and gratitude to God for His provisions. (3) **The peace offering**, 3:1, *shelem*, a form of the word *shalom*, is a thank offering for peace with God. It was an animal sacrifice, of which all three ate, God, the priest, and the soul making the offering. The offerer communed with God and his priest in the meal, as we commune with the Father, through Christ, in our sacrifices of praise and thanksgiving in an atmosphere of perfect peace, which we are to offer to God through all, Heb

LEVITICUS 1

Instructions for the priests in making the offerings

4 And he shall take hold with his hand on the head^{4a} of the burnt

13:15. (4) **The sin offering**, *chattath*, 4:3. This one word means all the following: the sin nature, the act of sin coming from the sin nature, and the guilt incurred on the head of the sinner as a result of his nature and his act. It also is the word for sin offering. We have to say sin, and then say sin offering to differentiate. God used the same word for both. *Chattath* also means that was placed on the sacrifice for the sin to make restitution to God for the sin. That is why the same word, sin, is used of Jesus. For God has made him sin for us, him who knew no sin, that we might become the righteousness of God in him, 2 Cor 5:21. That is why Jesus is pictured as a snake upon a pole, Num 21:8, John 3:14-15. He became the very embodiment of sin for us on the cross. The heart of the meaning of the sin offering is God's taking care of our sin problem and our sins upon the cross by transferring our sin nature and our sins to Christ Jesus. (5) **The trespass offering**, *asham*, 5:16. The word *asham* is used both for the trespass, as well as the trespass offering. It is similar to the sin offering, with this distinction, that if some restitution was to be made to God or man, the trespass offering could not be received by the priest or God until restitution had been made. If a man had not paid his tithes to God, his trespass offering for not paying the tithes when due, was not acceptable to God or the priest, until the man had brought his tithes with a 20% penalty. If he had wronged someone in whatever way, his trespass offering was not accepted until he had restored what was due, plus a 20% penalty. Lev 5:16; 6:5; 22:14; 27:13,15,19,27,31. Num 5:7. The trespass offering also covered spiritual matters, not involving money, where restitution could be made. When there was a grudge between two, his offering could not be accepted until he had made things right with his brother, Mt 5:23-24, at least as far as he could make his own part right. You cannot force others to reconcile when they will not reconcile, Rom 12:18. With these understandings, the reading of Leviticus can be more easily revealed to you by the Holy Spirit.

^{4a} **1:4 put his hand on the head of the burnt offering.** The placing of the hand of the believer on the head of the sacrifice that he brought to God symbolizes the substitution of the sacrifice for the individual soul. All his sins were transferred to the sacrifice, and the sacrifice was killed as punishment in the place of the believer. When the priest laid his hand on the sacrifice it symbolized both the substitution of the sacrifice for the soul of the believer who brought it, and it symbolized God's acceptance of the sacrifice in the place of the believer who placed it in the hands of the priest to offer to God. The laying on of the hands transfers the guilt from the believer to the sacrifice in the eyes of God, and transfers the forgiveness from God to the believer. When God's ministers lay hands

offering, and it shall be accepted for him to make a covering^{4b} for him.

5 And he shall kill the son of the herd^{5a} before the face of Jehovah; and the priests,^{5b} Aaron's sons, shall bring the blood, and sprinkle the blood all around on the altar that is by the door of the tent of appointed meeting; on blood see

Note Lev 17:11.

6 And he shall spread out the burnt offering, and cut it into pieces.

7 And the sons of Aaron, the priest, shall put fire upon the altar, and arrange the wood upon the fire;

8 And the priests, Aaron's sons, shall arrange the parts, the head and the fat, on the wood that is on the fire which is upon the altar;

on the sick for their healing, again it is substitution. It is substituting the health of the Lord Jesus for the sickness of the believer. His sickness is removed, and he receives the health of the Lord Jesus. Laying on of hands always symbolizes substitution in both directions between Man and God and God and man, and its particular meaning depends on the individual's faith and purpose for this particular laying on of hands.

^{4b} **1:4 covering**, *kaphar*, a covering. The first use of *kaphar* is Gen 6:14 where God commanded Noah to cover the ark inside and out to seal it and make it water proof. Our sins are covered and taken away from God's sight by the blood of the sacrifice of Jesus. As Noah and his family were shut up in the ark, completely covered, so that the storm of God's judgment outside could not touch them, so we are shut up and covered in Christ where the wrath of God's judgment cannot touch us. That is the meaning of the word atonement in KJV.

^{5a} **1:5 son of the herd**, *ben baqar*, which means a son of a cow, or son of the herd, a young bull.

^{5b} **1:5 priest**, *kohen*. One who officiates for God, God's official representative, the one appointed by God and qualified by God to represent Him to man, and represent man to God, the official mediator between God and man. Jesus is our eternal great (head) priest. The first time the word *kohen* appears in the Bible is Genesis 14:18 where Melchizedek is the priest of the most high God. *Kohen* appears in the Bible 741 times. Leviticus

9 And he shall wash his insides and his legs with water, and the priest shall burn it as perfumed incense⁹ with the whole on the altar; it is a burnt offering, a burnt offering of a restful fragrance to Jehovah.

10 And if his offering is out of the flocks - out of the sheep, or out of the goats - for a burnt offering; he shall bring near a male without blemish.

11 And he shall kill it on the side of the altar northward before the face of Jehovah, and the priests, Aaron's sons, shall sprinkle its blood all around upon the altar.

12 And he shall cut it into its pieces, with its head and its fat, and the priest shall arrange them on the wood that is on the fire which is on the altar;

13 But he shall wash the insides and the legs with water; and the priest shall bring it all, and burn it as perfumed incense upon the al-

tar; it is a burnt offering, a burnt offering of a restful fragrance to Jehovah.

14 And if the burnt offering for his offering to Jehovah is out of the birds, then he shall bring his offering of turtledoves or of young pigeons.

15 And the priest shall bring it near to the altar, and wring off its head, and burn it as perfumed incense on the altar; and its blood shall be drained out at the side of the altar;

16 And he shall pluck away its crop with its feathers, and cast it beside the altar eastward, to the place of the ashes;

17 And he shall split it with its wings, not dividing it, and the priest shall burn it as perfumed incense on the altar, on the wood that is on the fire; it is a burnt offering, a burnt offering of a restful fragrance to Jehovah.

CHAPTER 2

1 And when any soul brings near an offering, a food offering to Jehovah, his offering shall be of flour; and he shall pour oil on it, and put frankincense on it; See Note Lev 1:3

2 And he shall bring it to Aaron's sons, the priests, and he shall take his hand full of its flour out of it, and of its oil, with all its frankincense; and the priest shall burn it as perfumed incense, a memorial offering upon the altar; it is a burnt offering of a restful fragrance to Jehovah;

contains *kohen* 185 times, an average of almost seven times per chapter. Leviticus is called The Priest's Manual. Hebrews in the New Covenant is God's explanation of the meaning of the priesthood and the sacrifices.

⁹ **1:9 burn it as perfumed incense, qatar.** It is necessary to use these five words to properly translate it. The root meaning of *qatar* is to be enclosed and to fumigate. Used in the writings of Moses where God instructed him on all the ceremonies of the tabernacle of appointed meeting, *qatar* means to turn the things sacrificed into a religious incense by burning it completely so that its essence ascended toward heaven to God as a restful fragrance to Him. It is not just a perfume as a human might put on, but is the actual sacrifice which ascends to God by fire becoming a perfumed incense peculiar to God. Jesus totally surrendered up His soul, His blood, and His entire life, and it was consumed on the cross as the restful fragrance well pleasing to the Father to cover all our sins. The sacrifice of Jesus for our sins caused God's wrath to rest toward us, so that we could be accepted in the Beloved.

LEVITICUS 3

Instructions for the food offering, firstfruits; the peace offering

3 And the rest of the food offering shall be Aaron's and his sons'; it is a thing holy holy of the burnt offerings of Jehovah.

4 And if you bring an offering of a food offering baked in the oven, it shall be unleavened cakes of flour mixed with oil, or unleavened wafers anointed with oil.

5 And if your offering is a food offering baked in a griddle, it shall be of flour unleavened, mixed with oil.

6 You shall divide it in morsels, and pour oil on it; it is a food offering.

7 And if your offering is a food offering baked in the frying pan, it shall be made of flour with oil.

8 And you shall bring the food offering that is made of these things to Jehovah, and when it is presented to the priest, he shall bring it near to the altar.

9 And the priest shall raise up from the food offering a memorial offering, and shall burn it as perfumed incense upon the altar; it is a burnt offering of a restful fragrance to Jehovah.

10 And the rest of the food offering shall be Aaron's, and his sons'; *it is* holy holy of the burnt offerings of Jehovah.

11 No food offering, which you shall bring to Jehovah, shall be made with leaven, because you shall burn no perfumed incense in any burnt offering of Jehovah with any leaven or any honey.

12 You shall bring an offering of the beginning *of the harvest* to Jehovah, and they shall not be burned on the altar for a restful fragrance.

13 And you shall season every offering of your food offering with salt, and you shall not allow the salt of the covenant of your God to be lacking from your food offering; you shall offer salt with all your offerings.

14 And if you offer a food offering of your firstfruits to Jehovah, you shall offer for the food offering of your firstfruits green ears of grain toasted with fire, kernels beaten out of mature grain.

15 And you shall put oil on it, and lay frankincense on it; it is a food offering.

16 And the priest shall burn it as perfumed incense with its memorial, from its beaten grain, and from its oil, with all its frankincense; it is a burnt offering to Jehovah.

CHAPTER 3

1 And if his offering is a sacrifice¹ of peace offering, and he brings it near out of the herd, whether it is male or female, he shall bring it near without blemish before the face of Jehovah.

2 And he shall take hold with his hand on the head of his offering, and kill it at the door of the tent of appointed meeting; and Aaron's sons, the priests, shall sprinkle the blood upon the altar all around.

¹ 3:1 **sacrifice**, *zebach*, means the slaughter of an animal or bird to sacrifice it and its blood as a picture of covering for sin.

3 And he shall bring near from the sacrifice of the peace offering a burnt offering to Jehovah, the fat that covers the insides, and all the fat that is upon the insides,

4 And the two kidneys and the fat that is on them, which is on the flanks, and the lobe above the liver, besides the kidneys which he shall take away.

5 And Aaron's sons shall burn it as perfumed incense on the altar, on the burnt offering, which is upon the wood that is on the fire; it is a burnt offering of a restful fragrance to Jehovah.

6 And if his offering for a sacrifice of peace offering to Jehovah is of the flock, male or female, he shall offer it without blemish.

7 If he brings a lamb for his offering, then he shall bring it near before the face of Jehovah.

8 And he shall take hold with his hand on the head of his offering, and kill it before the face of the tent of appointed meeting; and Aaron's sons shall sprinkle its blood upon the altar all around.

9 And he shall bring near from the sacrifice of the peace offering a burnt offering to Jehovah, its fat, and the whole fat tail;⁹ he shall take it off close by the backbone; and the fat that covers the insides, and all the fat that is on the insides,

10 And the two kidneys, and the fat that is on them, which is on the flanks, and the lobe above the liver, he shall take away besides the kidneys.

11 And the priest shall burn it as perfumed incense on the altar; it is the food of the offering made by fire to Jehovah.

12 And if his offering is a goat, then he shall bring it near before the face of Jehovah.

13 And he shall take hold with his hand on its head, and kill it before the face of the tent of appointed meeting; and the sons of Aaron shall sprinkle its blood upon the altar all around.

14 And he shall bring near his offering, a burnt offering to Jehovah; the fat that covers the insides, and all the fat that is on the insides,

15 And the two kidneys, and the fat that is on them, which is by the flanks, and the lobe above the liver, he shall take away besides the kidneys.

16 And the priest shall make them a perfume on the altar; it is the food of the burnt offering for a restful fragrance; all the fat is Jehovah's.

17 It shall be a perpetual statute for your generations for all your dwellings; you do not eat fat nor blood.¹⁷

⁹ **3:9 fat tail.** The reference is to the extremely fat tail that the oriental sheep have. It is an accumulation of fat on the tail, and can weigh as much as 10 to 12 pounds, nothing but fat covered with skin on a little tail bone.

¹⁷ **3:17 you do not eat fat or blood.** God commanded us not to eat blood because it is the soul life of the body and earthly existence. See Note on Lev 17:11.

LEVITICUS 4

Instructions for offering for sins of ignorance

CHAPTER 4

1 And Jehovah spoke to Moses, saying,

2 Speak to the children of Israel, saying, If a soul sins through ignorance against the whole of the commandments of Jehovah, which ought not to be done, and shall do against one of these, Jms 2;10.

3 If the priest who is anointed sins, resulting in guilt upon the people, then let him bring for his sin, which he has sinned, a young bullock, a son of the herd, without blemish, to Jehovah for a sin offering. Heb 5:3; 7:27

4 And he shall bring the bullock to the door of the tent of appointed meeting before the face of Jehovah, and shall take hold with his hand on the bullock's head, and kill the bullock before the face of Jehovah.

5 And the priest who is anointed shall take of the bullock's blood, and bring it to the tent of appointed meeting;

6 And the priest shall plunge his finger in the blood, and sprinkle of the blood seven times before the face of Jehovah, before the face of the veil of the sanctuary.

7 And the priest shall put some of the blood on the horns of the altar of restful incense before the face of Jehovah, which is in the tent of appointed meeting, and shall pour out all the blood of the bullock at the bottom of the altar of burnt offering, which is at the door of the tent of appointed meeting.

8 And he shall raise up all the fat of the bullock of the sin offering from it, the fat that covers the insides, and all the fat that is on the insides,

9 And the two kidneys, and the fat which is on them, which is on the flanks, and the lobe above the liver, he shall take away besides the kidneys,

10 As it was raised up from the bullock of the sacrifice of peace offerings, and the priest shall burn them as perfumed incense on the altar of burnt offering.

11 And the skin of the bullock, and all its flesh, with its head, and with its legs, and its insides, and its dung,

12 Even the whole bullock he shall carry forth without the camp to a clean place, where the ashes are poured out, and burn it on the wood with fire; it shall be burnt where the ashes are poured out.

13 And if the whole congregation of Israel strays *unintentionally*, and the thing has been veiled from the eyes of the assembly, and they have done against one of the commandments of Jehovah, which should not be done, and are guilty,

14 When the sin which they have sinned against it is known by seeing, then the congregation shall offer a young bullock, a son of the herd, for the sin, and bring it before the face of the tent of appointed meeting.

15 And the elders of the congregation shall take hold with their hands on the head of the bullock before the face of Jehovah, and

shall kill the bullock before the face of Jehovah.

16 And the priest who is anointed shall bring in of the bullock's blood to the tent of appointed meeting;

17 And the priest shall plunge his finger in some of the blood, and sprinkle it seven times before the face of Jehovah, before the face of the veil.

18 And he shall put some of the blood on the horns of the altar which is before the face of Jehovah, which is in the tent of appointed meeting, and shall pour out all the blood at the bottom of the altar of burnt offering, which is at the door of the tent of appointed meeting.

19 And he shall raise up all its fat from it, and burn it as perfumed incense on the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering; so he shall do with this, and the priest shall make a covering for them, and it shall be forgiven them.

21 And he shall carry out the bullock outside the camp, and burn it as he burned the first bullock; it is a sin offering for the congregation.

22 When a ruler sins, and has done through ignorance against one of the whole of the commandments of Jehovah his God, which should not be done, and is guilty, Jms 2:10

23 Or his sin, in which he has sinned, is known by his seeing, he shall bring his offering, a kid of the goats, a male without blemish,

24 And he shall take hold with his hand on the head of the goat, and kill it in the place where they

kill the burnt offering before the face of Jehovah; it is a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering, and shall pour out its blood at the bottom of the altar of burnt offering.

26 And he shall burn it as perfumed incense, all its fat on the altar, as the fat of the sacrifice of peace offerings, and the priest shall make a covering for him because of his sin, and it shall be forgiven him.

27 And if any soul of the people of the land sin through ignorance, doing against one of the commandments of Jehovah, which ought not to be done, and is guilty,

28 Or his sin, which he has sinned, is known by his seeing, then he shall bring his offering, a she goat of the goats, a female without blemish, for his sin which he has sinned.

29 And he shall take hold with his hand on the head of the sin offering, and kill the sin offering in the place of the burnt offering.

30 And the priest shall take of its blood with his finger, and put it on the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar.

31 And he shall take away all its fat, as the fat is taken away from off the sacrifice of peace offerings, and the priest shall burn it as perfumed incense upon the altar for a restful fragrance to Jehovah; and the priest shall make a covering for him, and it shall be forgiven him.

LEVITICUS 5

Instructions for offering for sins of ignorance

32 And if he brings a lamb for a sin offering, he shall bring a female without blemish.

33 And he shall take hold with his hand on the head of the sin offering, and kill it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering, and shall pour out all its blood at the bottom of the altar;

35 And he shall take away all its fat, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them as perfumed incense upon the altar, according to the offerings made by fire to Jehovah; and the priest shall make a covering for his sin that he has committed, and it shall be forgiven him.

CHAPTER 5

1 And if a soul sins, and hears the voice of swearing, and is a witness, whether he has seen or known by seeing it, if he does not declare it, then he shall bear his iniquity.

2 Or if a soul touch anything unclean, or the carcass of an unclean living thing, or a carcass of unclean animal, or the carcass of unclean swarming things, and if it is hidden from him, he also shall be unclean, and guilty.

3 Or if he touches the uncleanness of man, whatever uncleanness by which he is unclean, and it is hidden from him, when he knows by seeing, then he is guilty.

4 Or if a soul swears, pronouncing with his lips to do evil, or to do good, whatever it is that a man pronounces with an oath, and it is hidden from him, when he knows by seeing, then he is guilty in one of these.

5 And it shall be, when he shall be guilty of one of these, then he shall confess that he has sinned in that;

6 And he shall bring his trespass offering to Jehovah for his sin which he has sinned, a female from the flock, a lamb or a ewe of the goats, for a sin offering, and the priest shall make a covering for him for his sin.

7 And if his hand does not reach enough *to have*⁷ a lamb, then he shall bring for his trespass offering, he who has sinned, two turtledoves, or two young pigeons, to Jehovah, one for a sin offering, and the other for a burnt offering.

8 And he shall bring them to the priest, who shall bring near that which is for the sin offering first, and wring off its head from its neck, but shall not divide it;

9 And he shall sprinkle of the blood of the sin offering on the side of the altar, and the rest of the blood shall be drained out at the bottom of the altar; it is a sin offering.

⁷ 5:7 if his hand does not reach enough *to have a lamb*. This phrase is a literal translation of the Hebrew. The interpretation is, if he is not able financially to possess a lamb to offer, then he shall offer the turtledoves or pigeons. The Hebrew emphasis is on whether he is able to reach the lamb financially to have it in hand.

10 And he shall offer the second for a burnt offering, according to the judged decree, and the priest shall make a covering for him for his sin which he has sinned, and it shall be forgiven him.

11 And if he does not reach to two turtledoves, or two young pigeons, then he who sinned shall bring for his offering the tenth of an ephah of flour for a sin offering; he shall put no oil on it, neither put any frankincense on it; it is a sin offering.

12 And he shall bring it to the priest, and the priest shall take of it his hand full, a memorial offering, and burn it as perfumed incense on the altar, on the burnt offering of Jehovah; it is a sin offering.

13 And the priest shall make a covering for him as touching his sin that he has sinned in one of these, and it shall be forgiven him; and the rest shall be the priest's as a food offering.

14 And Jehovah spoke to Moses, saying,

15 If a soul covers a treachery, and sins through ignorance, in the holy things of Jehovah, then he shall bring for his sin offering to Jehovah a ram without blemish out of the flock, at your evaluation in silver, shekel by shekel of the sanctuary, for a trespass offering;

16 And he shall make it complete for the sin in the holy thing, and shall add a fifth to it, and give it to the priest; and the priest shall make a covering for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a soul sins, and commits any of these things which are forbidden by the commandments of Jehovah, though he did not know by seeing, and is guilty, he shall bear his iniquity.

18 Then he shall bring a ram without blemish out of the flock to the priest at your evaluation for a trespass offering, and the priest shall make a covering for him for his sin of ignorance in which he strayed and did not know by seeing, and it shall be forgiven him.

19 It is a trespass offering; trespassing, he has trespassed against Jehovah.

CHAPTER 6

1 And Jehovah spoke to Moses, saying,

2 If a soul sins, and covers a treachery against Jehovah, and lies to his neighbor about a deposit, or about a security in hand, or something seized by violence, or has oppressed his neighbor,

3 Or has found that which was lost, and lies about it, and swears falsely, in one of all that a man does, sinning in them,

4 Then it shall be, when he has sinned, and is guilty, that he shall restore that which he plucked off, or the thing which he has gotten by oppression, or the deposit which was deposited with him, or has found a lost thing,

5 Or all that concerning which he has sworn falsely, he shall repay it in its principal, and shall add a fifth to it, and give it to him whose it is, in the day of his trespass offering.

LEVITICUS 6

Instructions for priests on various offerings

6 And he shall bring his trespass offering to Jehovah, a ram without blemish out of the flock, at your evaluation, to the priest for a trespass offering;

7 And the priest shall make a covering for him before the face of Jehovah, and it shall be forgiven him for anything of all that he has done in trespassing in it.

8 And Jehovah spoke to Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of its burning upon the altar all night until the dawn, and the fire of the altar shall be burning on it.

10 And the priest shall put on his long robe of fine linen, and he shall put on his flesh his linen undershorts, and raise up the ashes of the burnt offering which the fire has consumed on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry out the ashes outside the camp to a clean place.

12 And the fire on the altar shall be burning on it; it shall not be quenched; and the priest shall burn wood on it dawn by dawn, and arrange the burnt offering upon it; and he shall burn the fat as perfumed incense of the peace offerings.

13 The fire shall ever be burning on the altar; it shall never go out.

14 And this is the law of the food offering: The sons of Aaron shall bring it near before the face of Jehovah, before the face of the altar,

180

15 And he shall raise up of it his hand full of the flour of the food offering, and of its oil, and all the frankincense which is on the food offering, and shall burn it as perfumed incense upon the altar for a restful fragrance of its memorial to Jehovah.

16 And Aaron and his sons shall eat the rest of it; it is eaten in the holy place with unleavened food; they shall eat it in the court of the tent of appointed meeting.

17 It shall not be baked with leaven. I have given it to them for their portion of my burnt offerings; it is holy holy, as is the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. An enactment forever in your generations out of the burnt offerings of Jehovah; every one who touches them is holy.¹⁸

19 And Jehovah spoke to Moses, saying,

20 This is an offering of Aaron and of his sons, which they shall bring near to Jehovah in the day when he is anointed: The tenth of an ephah of flour for a perpetual food offering, half of it in the dawn, and half of it at dusk.

¹⁸ **6:18, 27** Notice that everyone who touches the holy offerings which have been given to God become holy, not if unholy people touch the holy offerings, the holy offerings are made unholy. This is because our sacrifice for sins, the Lord Jesus is holy. If we touch Him in faith, we are made holy. He is not made unholy by our touch, but we are made holy. This is the only way a sinner can be made righteous and holy, to touch Him whose character cannot be torn down by sin. Praise His holy name!

21 It shall be made with oil on a griddle; you shall bring it in soaked in oil, and you shall offer the baked morsels of the food offering for a restful fragrance to Jehovah.

22 And the priest from among his sons who is anointed after²² him shall make it; it is an enactment forever of Jehovah; the whole shall be burned as perfumed incense. Heb 7:23

23 And every food offering for the priest shall be wholly burned; it shall not be eaten.

24 And Jehovah spoke to Moses, saying,

25 Speak to Aaron and to his sons, saying, This is the law of the sin offering: The sin offering shall be killed in the place where the burnt offering is killed before the face of Jehovah; it is holy holy.

26 The priest who makes a covering for sin shall eat it; it is eaten in the holy place, in the court of the tent of appointed meeting.

27 Whatever shall touch its flesh shall be holy; and when any of its blood is sprinkled on any garment, you shall wash that on which it was sprinkled in the holy place.

28 And an earthen vessel in which it is boiled shall be broken, and if it is boiled in a copper pot, it shall be both scoured, and flushed with water.

²² 6:22 **anointed after him.** After him is the Hebrew word *tachas*, meaning below him, or next in line after his death. That is why Jesus remains our Head Priest forever. He never dies. Therefore, He cannot be succeeded. Because He never dies, no one ever needs to take His place. There is no one after Him. He is the first and the last. He lives forever. Heb 7:23.

29 All the males among the priests shall eat of it; it is holy holy.

30 And no sin offering, shall be eaten whose blood is brought into the tent of appointed meeting to make a covering in the sanctuary; it shall be burned in the fire.

CHAPTER 7

1 And this is the law of the trespass offering; it is holy holy.

2 In the place where they kill the burnt offering they shall kill the trespass offering; and he shall sprinkle its blood on the altar all around.

3 And he shall bring near all its fat, the fat tail, and the fat that covers the insides,

4 And the two kidneys, and he shall take away besides the kidneys the fat that is on them, which is by the flanks, and the lobe that is above the liver;

5 And the priest shall burn them as perfumed incense upon the altar for a burnt offering to Jehovah; it is a trespass offering.

6 Every male among the priests shall eat of it; it shall be eaten in the holy place; it is holy holy.

7 As the sin offering is, so is the trespass offering; there is one law for them; the priest who makes a covering by it, it is his.

8 And the priest who brings near any man's burnt offering, the skin of the burnt offering which he brought near is the priest's, his own.

9 And every food offering that is baked in the oven, and every one made in the frying pan, and on the griddle, shall be the priest's

LEVITICUS 7 *Instructions for peace offerings, thanksgiving offerings, uncleanness*

who brings it near.

10 And every food offering, mixed with oil, or parched, shall be for all the sons of Aaron, for one as much as another.

11 And this is the law of the sacrifice of peace offerings, which he shall bring near to Jehovah.

12 If he brings it near for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mixed with oil, and unleavened wafers anointed with oil, and fried cakes of flour mixed with oil.

13 Besides the cakes, he shall bring his offering of leavened food with the sacrifice of his thanksgiving peace offerings.

14 And he shall bring out of it one whole offering, a lifted up offering to Jehovah, to the priest who sprinkles the blood of the peace offerings; it is his.

15 As to the flesh of the sacrifice of his thanksgiving peace offerings, it is eaten in the day of its offering; he shall not deposit any of it until the dawn.

16 And if the sacrifice of his offering is a vow, or a voluntary offering, it shall be eaten the same day that he brings near his sacrifice; and also the rest of it is eaten on the next day;

17 And the rest of the flesh of the sacrifice on the third day is burnt with fire.

18 And if any of the flesh of the sacrifice of his peace offerings is actually eaten on the third day, it is not pleasing, neither shall it be calculated to him who brings it near; it is an abomination, and the soul

182

who eats of it bears his iniquity.

19 And the flesh that touches any unclean thing shall not be eaten; it shall be burned with fire; all who are clean shall eat of the flesh.

20 And the soul who eats of the flesh of the sacrifice of peace offerings which are Jehovah's, having his uncleanness upon him, that soul shall be cut off from his people.

21 And when a soul touches anything unclean, of the uncleanness of man, or of the uncleanness of animal, or of any unclean moving thing, and eats of the flesh of the sacrifice of peace offerings, which are Jehovah's, even that soul shall be cut off from his people.

22 And Jehovah spoke to Moses, saying,

23 Speak to the children of Israel, saying, You shall not eat any fat of ox, or of sheep, or of goat.

24 And the fat of the animal that dies of itself, and the fat of that which is torn by animals, may be used in any other use, and you shall certainly not eat of it,

25 Because whoever eats the fat of the animal which men bring near as a burnt offering to Jehovah, even the soul who eats it shall be cut off from his people.

26 You shall eat no blood, whether it be of bird or of animal, in any of your dwellings.

27 Whatever soul it is who eats any blood, that soul shall be cut off from his people.

28 And Jehovah spoke to Moses, saying,

29 Speak to the children of Israel, saying, He who brings near the sacrifice of his peace offerings

Instructions on the fat, what is given to the priests; installation of Aaron/sons **LEVITICUS 8**

to Jehovah shall bring his offering to Jehovah of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of Jehovah made by fire; he shall bring the fat with the breast that the breast may be waved for a wave offering before the face of Jehovah.

31 And the priest shall burn the fat as perfumed incense on the altar, and the breast shall be Aaron's and his sons'.

32 And you shall give the right shoulder to the priest for a lifted up offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron who brings near the blood of the peace offerings and the fat shall have the right shoulder for his part,

34 Because I have taken from the children of Israel from the sacrifices of their peace offerings the breast of the wave offering, and the shoulder of the lifted up offering, and have given them to Aaron, the priest, and to his sons by an enactment forever from the children of Israel.

35 This is *their portion because of* the anointing of Aaron and the anointing of his sons out of the burnt offerings of Jehovah, in the day when he presents them to Jehovah to officiate in the priest's office,

36 Which Jehovah commanded to be given them from the children of Israel in the day that he anointed them, by an enactment forever throughout their generations.

37 This is the law for the burnt offering for the food offering, and for the sin offering, and for the trespass offering, and for the consecrations, and for the sacrifice of the peace offerings,

38 Which Jehovah commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to bring near their offerings to Jehovah in the wilderness of Sinai.

CHAPTER 8

1 And Jehovah spoke to Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread,

3 And you gather all the congregation together before the door of the tent of appointed meeting.

4 And Moses did as Jehovah commanded him, and the assembly was gathered together to the door of the tent of appointed meeting.

5 And Moses said to the congregation, This is the word which Jehovah commanded to do.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put on him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod on him, and he girded him with the girdle of the ephod, and bound it to him with it.

8 And he put the breastplate on him, and he put in the breastplate the Urim and the Thummim.

LEVITICUS 8

Installation of Aaron and his sons as priests

Note Ex 25:30.

9 And he put the official turban on his head, and he put the glistening golden holy crown on the face of the official turban, what Jehovah commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that was in it, and sanctified them.

11 And he sprinkled of it on the altar seven times, and anointed the altar and all its vessels, both the laver and its foot, to sanctify them.

12 And he poured of the anointing oil on Aaron's head, and anointed him to sanctify him.

13 And Moses brought the sons of Aaron, and put coats on them, and girded them with girdles, and bound caps on them, what Jehovah commanded Moses.

14 And he brought the bullock for the sin offering, and Aaron and his sons took hold with their hands on the head of the bullock for the sin offering,

15 And killed it; and Moses took the blood, and put it all around on the horns of the altar with his finger, and offered for sin upon the altar, and poured the blood at the bottom of the altar, and sanctified it to make a covering on it.

16 And he took all the fat on the insides, and the lobe above the liver, and the two kidneys, and their fat, and Moses burned it as perfumed incense on the altar.

17 And the bullock, and its skin, its flesh, and its dung, he burnt with fire outside the camp, as Jehovah commanded Moses.

18 And he brought the ram for the burnt offering, and Aaron and his sons took hold with their hands on the head of the ram,

19 And killed it; and Moses sprinkled the blood upon the altar all around.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the insides and the legs in water, and Moses burnt the whole ram upon the altar; it was a burnt offering for a restful fragrance, and a burnt offering to Jehovah, what Jehovah commanded Moses.

22 And he brought the second ram, the ram of consecration, and Aaron and his sons took hold with their hands on the head of the ram,

23 And killed it; and Moses took of its blood, and put it on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood on the tip of their right ear, and on the thumbs of their right hands, and on the great toes of their right feet; and Moses sprinkled the blood on the altar all around.

25 And he took the fat, and the fat tail, and all the fat on the insides, and the lobe above the liver, and the two kidneys, and their fat, and the right shoulder;

26 And out of the basket of unleavened food, which was before the face of Jehovah, he took one unleavened cake, and one cake of oiled food, and one wafer, and put them on the fat and on the right

shoulder;

27 And he put the whole on Aaron's palms and on his sons' palms, and waved them for a wave offering before the face of Jehovah.

28 And Moses took them from off their palms, and burned them as perfumed incense on the altar on the burnt offering; they, *were* consecrations for a restful fragrance; it *was* a burnt offering to Jehovah.

29 And Moses took the breast, and waved it for a wave offering before the face of Jehovah; the ram of consecration was Moses' portion as Jehovah commanded Moses.

30 And Moses took of the anointing oil and of the blood which was on the altar, and sprinkled it on Aaron, and on his garments and on his sons, and on his sons' garments with him; and sanctified Aaron and his garments, and his sons and his sons' garments with him.

31 And Moses said to Aaron and to his sons, Boil the flesh at the door of the tent of appointed meeting; and there eat it with the food that is in the basket of consecrations, what I commanded, saying, Aaron and his sons shall eat it.

32 And you shall burn the rest of the flesh and of the food with fire.

33 And you shall not go out of the door of the tent of appointed meeting for seven days, until the days of your consecration are fulfilled, because he shall consecrate you seven days.

34 As he has done this day, so Jehovah has commanded to do, to make a covering for you.

35 And you shall abide at the door of the tent of appointed meeting day and night for seven days, and hedge about the guard duty³⁵ of Jehovah, so that you do not die, because rightly I am commanded.

36 And Aaron and his sons did all things which Jehovah commanded by the hand of Moses.

CHAPTER 9

1 And it was on the eighth day, that Moses called Aaron, and his sons, and the elders of Israel,

2 And he said to Aaron, Take to yourself a young calf, a son of the herd, for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the face of Jehovah.

3 And you shall speak to the children of Israel, saying, Take a he goat of the goats for a sin offering, and a calf and a lamb, sons of a year, without blemish, for a burnt offering,

4 And a bullock and a ram for peace offerings to sacrifice before the face of Jehovah, and a food offering mixed with oil, because Jehovah will appear to you today.

³⁵ **8:35 guard duty**, *mishmereth*, means the act of guarding or being watchman. *The Heritage Bible* has sometimes translated it guard duty, and at other times watch. It means to maintain a vigilant watch and protect the ceremonies of Jehovah so that they are properly done in order to present an exact and true picture of the real salvation we have in the ministry of our Head Priest in what He did on the cross and in heaven for us.

LEVITICUS 9

The first offerings of Aaron and his sons as priests

5 And they took that which Moses commanded before the face of the tent of appointed meeting, and all the congregation drew near, and stood before the face of Jehovah.

6 And Moses said, This is the thing which Jehovah commanded; do it, and the heavy glory of Jehovah shall appear to you.

7 And Moses said to Aaron, Draw near to the altar, and make your sin offering, and your burnt offering, and make a covering for yourself, and for the people; and make the offering for the people, and make a covering for them as Jehovah commanded.

8 And Aaron drew near to the altar, and killed the calf of the sin offering, which was for himself.

9 And the sons of Aaron brought the blood near to him, and he plunged his finger in the blood, and put it on the horns of the altar, and poured out the blood at the bottom of the altar;

10 And he burned the fat, and the kidneys, and the lobe above the liver of the sin offering as perfumed incense upon the altar as Jehovah commanded Moses.

11 And he burnt the flesh and the skin with fire outside the camp.

12 And he killed the burnt offering, and Aaron's sons presented the blood to him which he sprinkled on the altar all around.

13 And they presented the burnt offering to him, with its pieces and the head, and he burned them as perfumed incense on the altar.

14 And he washed the insides and the legs, and burned them as perfumed incense on the altar of burnt offering.

15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and killed it, and offered it for sin as the first.

16 And he brought the burnt offering, and offered it according to the judged decree.

17 And he brought the food offering, and took a palm full of it, and burned it as perfumed incense on the altar, separate from the burnt offering of the dawn.

18 And he killed the bullock and the ram for a sacrifice of peace offerings, which are for the people, and the blood was from Aaron's sons to him, which he sprinkled on the altar all around,

19 And the fat of the bullock and of the ram, the fat tail, and that which covers the insides, and the kidneys, and the lobe above the liver;

20 And they put the fat on the breasts, and he burned the fat as perfumed incense on the altar;

21 And Aaron waved the breasts and the right shoulder for a wave offering before the face of Jehovah as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tent of appointed meeting, and came out, and blessed the people; and the heavy glory of Jehovah appeared to all the people.

24 And there came a fire out from before the face of Jehovah, and consumed upon the altar the burnt offering and the fat, and all the people saw, and they shouted, and fell on their faces.

CHAPTER 10

1 And Nadab and Abihu, the sons of Aaron, each man took his censer, and gave fire in it, and put incense on it, and brought near strange fire before the face of Jehovah, which he did not command them.

2 And a fire went out from Jehovah, and consumed them, and they died before the face of Jehovah.

3 And Moses said to Aaron, This is what Jehovah spoke, saying, I am sanctified by them who draw near to me, and I will be heavy in glory before the face of all the people. And Aaron was still.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said to them, Come near, carry your brothers from the face of the sanctuary outside of the camp.

5 And they went near, and carried them in their coats to the outside of the camp as Moses had said.

6 And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, Do not make your heads bare, nor tear your garments, so

that you do not die, and wrath burst upon the whole congregation, and let your brothers, the whole house of Israel, bewail the burning which Jehovah has set on fire.

7 And you shall not go out from the door of the tent of appointed meeting lest you die, because the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

8 And Jehovah spoke to Aaron, saying,

9 Do not drink wine nor hard liquor, you nor your sons with you, when you go into the tent of appointed meeting lest you die; it shall be an enactment forever throughout your generations,

10 And so that you distinguish between holy and unholy, and between unclean and clean;

11 And that you may cause all the enactments which Jehovah has spoken to them by the hand of Moses to flow to the children of Israel.

12 And Moses spoke to Aaron, and to Eleazar, and to Ithamar, his sons who were left, Take the food offering that remains of the burnt offerings of Jehovah, and eat it unleavened beside the altar because it is holy holy;

13 And you shall eat it in the holy place, because it is your statute and your sons' statute of the burnt offerings of Jehovah, because rightly I am commanded.

14 And you shall eat the breast of the wave offering and shoulder of the lifted up offering in a clean place, you and your sons and your daughters with you, because they

LEVITICUS 11 *The priests portions of the offerings; clean and unclean living things*

are your statute and your sons' statute, which are given out of the sacrifices of peace offerings of the children of Israel. See Note Num 18:18

15 They shall bring the shoulder of the lifted up offering and the breast of the wave offering with the burnt offerings of the fat to wave it for a wave offering before the face of Jehovah, and it shall be yours and your sons' with you by an enactment forever as Jehovah has commanded.

16 And Moses treading to seek, treaded to seek the goat of the sin offering, and behold, it had been burned; and he burst out in rage upon Eleazar and Ithamar, the sons of Aaron, who were left, saying,

17 Why have you not eaten the sin offering in the holy place, because it is holy holy, and God has given it to you to bear the iniquity of the congregation, to make a covering for them before the face of Jehovah?

18 Behold, its blood was not brought in within the holy place; you should have eaten it in the holy place as I commanded.

19 And Aaron said to Moses, Behold, this day they have offered their sin offering and their burnt offering before the face of Jehovah; and these¹⁹ have happened to me;

¹⁹ **10:19 these have happened to me.** The word **these** in this sentence is a veiled reference by Aaron to the death of his two sons, Nadab and Abihu, who offered strange fire which God did not command, that very same day, Lev 10:1-2. God had forbidden him to mourn for them, Lev 10:6, and he was afraid to speak directly of the event lest God kill him also, Lev 10:7. So when Moses rebuked Aaron's two living sons for allowing a sin offering to be misplaced and burned with

and yet I have eaten a sin offering today; is it good in the eyes of Jehovah?

20 And Moses heard attentively, and it was good in his eyes.

CHAPTER 11

1 And Jehovah spoke to Moses and to Aaron, saying to them,

2 Speak to the children of Israel, saying, These are the living things which you shall eat of all animals on earth.

3 Whatever divides the hoof, and is cloven-footed, and chews the cud, among the animals you shall eat that.

4 Only you shall not eat of them which chew the cud, or of them which divide the hoof, as the camel, because it chews the cud, but does not divide the hoof; it is unclean to you.

5 And the rock rabbit, because it chews the cud, and does not divide the hoof; it is unclean to you.

6 And the hare, because it chews the cud, and does not divide the hoof; it is unclean to you.

7 And the swine, though it divides the hoof, and is cloven-footed, and it does not chew the cud; it is unclean to you.

the others without its being eaten in the holy place by the priests as commanded, he uses this veiled phrase in his explanation. It was a full day's activity, including the death of his two sons to which God did not allow him to give any attention. The rapid and numerous events and shock over their death caused him some distraction, and this particular sin offering was overlooked. It was burned with all the rest, but not partaken of in the holy place as commanded. God accepted his explanation, and it was pleasing in his eyes, Lev 10:20.

8 You shall not eat of their flesh, and their carcass you shall not touch; they are unclean to you.

9 You shall eat of all these which are in the waters: whatever has fins and scales in the waters, in the seas, and in the streams, you shall eat them.

10 And any that do not have fins and scales in the seas, and in the streams, of all that swarm in the waters, and of any living soul which is in the waters, they are an abomination to you;

11 Yes, they are an abomination to you; you shall not eat of their flesh, and you shall abhor their carcasses as filthy.

12 Whatever has no fins nor scales in the waters, that is filth to you.

13 And these are they which you shall count as filth among the birds; they shall not be eaten, they are filth: eagles, and vultures, and the black vulture,

14 And the kite, and the hawk after its kind,

15 Every raven after its kind,

16 And the ostrich, and the great owl, and the gull, and the bright flashing *hawk* after its kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after its kind, and the hoopoe, and the bat.

20 All birds that swarm, going on all four, it is filth to you.

21 Yet these you may eat of every flying swarming thing that goes on all four, which have legs

above their feet, only to jump on the earth;

22 And these of them you may eat: the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind.

23 And all other flying swarming things which have four feet are filth to you.

24 And for these you shall be unclean; whoever touches the carcass of them shall be unclean until the dusk.

25 And whoever carries out any of the carcasses of them shall wash his clothes, and be unclean until the dusk.

26 The carcasses of every animal which divides the hoof, and is not completely cloven-footed, nor chews the cud are unclean to you; everyone that touches them shall be unclean.

27 And whatever goes on its paws among all living things that go on all four, those are unclean to you; whoever touches their carcass shall be unclean until the dusk.

28 And he that carries out the carcass of them shall wash his clothes, and be unclean until the dusk; they are unclean to you.

29 These also shall be unclean to you among the swarming things that swarm on the earth: the weasel, and the mouse, and the tortoise after its kind,

30 And the ferret, and the forceful *chameleon*, and the lizard, and the snail, and the mole.

LEVITICUS 11

Clean and unclean living things

31 These are unclean to you among all that swarm; whoever touches them, when they are dead, shall be unclean until the dusk.

32 And anything on which any of them shall fall, when they are dead, it shall be unclean; of any vessel of wood, or garment, or skin, or sack, any vessel in which any work is done, it must be put in water, and it shall be unclean until the dusk; and it shall be cleansed.

33 And every earthen vessel, into the midst of which any of them falls, whatever is in it shall be unclean, and you shall break it.

34 Of all food which may be eaten, that on which such water falls shall be unclean; and all drink that may be drunk in any such vessel shall be unclean.

35 And anything on which any part of their carcass falls shall be unclean, oven or hearth, shall be broken down; they are unclean, yes, they are unclean to you.

36 And a fountain or well, in which there is a collection of water, shall be clean; only that which touches their carcass shall be unclean.

37 And when any part of their carcass falls on any sowing seed which is to be sown, it shall be clean.

38 But if any water is on the seed, and any part of their carcass fall on it, it shall be unclean to you.

39 And if any animal which is food to you dies, he who touches the carcass of it shall be unclean until the dusk.

40 And he who eats of its carcass shall wash his clothes and be unclean until the dusk; he also who carries its carcass shall wash his clothes and be unclean until the dusk.

41 And every swarming thing that swarms on the earth is filth; it shall not be eaten.

42 Whatever goes on its belly, and whatever goes on all four, or whatever has more feet among all swarming things that swarm on the earth, them you shall not eat, because they are filth.

43 You shall not make your souls filthy with any swarming thing that swarms, neither shall you make yourselves unclean with them that you should be defiled by them,

44 Because I am Jehovah, your God; you shall therefore sanctify yourselves, and you shall be holy, because I am holy; neither shall you defile your souls with any swarming thing that creeps on the earth,

45 For I am Jehovah who brings you up out of the land of Egypt to be your God; you shall therefore be holy, because I am holy.

46 This is the law of the animals, and of the birds, and of every living soul that creeps in the waters, and of every soul that swarms on earth,

47 To make a difference between the unclean and the clean, and between the living creature that may be eaten and the living creature that may not be eaten.

CHAPTER 12

1 And Jehovah spoke to Moses, saying,

2 Speak to the children of Israel, saying, If a woman has conceived seed, and borne a male child, then she shall be unclean seven days; according to the days of the menstruation she shall be unclean.

3 And on the eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then remain in the blood of her purifying thirty three days; she shall touch no sanctified thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 And if she bears a female child then she shall be unclean two weeks, as in her menstruation, and she shall remain in the blood of her purifying sixty six days.

6 And when the days of her purifying are fulfilled for a son or for a daughter, she shall bring a lamb, a son of a year, for a burnt offering, and a son of a pigeon or a turtledove for a sin offering to the door of the tabernacle of appointed meeting to the priest,

7 Who shall bring it near before the face of Jehovah, and make a covering for her; and she shall be cleansed from the fountain of her blood. This is the law for her who has born a male or a female.

8 And if there does not come forth to her hand enough for a lamb, then she shall take two turtledoves or two young pigeons, one for the burnt offering, and one for a sin offering, and the priest shall make a

covering for her, and she shall be clean.

CHAPTER 13

1 And Jehovah spoke to Moses and to Aaron, saying,

2 When a man shall have a rising in the skin of his flesh, or a scab, or bright spot, and it becomes in the skin of his flesh the plague of leprosy, then he shall be brought to Aaron, the priest, or to one of his sons, the priests;

3 And the priest shall look on the plague in the skin of the flesh; and if the hair in the plague is turned white, and the appearance of the plague is deeper than the skin of his flesh, it is a plague of leprosy; and the priest shall look upon him and pronounce him unclean.

4 If the bright spot is white in the skin of his flesh, and its appearance is not deeper than the skin, and its hair is not turned white, then the priest shall shut up him who has the plague seven days;

5 And the priest shall see him the seventh day; and behold, the plague stays in its appearance, and the plague has not spread in the skin; and the priest shall shut him up seven days more;

6 And the priest shall look upon him again the seventh day, and behold, if the plague is obscure, and the plague has not spread in the skin, the priest shall pronounce him clean; it is a scab; and he shall wash his clothes, and be clean.

7 But if the scab spreads, spreading in the skin after he has been seen by the priest for his cleansing, then he shall be seen by

LEVITICUS 13 *Instructions for determining leprosy, quarantine and cleansing of lepers*

the priest a second time;

8 And if the priest sees that, behold, the scab spreads in the skin, then the priest shall pronounce him unclean; it is leprosy.

9 When the plague of leprosy is in a man, then he shall be brought in to the priest;

10 And the priest shall see; and behold, the rising is white in the skin, and it has turned the hair white, and there is live raw flesh in the rising,

11 It is an old leprosy in the skin of his flesh; the priest shall pronounce him unclean; he shall not shut him up, because he is unclean.

12 And if to the eyes of the priest a leprosy spreads in the skin, and the leprosy covers all his skin who has the plague, from his head even to his feet entirely,

13 Then the priest shall see; and behold, if the leprosy has covered all his flesh, he shall pronounce him clean who has the plague; it has all turned white; he is clean.¹³

14 And when raw flesh appears in him he shall be unclean.

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

16 Or the raw flesh turns again, and changes to white, he shall come to the priest,

17 And the priest shall see him, and behold, the plague has turned white, the priest shall pronounce him clean from the plague; he is clean.

18 The flesh in the skin which was an inflamed ulcer is healed.

19 And if there exists an inflamed ulcer, a white rising, a bright spot, white, somewhat reddish, which the priest sees,

20 And the priest sees, behold, it is in sight depressed in the skin, and its hair turned white, the priest shall pronounce him unclean; a plague of leprosy has broken out in the inflamed ulcer.

21 And if the priest sees, and behold, no white hairs *are* in it, *it is* not depressed in the skin, and obscure, the priest shall shut him up seven days;

22 And if it spreads, spreading in the skin, the priest shall pronounce him unclean; it is a plague.

23 And if the bright spot stays contained, not spreading, it is a burning inflamed ulcer; the priest shall pronounce him clean.

24 And if there is flesh in which there is a hot burning, and the living flesh that burns has a white bright spot, reddish, or white,

25 Then the priest shall see it, and behold, if the hair in the bright spot turned white in sight *is* deeper than the skin, it is leprosy broken out of the burning; the priest shall pronounce him unclean; it is the plague of leprosy.

¹³ 13:13-18 There was a form of skin condition that was also called leprosy, but depending on how it developed, was or was not leprosy. If it spread over the person's entire body, in appearance as leprosy, but then turned white, that is, had no raw, decaying flesh, it was not true leprosy, and the person was pronounced clean. But if the person's flesh became raw and decaying and continued this way, then it was true leprosy, and the person was pronounced unclean. That is the reason the text reads as it does.

26 And if the priest sees, and behold, no white hair *is* in the bright spot, *it is* not lower than the other skin, somewhat obscure, then the priest shall shut him up seven days;

27 And the priest shall see him the seventh day, and if it spreads, spreading in the skin, then the priest shall pronounce him unclean; it is the plague of leprosy.

28 And if the bright spot stays contained, not spreading in the skin, somewhat obscure, it is a rising of the burning; the priest shall pronounce him clean, because it is a burning of the burning.

29 If a man or woman has a plague on the head or the beard,

30 And the priest shall see the plague, and behold, if its appearance is deeper than the skin, in it yellow thin hair, then the priest shall pronounce him unclean; it is a scaly eruption, a leprosy on the head or beard.

31 And when the priest sees the plague of the scaly eruption, and behold, it is not in sight deeper than the skin, and there is no black hair in it, then the priest shall shut him up who has the plague of the scaly eruption seven days;

32 And in the seventh day the priest shall see the plague; and behold, if the scaly eruption has not spread, and there is no yellow hair in it, and the scaly eruption is not in sight deeper than the skin,

33 He shall shave himself, and he shall not shave the scaly eruption; and the priest shall shut up him who has the scaly eruption the second seven days.

34 And on the seventh day the priest shall see the scaly eruption, and behold, if the scaly eruption has not spread in the skin, nor appears deeper than the skin, then the priest shall pronounce him clean, and he shall wash his clothes, and be clean.

35 And if the scaly eruption spreads further in the skin after his cleansing,

36 And the priest shall see him, and behold, if the scaly eruption is spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 And if the scaly eruption in his eyes is contained, and there is black hair grown up in it, the scaly eruption is healed; he is clean, and the priest shall pronounce him clean.

38 If a man or a woman has in the skin of their flesh bright spots, white bright spots,

39 And the priest shall see, and behold, if the bright spots in the skin of their flesh is obscure white, a pale spot that grows in the skin, he is clean.

40 And the man whose head has grown bald, he is bald; he is clean.

41 And if he grows bald from the front of his head toward his face, he is forehead bald; he is clean.

42 And if there is in the bald head or bald forehead a white reddish sore, it is a leprosy sprung up in his bald head or his bald forehead;

43 And the priest shall see it, and behold, if the rising of the sore is white reddish in his bald head, or in his bald forehead, as leprosy appears in the skin of the flesh,

LEVITICUS 14 *Instructions for determining and cleansing of leprosy in garments*

44 He is a leprous man; he is unclean; the priest shall pronounce him unclean; his plague is in his head.

45 And the leper in whom the plague is, his clothes shall be torn, and his head bare, and he shall put a covering on his chin, and shall cry, Unclean, unclean.

46 All the days in which the plague shall be in him he shall be unclean; he is unclean; he shall dwell alone; his place shall be outside the camp.

47 If there is in any garment the plague of leprosy, a wool garment, or a linen garment,

48 Or in the warp or in the woof of linen, or of wool, or in a skin, or in any thing made of skin,

49 And if the plague is greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin it is a plague of leprosy, and shall be seen by the priest;

50 And the priest shall see the plague, and shut up the plague seven days;

51 And he shall see the plague on the seventh day; if the plague has spread in the garment, in the warp or in the woof, or in a skin, or in any work that is made of skin, the plague is a decaying leprosy; it is unclean.

52 He shall burn that garment, whether warp or woof, in wool or in linen, or any thing of skin in which the plague is, because it is a decaying leprosy; it shall be burned with fire.

53 And if the priest shall see, and behold, the plague has not spread in the garment, in the warp

or in the woof, or in any thing of skin,

54 And the priest shall command that they wash what the plague was in, and he shall shut it up a second seven days;

55 And the priest shall see the plague after that it is washed, and behold, if the plague has not changed to his eyes, even if the plague has not spread, it is unclean; you shall burn it in the fire; it is eaten, inside or outside.

56 And if the priest sees, and behold, the plague is somewhat obscure after its washing, then he shall cut it out of the garment, or out of the skin, or out of the warp, or out of the woof;

57 And if it is seen still in the garment, in the warp, or in the woof, or in anything of skin, it is a spreading plague; you shall burn that in which the plague is with fire.

58 And the garment, either warp, or woof, or whatever thing of skin it is, which you shall wash, if the plague has departed from them, it shall be washed the second time, and shall be clean.

59 This is the law of the plague of leprosy in a garment of wool or linen, in the warp or woof, or any thing of skins to pronounce it clean or to pronounce it unclean.

CHAPTER 14

1 And Jehovah spoke to Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought in to the priest,

3 And the priest shall go out, outside of the camp, and the priest shall see, and behold, if the plague of leprosy is healed in the leper,

4 Then the priest shall command; he shall take for him who is to be cleansed two birds, alive and clean, and cedar wood, and scarlet, and hyssop,

5 And the priest shall command, and he shall kill one of the birds on an earthen vessel over running water.

6 He shall take the living bird, and the cedar wood, and the scarlet, and the hyssop, and shall plunge them and the living bird in the blood of the bird that was killed over the running water,

7 And he shall sprinkle on him who is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let loose the living bird into the face of the field.

8 And he who is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, and he shall be clean; and afterwards he shall come into the camp, and shall dwell outside of his tent seven days.

9 And it shall be on the seventh day, that he shall shave all his hair, his head and his beard and his back, even he shall shave off all his hair, and he shall wash his clothes, and he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two young rams without blemish, and one ewe lamb, daughter of a year, without blemish, and three-tenth part of flour for a food

offering, mixed with oil, and one log of oil.

11 And the priest who makes him clean shall stand the man who is to be made clean and those things before the face of Jehovah at the door of the tent of appointed meeting,

12 And the priest shall take one young ram, and bring it near for a trespass offering, and the log of oil, and wave them for a wave offering before the face of Jehovah.

13 And he shall kill the lamb in the place where he shall kill the sin offering, and the burnt offering, in the holy place, because, like the sin offering is the priest's, so is the trespass offering; it is holy holy.

14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot;

15 And the priest shall take some of the log of oil, and pour it into the left palm of the priest,

16 And the priest shall plunge his right finger in the oil that is in his left palm, and shall sprinkle of the oil with his finger seven times before the face of Jehovah.

17 And what is left of the oil that is in his palm the priest shall put on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the blood of the trespass offering.

18 And the rest of the oil that is in the priest's palm he shall pour on the head of him who is to be

LEVITICUS 14

Instructions for cleansing of leprosy

cleansed, and the priest shall make a covering for him before the face of Jehovah.

19 And the priest shall offer the sin offering, and make a covering for him who is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering.

20 And the priest shall offer the burnt offering and the food offering on the altar, and the priest shall make a covering for him, and he shall be clean.

21 And if he is dangling in need, and his hand cannot reach so much, then he shall take one lamb for a trespass offering to be waved to make a covering for him, and one tenth part of flour mixed with oil for a food offering and a log of oil,

22 And two turtledoves or two young pigeons, such as his hand is able to reach; the one shall be a sin offering and the other a burnt offering.

23 And he shall bring them in on the eighth day for his cleansing to the priest, to the door of the tent of appointed meeting, before the face of Jehovah.

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the face of Jehovah.

25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of the priest's left palm,

27 And the priest shall sprinkle with his right finger some of the oil that is upon his left palm seven times before the face of Jehovah.

28 And the priest shall put of the oil that is upon his palm on the tip of the right ear of him who is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, on the place of the blood of the trespass offering.

29 And the rest of the oil that is in the priest's palm he shall put on the head of him who is to be cleansed, to make a covering for him before the face of Jehovah.

30 And he shall offer one of the turtledoves, or of the young pigeons, what his hand has reached,

31 What his hand has reached, the one for a sin offering, and the other for a burnt offering, with the food offering; and the priest shall make a covering for him who is to be cleansed before the face of Jehovah.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to reach that which is specified for his cleansing.

33 And Jehovah spoke to Moses and to Aaron, saying,

34 When you come into the land of Canaan, which I give to you for a possession, and there is given³⁴ a plague of leprosy in a house of the land of your possession,

³⁴ 14:34 there is given a plague of leprosy. The word give is the same word, *nathan*, in both places in this sentence. ...Canaan, which I give to you for a possession, and

35 And he who owns the house shall come, and expose it to the priest, saying, To me, I am seeing a plague in the house,

36 And the priest shall command that they turn over the house to the priest to go into it to see the plague, so that all who are in the house shall not be made unclean, and afterward the priest shall go in to see the house.

37 And he shall see the plague, and behold, if the plague is in the walls of the house with depressions, greenish or reddish, which in ap-

the phrase, and there is given a plague of leprosy in a house..., however, with the second give there is no first person pronoun, I. In the first phrase, God personally, directly, actively gives the land of Canaan to Israel. They have to possess it, but God has given it to them, and He will personally guarantee that they will ultimately possess it to the dimensions that He originally promised. However, the plague of leprosy is given as a result of God's unchangeable laws. God does not personally, directly, actively give the plague of leprosy. The leprosy came about by secondary causes as the result of man's violation of God's laws knowingly or ignorantly, and God had to allow it in agreement with His laws. The comment by F. Meyrick in *The Pulpit Commentary* is superb. "This expression has led to the idea that the leprosy of houses was a special infliction at God's hand in a manner different from other inflictions or diseases; but the words do not mean that. All that is done is in a sense done by God, inasmuch as his providence rules over all; and, therefore, by whatever secondary cause a thing may be brought about, it is he that does it. It is God that feeds the birds (Luke xii.24), God that clothes the grass (Luke xii.28), nor does one sparrow fall to the ground without him (Matt. x.29). It is he, therefore, that puts the plague in the house, as the Lord of all things (cf Isa xiv.6,7, 'I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil; I the Lord do all these things')." The house may have caught the leprosy from the leper who lived in it. All such instances in the Bible where such things happen as a result of sin having come into the world, really mean as allowed by God, but that is interpreting, not translating; so *The Heritage Bible* gives the exact word equivalent to the extent possible, and we trust the Holy Spirit to give you the right interpretation.

pearance are lower than the wall,

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall return the seventh day, and shall see, and behold, if the plague has spread in the walls of the house,

40 Then the priest shall command that they take away the stones in which the plague is, and they shall throw them into an unclean place outside the city.

41 And he shall cause the house to be scraped inside all around, and they shall pour out the dust that they cut off outside the city into an unclean place.

42 And they shall take other stones, and put them in the place of those stones; and he shall take other mud, and shall plaster the house.

43 And if the plague returns, and breaks out in the house, after he has taken away the stones, and after he has scraped the house, and after it is plastered,

44 Then the priest shall come and see, and behold, the plague has spread in the house, it is a decaying leprosy in the house; it is unclean.

45 And he shall break down the house, its stones, and its timber, and all the clay of the house; and he shall carry them out, outside of the city into an unclean place.

46 And he who goes into the house all the while that it is shut up shall be unclean until the dusk.

LEVITICUS 15 *Cleansing of one who has been in a house with leprosy, bodily discharges*

47 And he who lies in the house shall wash his clothes, and he who eats in the house shall wash his clothes.

48 And if the priest shall come in and see it, and behold, the plague has not spread in the house after the house was plastered, then the priest shall pronounce the house clean because the plague is healed.

49 And he shall take two birds to offer for the sin of the house, and cedar wood, and scarlet, and hyssop,

50 And he shall kill one of the birds in an earthen vessel over running water.

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and plunge them in the blood of the slain bird and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the sin of the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet;

53 And he shall send away the living bird out of the city into the face of the fields, and make a covering for the house, and it shall be clean.

54 This is the law for every plague of leprosy and scaly eruption,

55 And for the leprosy of a garment and of a house,

56 And for a rising, and for a scab, and for a bright spot,

57 To cause it to flow *to them* the day it is unclean, and the day it is clean; this is the law of leprosy.

198

CHAPTER 15

1 And Jehovah spoke to Moses and to Aaron, saying,

2 Speak to the children of Israel, and say to them, When any man has a discharge out of his flesh, he is unclean because of his discharge.

3 And this is his uncleanness in his discharge: his flesh has run with his discharge, or his flesh has stopped from his discharge, it is his uncleanness.

4 Every bed on which he lies who has the discharge is unclean, and every implement on which he sits shall be unclean.

5 And whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until dusk.

6 And he who sits on anything on which he sat who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the dusk.

7 And he who touches the flesh of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until dusk.

8 And if he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until dusk.

9 And whatever saddle he rides on who has the discharge shall be unclean.

10 And whoever touches anything that was under him shall be unclean until dusk, and he who carries any of those shall wash his clothes, and bathe himself in water,

and be unclean until dusk.

11 And whomever he touches who has the discharge, and has not flushed his hands with water, he shall wash his clothes, and bathe himself in water, and be unclean until dusk.

12 And the earthen vessel, that he who has the discharge touches, shall be broken, and every vessel of wood shall be flushed with water.

13 And when he who has a discharge is cleansed of his discharge, then he shall tally up to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to himself two turtledoves or two young pigeons, and come before the face of Jehovah to the door of the tent of appointed meeting, and give them to the priest.

15 And the priest shall offer them, the one for a sin offering, and the other for a burnt offering, and the priest shall make a covering for him before the face of Jehovah for his discharge.

16 And if any man's seed of copulation goes out from him, then he shall wash all his flesh in water, and be unclean until dusk.

17 And every garment and every skin on which is the seed of copulation shall be washed with water, and be unclean until dusk.

18 The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until dusk.

19 And if a woman has a discharge, and her discharge in her flesh is blood, she shall be put apart seven days, and whoever touches her shall be unclean until dusk.

20 And everything that she lies on in her separation shall be unclean; everything also that she sits on shall be unclean.

21 And whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until dusk.

22 And whoever touches anything that she sat on shall wash his clothes, and bathe himself in water, and be unclean until dusk.

23 And if it is on her bed, or on anything on which she sits, when he touches it he shall be unclean until dusk.

24 And if any man lies with her, and her being in menstruation he shall be unclean seven days, and all the bed on which he lies shall be unclean.

25 And if a woman has a discharge of her blood many days, not the time of her menstruation, or if it runs beyond the time of her menstruation, all the days of the discharge of her uncleanness shall be as the days of her menstruation; she is unclean.

26 Every bed on which she lies all the days of her discharge shall be to her as the bed of her menstruation, and whatever she sits on shall be unclean, as the uncleanness of her menstruation.

27 And whoever touches those things shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until dusk.

LEVITICUS 16 *Cleansing of bodily discharges; the Day of Covering (Atonement)*

28 And if she is cleansed of her discharge, then she shall tally up to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take to herself two turtledoves, or two young pigeons, and bring them to the priest, to the door of the tent of appointed meeting.

30 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and the priest shall make a covering for her before the face of Jehovah for the discharge of her uncleanness.

31 Thus you shall separate the children of Israel from their uncleanness, that they do not die in their uncleanness by defiling my tabernacle that is among them.

32 This is the law of him who has a discharge, and of him whose seed goes from him, being defiled by it,

33 And of her who menstruates, and of him who has a discharge, of the man, and of the woman, and of him who lies with her who is unclean.

CHAPTER 16¹

1 And Jehovah spoke to Moses after the death of the two sons of Aaron, when they drew near before the face of Jehovah, and died,

¹ 16:1-34. **The day of covering.** This chapter is the complete instructions for the ceremonies of the head priest on the day of covering or atonement, once each year. This was the one and only day during the year, the 10th of the 7th new moon that the head priest entered into the holy of holies before the face of God above the mercy seat, with blood to make a covering for sins. This was once a year only, Lev 16:34, Ex 30:10, that the blood was presented before the face of God above

2 And Jehovah said to Moses, Speak to Aaron, your brother, that he does not come at all times into the holy place within the veil before the face of the mercy seat, which is upon the ark, so that he does not die, because I will appear in the cloud upon the mercy seat.

3 Thus Aaron shall come into the holy place, with a young bullock for a sin offering, and a ram for a burnt offering.

4 He shall put on the holy linen coat, and he shall have the linen undershorts on his flesh, and shall be girded with a linen girdle, and he shall be wrapped with the linen official turban; these are holy garments; he shall wash his flesh in water, and put them on.

5 And he shall take from the congregation of the children of Israel two he goats of the goats for a sin offering, and one ram for a burnt offering.

6 And Aaron shall bring near his bullock of the sin offering, which is for himself, and make a covering for himself and for his house.

7 And he shall take the two goats, and stand them before the face of Jehovah at the door of the tent of appointed meeting.

8 And Aaron shall give lots on the two goats, one lot for Jehovah, and the other lot for the scape-goat.

the mercy seat, and declares that our Lord Jesus Christ poured out His blood once, and appeared before the face of God, and sprinkled His blood on the mercy seat in heaven to take away our sins forever, and there is no more sacrifice for sin, Heb 7:27;9:1-12,23-28;10:10-13.

9 And Aaron shall bring the goat on which Jehovah's lot fell, and offer him for a sin offering.

10 And the goat on which the lot fell to be the scapegoat shall stand alive before the face of Jehovah to make a covering by it, and to send away the scapegoat into the desert.

11 And Aaron shall bring the bullock of the sin offering, which is his own, and shall make a covering for himself, and for his house, and shall kill the bullock of the sin offering which is his own;

12 And he shall take a censer full of burning coals of fire from off the altar before the face of Jehovah, and his hands full of restful incense beaten small, and bring it within the veil;

13 And he shall put the incense on the fire before the face of Jehovah, so that the cloud of the incense shall cover the mercy seat that is on the testimony, and he shall not die;

14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the face of the mercy seat eastward, and on the face of the mercy seat he shall sprinkle of the blood with his finger seven times.

15 And he shall kill the goat of the sin offering, which is for the people, and bring its blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, on the face of the mercy seat;

16 And he shall make a covering for the sanctuary, because of the uncleanness of the children of

Israel, and because of their transgression in all their sins; and so he shall do for the tent of appointed meeting that dwells among them in the midst of their uncleanness.

17 And there shall be no man in the tent of appointed meeting when he goes in to make a covering in the holy place, until he comes out, and has made a covering for himself, and for his household, and for all the congregation of Israel.

18 And he shall go out to the altar that is before the face of Jehovah, and make a covering for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it on the horns of the altar all around.

19 And he shall sprinkle of the blood on it with his finger seven times, and cleanse it, and sanctify it from the uncleanness of the children of Israel.

20 And when he has ceased making a covering for the sanctuary, and the tent of appointed meeting, and the altar, he shall bring near the live goat;

21 And Aaron shall take hold with both his hands on the head of the live goat, and wave with his hands all the iniquities of the children of Israel, and all their transgressions in all their sins, over him, putting them on the head of the goat, and shall send him away by the hand of an appropriate man into the desert;

22 And the goat shall bear upon him all their iniquities to a desert land, and he shall send away the goat into the desert.

LEVITICUS 17 *The Day of Covering (Atonement); the one place for sacrifice: the Tabernacle*

23 And Aaron shall come into the tent of appointed meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall deposit them there.

24 And he shall wash his flesh with water in the holy place, and put on his garments, and go out, and offer his burnt offering, and the burnt offering of the people, and make a covering for himself, and for the people.

25 And he shall burn the fat of the sin offering as perfumed incense upon the altar.

26 And he who sends away the goat as the scapegoat shall wash his clothes, and bathe his flesh in water, and afterwards come into the camp.

27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make a covering in the holy place, someone shall carry out to the outside of the camp; and they shall burn their skins, and their flesh, and their dung in the fire.

28 And he who burns them shall wash his clothes, and bathe his flesh in water, and afterwards he shall come into the camp.

29 And this shall be an enactment forever to you; you shall look down upon your souls with harshness in the seventh new moon, on the tenth of the new moon, and all shall do no work, native born, nor a foreigner who lodges among you,

30 Because on that day the priest shall make a covering for you to cleanse you, that you may be clean from all your sins before the
202

face of Jehovah.

31 It shall be a Sabbath, a great solemn Sabbath, to you, and you shall look down upon your souls with harshness by an enactment forever.

32 And the priest whom he shall anoint, and whom he shall fill his hand to officiate in the priest's office after his father, shall make the covering, and shall put on the linen clothes, the holy garments.

33 And he shall make a covering for the holy sanctuary, and he shall make a covering for the tent of appointed meeting, and for the altar, and he shall make a covering for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute to you, to make a covering for the children of Israel for all their sins once a year. And he did as Jehovah commanded Moses. Heb 9:7

CHAPTER 17

1 And Jehovah spoke to Moses, saying,

2 Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, This is the word which Jehovah has commanded, saying,

3 Whatever man of the house of Israel who kills an ox, or lamb, or goat, in the camp, or who kills outside of the camp,

4 And does not come to the door of the tent of appointed meeting to bring near an offering to Jehovah, before the face of the tabernacle of Jehovah, blood shall be calculated to that man; he has spilled

blood; and that man shall be cut off from among his people;

5 In order that the sacrifices which the children of Israel sacrifice on the face of the field may come to Jehovah, to the door of the tent of appointed meeting, to the priest, and sacrifice them for peace offerings to Jehovah.

6 And the priest shall sprinkle the blood on the altar of Jehovah at the door of the tent of appointed meeting, and burn the fat as perfumed incense for a restful fragrance to Jehovah.

7 And they shall no more sacrifice their sacrifices to goats,⁷ following which they practice whoredom. This shall be an enactment forever to them throughout their generations.

⁷ 17:7 goats, *sa'iyir*, the English satyr. It is the word shaggy, and means the male goat. *Sa'iyir* is translated goat or kid throughout the Bible, with the exception of its first two occurrences as hairy (like a goat) in describing Esau, the brother of Jacob, Gen 27:11,23. [However, in KJV it is translated devils when referring to goat worship.] This is its one and only occurrence in the Books of Moses to refer to demon worship. It is often used with the Hebrew word *ez*, which in the singular means female goat, but in the plural is masculine, meaning all goats, and also is used to mean goat skins, and goat's hair. It was a *sa'iyir 'ez*, a kid of a goat which Joseph's brothers killed and dipped his coat in its blood to make their father think that he had been killed by a wild animal. Besides this one reference in Lev 17:7, all 23 other occurrences of *sa'iyir* in Leviticus, and 31 occurrences in Numbers refer to a goat for sacrifice to Jehovah for sin. *Sa'iyir* does not appear in Exodus and Deuteronomy. The reason that some translations translate this word as devils, or goat demons, or goat idols in Lev 17:7, 2 Chr 11:15, Isa 13:21; 34:14, is because goat demons were worshipped in Egypt in very evil and gross practices, and goat demons were worshipped in the open fields, as referred to in Lev 17:5, especially in Persia, but also in most all agricultural areas of all countries. The worship of goat demons appears in the reign of Jeroboam I, 933-911 BC, 2 Chr 11:15: **and he caused**

8 And you shall say to them, Whatever man of the house of Israel, or of the foreigners who lodge among you, who sends up a burnt offering or sacrifice,

9 And does not come to the door of the tent of appointed meeting to make it to Jehovah, that man shall be cut off from among his people.

10 And whatever man of the house of Israel or of the foreigners who lodge among you, who eats any blood - I will give my face against that soul who eats blood, and will cut him off from among his people,

to stand for him priests for the high places, and for goats, and for calves which he had made. The same *sa'iyir* is sacrificed as a sin offering in the revival under Hezekiah, 2 Chr 29:23, and Ezekiel gave instructions for the use of the *sa'iyir* in sin offerings, Ezk 43:22,25; 45:23, in agreement with God's instruction in Leviticus and Numbers. Daniel in a vision saw the Greek king [Alexander] as a *sa'iyir*. The goat, though sacrificed equally as a pure animal to God as sheep and cattle, was used by unbelievers as an object of worship of Satan. It is also very significant that the final ones of those shaggy ones, descendants of Esau, Edomites, who sinfully opposed Jesus, were:

(1) Herod the Great at Jesus' birth, Mt 2:16; (2) Herod Archelaus on His return from Egypt, Mt 2:22; (3) Herod Antipas who beheaded John the Baptist, and greatly feared Jesus, Mt 14:4-12; Mk 6:17-29; Luk 3:19, who according to the Pharisees threatened to kill Jesus, whom Jesus called a fox, Luk 13:32, and faced Jesus at His trial, making Jesus utterly nothing and jeering Him, Luk 23:11, but could find no legal cause of guilt. (4) Herod Agrippa I persecuted believers, and died in humiliation, Acts 12. (5) Herod Agrippa II is the one before whom Paul stood in Acts 25-26, who continued to rule until 100 AD. With his death the Edomites disappeared from history. So, here again is another picture of sin being the sin offering, as Jesus, the perfect man, was a devil to unbelievers, but the perfect Son to the Father and to the believer, and who, though without sin, became sin for us on the cross, 2 Cor 5:21, John 3:14. See Note on Lev 1:3, point (4) The sin offering, *chatta'ah*.

LEVITICUS 18

The soul of the flesh is in the blood; God forbids eating blood

11 Because the soul of the flesh *is* in the blood,¹¹ and I have given it to you upon the altar to make a covering for your souls, because the blood makes a covering for the soul.

¹¹ **17:11 the soul of the flesh is in the blood.** This is the key Scripture on the sacrifice of the blood for the sin of the soul of man. The very existence of the earthly life and personality of the human has the seat of its existence in the blood. That is why each human's DNA is unique to that person. That is why both animals and humans have souls, because they are both air breathing creatures whose life is supported by nutrition given to the body through the circulation of blood. In Lev 24:17-18 the relative value of the soul of man compared to the soul of a animal is made clear. If any human kills a human soul, he shall be executed. If he kills a animal soul, he shall simply pay for it or replace it. That which distinguishes man from animal is not his soul, but his spirit, Gen 1:26-27;2:7. And that which distinguishes spirits from souls is words. The word for animal, *behemah*, means mute or not being able to speak words. The human spirit received from God raises the soul of man far above the soul of the animal, and constitutes the man an eternal being in the likeness of God with the use of words. It is the soul that sins, Lev 4:2. Adam sinned as a living soul, Gen 2:7, ch 3. Adam and Eve ate the forbidden fruit because they reasoned with their souls, and believed the words from the evil spirit, Lucifer, the devil, and because they lusted for the forbidden with their appetites that were created in their bodies by blood that was flowing in their veins. They saw with their eyes only the limited sight that their physical, soulical eyes could see. They were attracted to the forbidden fruit through the five senses of the body intensified by soulish reasoning stirred up by the lying words of the devil. They did not value nor use words of spiritual revelation that had already been given to them, that were available to them while facing the temptation. The soul of their flesh was in their blood, and that is all they used to determine right and wrong. If you follow the reasoning of the appetite of the blood in your veins you will always reason wrong. It was the sin of their souls that cut them off from God. That is why the soul of the animal, without blemish, was used to picture the payment for sin until the perfect soul came, the man Jesus with blood. That is why we are commanded not to eat blood, nor eat flesh from which the blood has not been drained, Gen 9:4; Lev 17:12-14. Jesus gave His soul a sacrifice for sin, Mt 20:28. Mk 10:45. As He faced the

12 Therefore I said to the children of Israel, No soul of you shall eat blood, neither shall any foreigner who lodges among you eat blood.

13 And whatever man of the children of Israel, or of the foreigners who lodge among you, who catches in the hunt any living creature or bird to eat, he shall drain out its blood, and cover it with dust,

14 Because *in it is* the soul of all flesh; the soul is in the blood, and I said to the children of Israel, You shall not eat the blood of any flesh, because the soul of all flesh *is* in its blood; whoever eats it shall be cut off.

15 And all souls who eat that which died or that which was torn by animals, a native or a foreigner, shall wash his clothes, and bathe in water, and be unclean until dusk; then he shall be clean.

16 And if he does not wash nor bathe his flesh, then he shall bear his iniquity.

CHAPTER 18

1 And Jehovah spoke to Moses, saying,

2 Speak to the children of Israel, and say to them, I am Jehovah, your God.

3 You shall not do after the doings of the land of Egypt where you dwelt, and you shall not do af-

cross, it was His soul that was grieved intensely, Mt 26:38. Mk 14:34. John 12:27, although His spirit was passionately forward, Mk 14:38. He laid down His soul for the sheep, John 10:11,15,17. It was His soul that was not left in world of the dead, Acts 2:27. Once we have received Him as the redemption for our souls, our spirits are recreated by the Holy Spirit, and we become a new creation, 2 Cor 5:17.

ter the doings of the land of Canaan where I bring you; and you shall not walk in their ordinances.

4 You shall do my judgments, and hedge about my enactments, to walk in them; I am Jehovah, your God.

5 You shall, therefore, hedge about my enactments and my judgments, in order that a man may do and live in them; I am Jehovah. Gal 3:12

6 None of you shall draw near to any next of kin to uncover their nakedness; I am Jehovah.

7 You shall not uncover the nakedness of your father or the nakedness of your mother; she is your mother; you shall not uncover her nakedness.

8 You shall not uncover the nakedness of your father's wife; it is your father's nakedness.

9 You shall not uncover the nakedness of your sister,⁹ the daughter of your father, or daughter of your mother, born at home or born away - you shall not uncover their nakedness.

10 The nakedness of your son's daughter, or of your daughter's daughter - their nakedness you shall not uncover, because theirs is your own nakedness.

11 The nakedness of your father's wife's daughter, begotten of your father, she is your sister; you shall not uncover her nakedness.

⁹ **18:9 your sister.** Abraham married his half-sister, daughter of his father, but not daughter of his mother. See Gen 12:12-20; Gen 20:1-18, especially 20:12. This caused much trouble. God forbids it in His Law.

12 You shall not uncover the nakedness of your father's sister; she is your father's flesh.

13 You shall not uncover the nakedness of your mother's sister, because she is your mother's flesh.

14 You shall not uncover the nakedness of your father's brother, you shall not approach to his wife; she is your aunt.

15 You shall not uncover the nakedness of your daughter in law; she is your son's wife; you shall not uncover her nakedness.

16 You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.

17 You shall not uncover the nakedness of a woman and her daughter, neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness; they are her next of kin; it is an *evil* scheme.

18 Neither shall you take a wife with her sister to be a rival,¹⁸ to uncover her nakedness beside the other in her life time.

19 Also you shall not approach to a woman to uncover her nakedness, while she is put apart for her uncleanness.

20 And you shall not give sexual lying down with your neighbor's wife to be defiled with her.

¹⁸ **18:18 her sister to be a rival.** The word rival, *tsarar*, means to bind together, to restrict, to be in competition for the same place. This is exactly what Laban did to Jacob in deceiving Jacob and giving him Leah instead of Rachel, and then giving him Rachel afterwards, Gen 29:16-30:24. They were constantly pressed in that situation, and rivaled each other all of their lives for the position of wife and to be the object of Jacob's love. God in His Law forbids it.

LEVITICUS 18

God's laws against Molek. killing infants, and homosexuality

21 And you shall not give any of your seed to cross over to Molek,²¹ neither shall you profane the name of your God; I am Jehovah.

²¹ **18:21 not give any of your seed to cross over to Molek.** This command of God is the first occurrence of the word *molek* in the Bible (spelled Molech and Moloch in Bible dictionaries), and the first command with reference to its brutal practice of sacrificing babies in the fire to this pagan god. The truth about *molek* is important today because it relates to the modern practice of abortion, a form of sacrificing babies for the lusts and convenience of the parents and society. The KJV has pass through the fire to Molech, where there is no word for fire in this verse. However, when you consult other references in the Bible, the word fire does appear. Deuteronomy 18:10 commands the people that their son or daughter shall not cross over through the fire, but *molek* is not specified, although sacrificing babies to *molek* in the fire is what is forbidden. Solomon, 970 - 930 BC, built an altar to *molek*, 1 Kgs 11:7. Ahaz, king of Judah, 741-726 BC, crossed over his son through the fire to the abominations of the peoples, 2 Kgs 16:3; 17:17. Wicked Manasseh, 697-642 BC, son of good king Hezekiah, king of Judah, did the same thing, 2 Kgs 21:6; 2 Chr 33:6. However, good King Josiah, 639-608 BC, defiled Topheth, a location in the valley of the children of Hinnom, so that the people were not able to - and here the entire phrase occurs for the first time - **were not able to cross over his son or daughter through the fire to Molek**, 2 Kgs 23:10. The same practices continued through the various kings until the captivity, 2 Kgs 23:32,37. Jeremiah lists it as the main cause for the captivity, and identifies it with the worship of Baal, Jer 32:35. Ezekiel blames the same sin for the captivity, Ezk 16:21; 20:26,31. Molek was "the king" of the Ammonites. Molek is one form of the Hebrew word for king. The Jewish writer Aben Ezra says that "to cause to pass through" the fire in Leviticus 18:21 is the same as "to burn," thus meaning that the children were consumed in the fire on the altar to Molek. Psa 106:37-38 reads, **They sacrificed** [*zebach*, which means to slaughter for sacrifice] **their sons and their daughters to demons, And spilled innocent blood, the blood of their sons and their daughters which they sacrificed** [*zebach* = slaughtered] **to the idols of Canaan, a land defiled with blood.** So there is no question but that the death of the innocent children is meant in their sacrifice to Molek. It is the death of innocent babies by the choice of their parents, the same as in

22 You shall not lie with a male²² as with a woman; it is morally abhorrent.

abortion. Jer 7:31 states emphatically that they burned their children in the fire, and Jer 19:5 reads, **They have built the high places of Baal to burn their sons with fire a burnt offering to Baal...**See also Deu 12:31; Ezk 16:20,21, indicating slaughter and being consumed in the fire; as does Ezk 23:37. Molek means king, and baal, also a Hebrew word, means lord. It is possible, since in certain places both names are used in the same sentence, that we are talking about one god, as lord and king, *baal* and *molek*, possibly worshipped as *baal* in one people, and *molek* in another, and by both names in others, Jer 19:5; 32:35. See also Amos 5:26.

It is a sad commentary on human society when at various times in history large segments of the human family slaughter the seed of their own body thinking to gain some illusory benefit to themselves, and relieve themselves from what they call the burden of bearing and rearing children as God commanded in Gen 1:28, **Be fruitful, and multiply, and fill the earth**, not kill them by sacrificing them to our own pleasure.

²² **18:22 lie with a male as with a woman.** Sodomy, homosexuality. This is the first recorded command of God prohibiting sodomy or homosexuality. The Hebrew for male is *zakar*, used first in Gen 1:27, when God created them male and female. The Hebrew for woman is *ishshah*. *Ishshah* is the word used when God took the rib from Adam's side and built it into a woman, Gen 2:23-24. She is called *ishshah* because she was taken out of *iysh* (man). Gen 2:23, **And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.** 2:24, **Therefore a man shall leave his father and his mother, and shall cling to his wife: and they shall be one flesh.** This is the foundation of all human relationships, and for the human society as a whole. To pervert this man-woman relationship is to pervert the very foundation of everything for which God created man on the earth. God prohibits homosexuality on the penalty of death, Lev 20:13. The first occurrence of homosexuality in the Bible is Gen 19 where the messengers of God came to Lot in Sodom to warn him to go out of Sodom because God was going to destroy Sodom for its extreme sinfulness. The extreme sinfulness of the men of Sodom included their habit of having sexual relationship with males instead of females, Gen 19:5-10. Forever after Sodom, sexual intercourse with the same sex, has been known as sodomy, and those who practice it are known as sodomites. These are the righteous titles to

be always applied to this perverse practice, not the modern terms of acceptance. Not only did God forbid the practice, He refused to receive offerings from the wages paid for such prostitution, Deu 23:18, **You shall not bring the hire of a whore, or the price of a dog into the house of Jehovah....** The dog in this verse, *keleb*, corresponds to sodomite in 23:17. The whore and the sodomite in 23:17, are the same as the whore and the dog in 23:18, referring to male and female prostitutes. The word *keleb* means to yelp, growl, and attack as a dog. This is what sodomites have always done, just as they threatened Lot in Sodom, Gen 19:9. Jehovah calls it morally disgusting in this same verse. Sodomy was one of the sins practiced by the peoples in Canaan whom God threw out from before Israel. That was one of the reasons God threw the Canaanites out from the land, Lev 18:24-28. Another principal reason was their sacrifice of their babies to Molek, See Note Lev 18:21, a similar practice to the modern practice of abortion. They sacrificed their babies to Molek in order to bring prosperity upon themselves, in the same way that moderns wish to rid themselves of their babies so the babies cannot hinder them in whatever they want to do. God again prohibits the perversion in Deu 23:17. The word is *qadesh*, meaning a male prostitute devoted to licentious idolatry. Male prostitutes became numerous during the reign of Jeroboam, 933-911 BC, in Israel, following the death of Solomon and the division of the kingdom, 1 Kings 14:24. Good King Asa, king of Judah, 912-872 BC, removed them out of the land of Judah in his revival of righteousness, 1 Kings 15:12. However, there were some left in Judah during the reign of Asa, so his son, Jehoshaphat, 874-850 BC, consumed the remainder of the male prostitutes from Judah, 1 Kings 22:46. The final reference to male prostitutes in the Hebrew Bible is in Job 36:14, where Elihu assigns them the same humiliating death as the hypocrite. See Rom 1:26-27. The people of Jehovah were forbidden on penalty of death from making legitimate the practice of homosexuality by enacting these perverted practices into legislation, Lev 18:30. Modern governments have failed to heed God's warning. The results of sodomy are: the wrath of God poured out upon sodomites in fire and brimstone, Gen 19:24; sodomy defiles the land where humans practice it, Lev 18:24,27; God visits the perversion upon the land, the land becomes sick and vomits out the inhabitants, Lev 18:25,28, which is the same as God throwing them out, Lev 18:24; sodomites will be cut off from other people, Lev 18:29; the punishment for sodomy is death, Lev 20:13. Finally, according to Rom 1:28 those who practice homosexuality - and what is meant by homosexuality is spelled out in emphatic and clear words - have become cast-aways because their character has become without

23 Neither shall you give sexual lying down with any animal to defile yourself by it; neither shall any woman stand before a animal to lie down sexually; it is unnatural bestiality.

24 Do not defile yourselves by any of these things; because by all these the peoples are defiled which I sent out from before your face;

25 And the land is defiled; therefore I visit its perversion upon it, and the land itself vomits out her inhabitants.

26 You shall therefore hedge about my enactments and my judgments, and shall not do any of these abominations; neither any of your own people, nor any foreigner who lodges among you,

27 Because the men of the land who were before you have done all these abominations, and the land is defiled,

28 In order that the land not vomit you out because you defile it, as it vomited out the peoples who were before your face,

29 Because whoever does any of these abominations, the souls who do them, shall be cut off from among their people.

30 You shall hedge about my guard duty so that you do not make enactments of these abominations which were done before your face, so that you do not defile yourselves in them; I am Jehovah, your God.

worth. They are offered salvation just like all humans if they repent and turn from their sin, trusting Jesus as Savior and Lord.

CHAPTER 19

1 And Jehovah spoke to Moses, saying,

2 Speak to all the congregation of the children of Israel, and say to them, You shall be holy, because I, Jehovah, your God, am holy.

3 You shall fear³ every man his mother and his father, and hedge about my Sabbaths; I am Jehovah, your God.

4 Do not turn to good for nothing idols, and do not make for yourselves molten gods; I am Jehovah, your God.

5 And when you sacrifice a sacrifice of peace offerings to Jehovah, you shall sacrifice it at your own pleasure.

6 It shall be eaten the same day you sacrifice it and on the next day, and if any remain until the third day it shall be burned in the fire.

7 And if it is eaten on the third day, it is unclean; it shall not be acceptable.

³ **19:3 fear mother and father.** Fear, *yare*, is the same word whether it is simply to be afraid, or to fear God. God commands us, Fear not, Gen 15:1, and commands us to fear God, Lev 19:14, the first command to fear God. God commands us not to fear people, Num 14:9, and warns us that the fear of man gives a snare, Pro 29:25. The fear of God is something you have to learn, Deu 4:10. We are to fear God, Deu 10:20, and our mother and father, Lev 19:3. We are to fear the king and properly constituted authorities of government as representing God, Pro 24:21; Rom 13:4. These are the only ones in our lives worthy of our fear. We are to fear no one else. Fear means to be controlled by. What you fear controls you. A human is never to be controlled by anyone except his mother and father and God, and the legitimate authorities of society who act legitimately, which often they do not. If these controls are properly applied there will be no need to fear anyone else.

8 Therefore every one who eats it shall bear his iniquity, because he has profaned the holy thing of Jehovah, and that soul shall be cut off from among his people.

9 And when you reap the harvest of your land, you shall not finish the corners of your field, neither shall you gather the gleanings of your harvest.

10 And you shall not glean your vineyard, neither shall you gather what is left of your vineyard; you shall leave them to the poor and stranger; I am Jehovah, your God.

11 You shall not steal, neither cheat, neither lie to one another.

12 And you shall not swear falsely by my name, neither shall you profane the name of your God; I am Jehovah.

13 You shall not defraud your neighbor, and you shall not pluck off from him; the wages of him who is hired shall not stay with you all night until the dawn.

14 You shall not make light of the deaf, nor put a stumblingblock before the blind, but shall fear your God; I am Jehovah.

15 You shall not do moral distortion in judgment; you shall not lift up the face of him dangling in need, nor swell up¹⁵ the face of the mighty; you shall judge your neighbor in righteousness.

16 You shall not walk as a scandalmonger among your people; neither shall you stand against the blood of your neighbor; I am Jehovah.

¹⁵ **19:15 not swell up** with pride.

17 You shall not hate your brother in your heart; you shall be right toward your neighbor, and not lift up crime upon him.

18 You shall not avenge nor cherish a grudge against the children of your people, but you shall love your neighbor as yourself; I am Jehovah.

19 You shall hedge about my enactments. You shall not breed your cattle with different kinds; you shall not sow your field with different kinds; and you shall not allow a garment mixed with linen and wool to come upon you.

20 And whoever lies down, lying down for seed with a woman who is a maidservant committed to a husband and not at all redeemed nor freedom given her, it shall be investigated; they shall not be put to death because she was not free.

21 And he shall bring his trespass offering to Jehovah, to the door of the tent of appointed meeting, a ram for a trespass offering.

22 And the priest shall make a covering for him with the ram of the trespass offering before the face of Jehovah for his sin which he has sinned; and the sin which he has sinned shall be forgiven him.

23 And when you come into the land, and have planted all food trees, then you shall remove its fruit as uncircumcised; three years it is uncircumcised to you; it shall not be eaten.

24 The fourth year all its fruit is holy to celebrate harvest praise to Jehovah.

25 The fifth year you shall eat its fruit to add to you its increase; I am Jehovah, your God.

26 You shall not eat with blood, nor practice secret arts, and you shall not whisper spells.²⁶

27 You shall not round the corners of your heads, nor mar the corners of your beard.²⁷

28 You shall not give any cuttings in your flesh for your soul, nor make any brand incisions on yourself; I am Jehovah.

29 Do not profane your daughter to make her a whore, lest the land fall to whoredom, and the land become filled with *this evil* scheme.

30 You shall hedge about my Sabbaths, and reverence my sanctuary; I am Jehovah.

31 Do not turn to those occultists who channel,³¹ and do not seek after occult false prophets to be defiled by them; I am Jehovah, your God.

²⁶ **19:26, practice secret arts** is *anan*, meaning to cloud over; **whisper spells**, *nachash*, meaning to whisper spells. Practice secret arts, *anan*, means to hide by a cloud. It is the verb form of the word cloud. There are ten places where the verb appears. The only place where it refers to the normal development of clouds is Gen 9:14 when God clouds a cloud over the earth..., meaning to grow dark with clouds. Eight occurrences of the verb *anan* occur with the use of words referring to witchcraft. Enchantments means to cast spells by whispering. Five times in KJV it is translated observer of times, two times soothsayers, one time sorceress, one time the name of a plain, Jgs 9:37. *The Heritage Bible* translates it **practice secret arts** in the eight places that it refers to witchcraft.

²⁷ **19:27,28** These practices were done by some Arabian tribes in honor of their god Orotal, and adopted by some Israelites in mourning for the dead, Deu 14:1, Isa 22:12. See Lev 21:5; Isa 15:2; Jer 48:37.

³¹ **19:31 occultists who channel**. In KJV it is translated familiar spirit. The Hebrew is

LEVITICUS 20 *Respect for elders, kindness to strangers, righteous scales, Molek, occultists*

32 You shall rise up before the face of old age, and honor the face of the aged, and fear your God; I am Jehovah.

33 And when a foreigner lodges with you in your land you shall not oppress him.

34 The foreigner who turns aside to lodge with you shall be to you as one born among you, and you shall love him as yourself, because you were foreigners in the land of Egypt; I am Jehovah, your God.

35 You shall do no moral evil in judgment, in dry measure, in weight, or in liquid measure.

36 Righteous balances, righteous weights, a righteous ephah,³⁶ and a righteous hin, shall be to you; I am Jehovah, your God, who brought you out of the land of Egypt.

37 Hedge about all my enactments and all my judgments, and do them; I am Jehovah.

CHAPTER 20

1 And Jehovah spoke to Moses, saying,

2 And you shall say to the children of Israel, Whoever of the children of Israel, or of the foreigners who lodges in Israel, who gives his seed to Molek, being put to

obe, and means those who mumble incantations and magical songs for the spirit to enter into the occultist, and speak through him or her to discover knowledge about present unknown facts, and to predict future events. **Occult false prophets**, is the Hebrew *yidde'oniy*, KJV, wizard, meaning a male false prophet who tries to predict the future by witchcraft. See Deu 18:9-16.

³⁶ **19:36 ephah** is the dry measure of grain flour, and such. **Hin** is the liquid measurement.

death, he shall be put to death; the people of the land shall stone him with stones.

3 And I will give my face against that man, and will cut him off from among his people, because he has given of his seed to Molek, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land veil from their eyes the man, when he gives of his seed to Molek, and do not kill him,

5 Then I will set my face against that man and against his family, and will cut him off from among their people and all who go a whoring after him to commit whoredom⁵ with Molek. See Note on 18:21 for Molek.

6 And the soul who turns after occultists who channel and after occult false prophets to go a whoring after them, I will give my face against that soul, and will cut him off from among his people. Note 19:31

7 And you shall sanctify yourselves, and be holy, because I am Jehovah, your God.

8 And you shall hedge about my enactments, and do them; I am Jehovah who sanctifies you.

⁵ **20:5 whoring and whoredom.** *The Heritage Bible* has retained the KJV rendering of *zanah*, to go a whoring and whoredom since no other words can better convey the meaning of *zanah*. It refers to an insatiable appetite for promiscuity. The root meaning is fed well, in other words an insatiable appetite. Spiritually it means an insatiable appetite for idolatry and perverse religion, which is any religion that does not truly worship Jehovah God, just as any woman who goes after any other man other than her husband has played the whore. There is only one true God, as in marriage there is only one true husband. See principal Note on Ex 34:15.

9 Because every one who makes light of his father or his mother shall be put to death; he has made light of his father or his mother; his blood shall be upon him.

10 And the man who commits adultery with another man's wife, who commits adultery with his neighbor's wife, the adulterer and the adulteress shall be put to death.

11 And the man who lies with his father's wife has uncovered his father's nakedness; both of them shall be put to death; their blood shall be upon them.

12 And if a man lies down with his daughter in law, both of them shall be put to death; they have done unnatural confusion; their blood shall be upon them.

13 And when a man lies down with a male as he lies down with a woman, both of them have done a moral abomination; being put to death, they shall be put to death; their blood *shall be* upon them. Note Lev 18;22.

14 And if a man takes a wife and her mother, it is an *evil* scheme; they shall be burned with fire, he and they, and there shall be no *evil* scheme among you.

15 And if a man lies down sexually with an animal, he shall be put to death, and you shall kill the animal.

16 And if a woman approaches to any animal, and lies down sexually with him, you shall kill the woman and the animal; they shall be put to death; their blood shall be upon them.

17 And when a man shall take his sister, his father's daughter, or his mother's daughter, and sees her nakedness, and she sees his nakedness, it is *an act of mercy*¹⁷ that they be cut off in the eyes of the children of their people; he has uncovered his sister's nakedness; he shall bear his iniquity. Note 18:9.

18 And if a man shall lie down with a woman having her sickness, and shall uncover her nakedness, he has made bare her fountain, and she has made bare the fountain of her blood; and both of them shall be cut off from among their people.

¹⁷ **20:17 it is an act of mercy.** This verse and Pro 14:34 are the only two places in the Hebrew Bible where there is any question about the translation of *chesed*. *Chesed* means mercy. Vines's article declares that the three basic meanings of the word are strength, steadfastness, and love. Vine's never suggests that the word could possibly mean wickedness as KJV has translated it in Lev 20:17, or reproach as KJV has translated it in Pro 14:34; and others follow these same translations. Vine's says that devotion most fully translates *chesed*. Since *chesed* is something that is inherent to God's nature, how could *chesed* possibly mean wickedness or reproach. In all the other 238 places that *chesed* appears KJV translates it mercy, lovingkindness, or some similar word. Therefore it is impossible for me to believe that it should be translated wickedness or reproach. Pro 14:34 makes perfectly good sense by translating *chesed* as mercy. The verb to be is the verb normally left out and understood in a Hebrew sentence. **it is an act of mercy** may be a statement a little difficult to understand in the middle of Lev 20:17, but those are literally the words written in that verse. We have translated *chesed* with its clear meaning, mercy, as there exists no evidence anywhere that it has any other meaning contrary to this. We ask the Holy Spirit to give us revelation knowledge as to its use in this verse. The meaning to me is that it is an act of mercy to remove the offender from among his people in order for others not to be destroyed by continuing to repeat this sinful act.

LEVITICUS 21

God's laws against incest, occultists; regulations for priests

19 And you shall not uncover the nakedness of your mother's sister, nor of your father's sister; because he makes bare his flesh; they shall bear their iniquity.

20 And if a man shall lie down with his uncle's wife, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing; he has uncovered his brother's nakedness; they shall be childless.

22 And you shall hedge about all my enactments, and all my judgments, and do them, and the land shall not vomit you out where I bring you to dwell there.

23 And you shall not walk in the enactments of the people which I send away from your face, because they did all these things, and I abhorred them.

24 And I said to you, You shall possess their land, and I will give it to you to possess, a land that flows milk and honey; I *am* Jehovah, your God, who separated you from other people.

25 You shall separate between clean animals and unclean and between unclean birds and clean, and you shall not make your souls filthy by animal, or by bird, or by any creeping thing on the ground which I have separated from you as unclean.

26 And you shall be holy to me, because I, Jehovah, *am* holy, and have separated you from other people to be mine.

27 A man or woman who is an occultist who channels or a occult false prophet shall be put to death; they shall stone them with stones; their blood shall be upon them.

CHAPTER 21

1 And Jehovah said to Moses, Speak to the priests, the sons of Aaron, and say to them, None shall be defiled for any soul among his people,

2 Except for his flesh who is near to him, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, who is near to him, who has not been with a man; he may be defiled for her.

4 A lord⁴ shall not defile himself among his people to profane himself.

5 They shall not make their head bald, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.⁵

⁴ 21:4 **lord**, *baal*, means lord, master of the house as husband and father, as well as the title applied to pagan gods. God's instruction is that a priest as lord of his personal household may mourn for the immediate family members, but may not mourn for household servants and more distant relatives, because attending and mourning for the dead made a person unclean. The uncleanness required time for cleansing, and the priest could not be kept from his priestly work that amount of time. Therefore his attending the funerals of dead relatives and friends was restricted to his immediate family, including his wife (not mentioned), in order not to interfere with the work of the ministry. See different instructions for the head priest, and Note on Lev 21:11.

⁵ 21:5 All the customs mentioned in this verse were customs practiced by pagans for the dead.

6 They are holy to their God, and shall not profane the name of their God, because of the burnt offerings of Jehovah, and they bring near the food of their God, and they are holy.

7 They shall not take a whore or a polluted *woman* for a wife, and a woman driven out from her husband, because he is holy to his God.

8 You shall sanctify him, because he brings near the food of your God; he is holy to you, because I, Jehovah, *am* holy, who sanctifies you.

9 And if a daughter of a priest profanes herself by playing the whore, she profanes her father; she shall be burned with fire.

10 And the great priest¹⁰ among his brothers, on whose head is poured the anointing oil, and whose hand is filled to put on the garments, shall not make his head bare, nor tear his clothes;

¹⁰ **21:10 great priest.** The Hebrew word for great is *gadol*, and simply means great. Everywhere else it is translated great, except in a few instances it is translated older, the older being greater. The ruling priest, what we have traditionally called the chief priest or high priest, is called in the Hebrew the great, *gadol*, priest, starting with Lev 21:10, the head, *rosh*, priest, 2 Kng 25:18, or the chief ruler, *sar* (*czar* or *caesar*) of the priests, 1 Chr 15:5-10; 2 Chr 36:14. In the Greek New Covenant one compound word is used, and is translated in the KJV chief priest, Mt 2:4, and high priest, Mt 26:47. When used of Jesus it is always translated in KJV High Priest, Heb 2:17 etc. The Greek word is *archiereus*; *hiericus* is priest, and *arche* is first, head, or chief. **The Heritage Bible** uses the word head for four reasons: (1) Head is the basic meaning of *arche*, as being first in order, (2) Head is the word used in Hebrew, *rosh*, often for the head priest, (3) The Hebrew word great, *gadol*, used more often of the head priest than any other word, also means the first or head of any order, and (4) The final authority for the meaning of any word is its Greek interpretation in the

11 And he shall not go in to any dead soul¹¹ for his father or for his mother to defile himself;

12 And he shall not go out from the sanctuary, and shall not profane the sanctuary of his God, because the separation of the

New Covenant, and the New Covenant consistently has *Arche*, which means the head of an order. In the Hebrew Covenant, we have translated *gadol* *cohen* as great priest, *rosh cohen*, as head priest, and *sar cohen* as chief ruler of the priests. God has given us all these words to show us the greatness of the Head, *kephale* (Greek), of the body, who is also our Head, 1 Cor 11:3; Eph 5:3, and our Head Priest, Heb 3:1; 8:1, etc.

¹¹ **21:11 The great priest** was not allowed to make himself legally unclean in any manner. Therefore, he was not allowed to attend funerals, even of his father and mother, because then he would have to remain legally unclean for a period of time, and therefore could not function for that time as the great or head priest. The great priest cannot be absent from his priesthood for any period of time, because then there would be no one to guarantee that a mediator between God and man was always available to the people and for the people. That is why Jesus showed a disinterested attitude toward his parents on occasions, and why he never attended a funeral. There is no mention of the death of Joseph, no mention of Jesus being at Joseph's funeral, but most assuredly he was deceased by the time Jesus hung on the cross, because Jesus placed the care of Mary in the hands of John, 19:26-27. This would not have been necessary if Joseph had been alive. Jesus' brothers, Joseph, Simon, James, and Judas, were not there to care for Mary because they had not yet believed into Him. I said Jesus never attended a funeral. You remember that when Jairus' daughter died Jesus was not present, but afterward raised her from the dead, after he put out all the mourners, Mk 5:40. He never attended a funeral. He met a funeral procession just outside Nain, interrupted it, and raised the widow's son from the dead, Luk 7:11-16. Jesus was not there when Lazarus died, John 11:15. He went to the tomb four days after his death and raised Lazarus from the dead, John 11:39-44. Jesus could not come into contact with a dead body and it remain dead, or He would have become legally unclean. He could not attend a funeral and mourn for the dead, and bury the dead. This would have made Him legally unclean. He was and is the Head Priest Who never leaves His position as Head Priest. He never attended a funeral, in agreement with God's instructions to the Great Priest in Lev 21:11.

LEVITICUS 22

anointing oil of his God is upon him; I am Jehovah.

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or a polluted *woman*, or a harlot, these he shall not take, because he shall take a virgin from his own people to wife.

15 And he shall not profane his seed among his people, because I am Jehovah sanctifying him.

16 And Jehovah spoke to Moses, saying,

17 Speak to Aaron, saying, Any man of your seed in their generations who has any blemish, let him not approach to bring near the food of his God,

18 Because every man in whom there *is* a blemish shall not approach, a blind man, or a lame, or whose nose is bored, or deformed,

19 Or a man broken-footed, or broken-handed,

20 Or humpbacked, or a dwarf, or with a cataract in his eye, or itch, or scabbed, or emasculated testicles;

21 No man in whom is a blemish of the seed of Aaron, the priest, shall come near to bring near the burnt offerings of Jehovah; he has a blemish; he shall not come near to bring near the food of his God.

22 He shall eat the food of his God, of the holy holy things, and of the holy things.

23 Surely he shall not go in to the veil nor come near to the altar, because to him *is* a blemish, and he shall not profane my sanctuar-

214

Special laws for the priests

ies, because I, Jehovah, sanctify them.

24 And Moses spoke it to Aaron, and to his sons, and to all the children of Israel.

CHAPTER 22

1 And Jehovah spoke to Moses, saying,

2 Speak to Aaron and to his sons that they abstain from the holy things of the children of Israel, and that they do not profane my holy name in those things which they sanctify to me; I am Jehovah.

3 Say to them, Any man of all your seed among your generations who comes near to the holy things which the children of Israel sanctify to Jehovah, having uncleanness upon him, that soul shall be cut off from before my face; I am Jehovah.

4 Whatever man of the seed of Aaron who is a leper or has a running discharge shall not eat of the holy things until he is clean. And whoever touches anything that is unclean of any soul or a man whose seed of copulation goes from him,

5 Or whoever touches any swarming thing by which he is unclean, or a man who is unclean by whatever uncleanness,

6 The soul who has touched any uncleanness shall be unclean until dusk, and shall not eat of the holy things unless he washes his flesh with water.

7 And when the sun goes *down* he shall be clean, and shall afterward eat of the holy things because it is his food.

8 He shall not eat a dead carcass or that which is torn by animals to be defiled with it; I am Jehovah.

9 They shall therefore hedge about my guard duty lest they bear sin and die for it if they profane it; I, Jehovah, sanctify them.

10 No foreigner shall eat of the holy thing; one who lodges with the priest or one hired for wages shall not eat of the holy thing.

11 And if the priest sets up any soul for himself with his money, he shall eat of it, and those born in his house, they shall eat of his food.

12 If the priest's daughter is married to a foreigner, she shall not eat of a lifted up offering of the holy things.

13 And if the priest's daughter is a widow, or divorced, and has no seed,¹³ and has returned to her father's house, as in her youth, she shall eat of her father's food, and no foreigner shall eat of it.

14 And if a man eats of the holy things unknowingly, then he shall add the fifth part of it to it, and shall give it to the priest with the holy things.

15 And they shall not profane the holy things of the children of Israel which they raise up to Jehovah;

¹³ **22:13 has no seed.** Having seed or children did not make a priest's daughter unfit to return to her father's house for support, just like being divorced did not make her unfit to return. Having children meant that she had children who were obligated before God to care for her. God always placed the responsibility of caring for parents unable to care for themselves upon their grown children. The Word of God nowhere transfers this responsibility to the government nor the church. See 1 Tim 5:3-16

16 And allow them¹⁶ to bear the iniquity of a trespass by eating of their holy things, because I, Jehovah, sanctify them.

17 And Jehovah spoke to Moses, saying,

18 Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, Any man of the house of Israel, or of those who lodge in Israel, who brings near his offering for all his vows, and for all his freewill offerings, which they bring near to Jehovah for a burnt offering,

19 At your own pleasure *you may bring* a male without blemish of the herd, of the sheep, or of the goats.

20 You shall not bring near any to which *is* a blemish because it shall not be pleasing for you.

21 And whoever brings near a sacrifice of peace offerings to Jehovah to fulfill his vow, or a freewill offering in herd or flock animal, it shall be without blemish to be pleasing; there shall be no defect in it.

22 Blind, or broken, or wounded, or having a running sore, or itch, or scabbed, you shall not bring these near to Jehovah, nor make a burnt offering of them upon the altar to Jehovah.

23 A bullock or a lamb that is deformed or maimed, you may make a freewill offering, but it shall

¹⁶ **22:16** What God has commanded in verses 15-16 is that the priests themselves shall not profane the sacrifices and offerings of the people which become the holy food of the priests, and the priests were not to allow the people to eat the holy things the people had given to God, and thereby bear iniquity.

LEVITICUS 23 *Age and conditions of animals for sacrifice; the Appointed Meetings*

not be pleasing for a vow.

24 You shall not bring near to Jehovah that which is emasculated, or violently struck, or torn, or cut; you shall not do it in your land.

25 And from the hand of a son of a foreigner you shall not bring near the food of your God of any of these, because of disfigurement in them and blemishes in them; they shall not be pleasing for you.

26 And Jehovah spoke to Moses, saying,

27 When a bullock, or a sheep, or a goat is born, then it shall be seven days under the mother, and from the eighth day forward it shall be pleasing for a burnt offering to Jehovah.

28 And whether it is cow or ewe, you shall not kill it and her offspring both in one day.

29 And when you sacrifice a sacrifice of thanksgiving to Jehovah, sacrifice it at your pleasure.

30 It shall be eaten on the same day; you shall leave none of it until the dawn; I am Jehovah.

31 And you shall hedge about my commandments, and do them; I am Jehovah.

32 And you shall not profane my holy name, and I will be sanctified among the children of Israel; I Jehovah sanctify you,

33 Who brought you out of the land of Egypt to be your God; I am Jehovah.

CHAPTER 23

1 And Jehovah spoke to Moses, saying,

2 Speak to the children of Israel, and say to them, The appointed meetings² of Jehovah, which you shall call to be holy called assemblies, these are my appointed meetings.

² **23:2 The appointed meetings, mowed,** is translated feasts and congregation in the phrase in KJV. The literal meaning of *mowed* is appointed meeting, or appointed assembly, as *The Heritage Bible* gives. The first place that *mowed* appears in the Bible is Gen 1:14, where God commanded the lights in the heavens to be for appointed meetings. In KJV it is translated set time in Gen 17:21 and time appointed in 18:14. The meetings of the year that God has appointed are very special and significant in His revelation of our salvation and our walk with Him through the seasons of the year, the seasons of our lives, and the seasons of history.

These 44 verses in chapter 23 give a complete listing of all those appointed meetings by Jehovah God when He has special meetings with them. The four principal appointed meetings are: (1) The Sabbath, 23:3. (2) The Passover, 23:5. (3) Pentecost, 23:15. (4) Feast of ingathering or tabernacles, 23:34. These four principal appointed meetings cover the entirety of history, and the main events in that history. David prayed, **So, let us know how to weigh our days that we may bring our hearts to wisdom**, Ps 90:12. These appointed meetings which we have seen in history, and observe in the process of each year, lead us to know how the days of history are progressing, and where we are in the process from the beginning to the end. (1) The Sabbath lets us know that God's creation is complete, and we are here by His grace to take His salvation, and prepare our lives to enter into the eternal Sabbath, which shall soon be upon us. Every seven days reminds us that there is a beginning and an end to this earthly life. In our own lives we are somewhere between day one, the beginning, and day six, the end. Day 7 represents our eternal rest. In history the human race is somewhere between that beginning and that end. (2) The Passover, recorded in God's bringing Israel out of Egyptian servitude by the blood of the Passover lamb, and that Passover fulfilled in Christ, shows us that Jesus has come. He has been sacrificed as our Passover, God raised Him from the dead, and He ever remains out from the right hand of the Father to forgive us and meet our needs. The Day of Covering (Atonement) also pictures the once for all sacrifice of Jesus and

3 Work shall be done six days, and the seventh day is the Sabbath, great solemn Sabbath,³ a holy called assembly; you shall do no work in it; it is the Sabbath of Jehovah in all your dwellings.

4 These are the appointed meetings of Jehovah, even holy called assemblies, which you shall call in their appointed meetings.

5 In the fourteenth day of the first new moon at dusk is Jehovah's Passover.

6 And on the fifteenth day of the same new moon is the feast of unleavened food to Jehovah; you must eat unleavened food seven days.

sprinkling of the mercy seat in heaven for our eternal salvation 23:27. (3) Pentecost, fifty days after Passover at the beginning of harvest, also has been completed. His Spirit has been poured out upon all who believe. Pentecost was the beginning of harvest. We have now been in the harvest for two thousand years. We are in these last years in the greatest ingathering of souls into the kingdom of God that the world has ever seen. (4) The season of ingathering or tabernacles is all that remains. That is the celebration at the end of harvest to celebrate the completion of the ingathering. The dwelling for seven days in booths celebrated their freedom from servitude when they were completely out of Egypt, and celebrates our new move when we move from this world to our new dwelling places. We must be getting very near that day when we shall march in the triumphal procession into the gates of the celestial city. There are so many other wonderful pictures in these glorious appointed meetings, but this is not a commentary on the whole Bible, but Notes to make your reading of the Bible more understandable so the Holy Spirit can give you revelation knowledge of His Word.

³ 23:3,24 **Sabbath, great solemn Sabbath.** *shabbath shabbathown*, a very strong expression. Most translations translate it a Sabbath of rest, but the word for rest is *shabath*, 7673 in Strong's dictionary. *Shabbath shabbathown* in 23:3 are 7676, the Sabbath, and 7677, a great solemn Sabbath. The doubling of the word, which is quite common in the Hebrew Bible, means that God is emphasizing the fact as extremely important. *Shabbathown* by itself, as in 23:24, means a great solemn Sabbath.

7 The first day shall be a holy called assembly; you shall not do any laborious work in it.

8 And you shall bring near a burnt offering to Jehovah seven days; the seventh day is a holy called assembly; you shall do no laborious work in it.

9 And Jehovah spoke to Moses, saying,

10 Speak to the children of Israel, and say to them, When you come into the land which I give to you, and shall reap its harvest, you shall bring a sheaf of the beginning *fruits* of your harvest to the priest,

11 And he shall wave the sheaf before the face of Jehovah to be pleasing for you; the priest shall wave it on the next day after the Sabbath.

12 And you shall do a ram without blemish of the first year for a burnt offering to Jehovah that day when you wave the sheaf.

13 And the food offering: two tenths of flour mixed with oil is a burnt offering to Jehovah for a restful fragrance, and its drink offering is the fourth part of a hin of wine.

14 And you shall not eat food, neither roasted grain, nor green vegetables until that exact day that you have brought an offering to your God; it shall be an enactment forever throughout your generations in all your dwellings.

15 And you shall tally up from the next day after the Sabbath, from the day that you brought the sheaf of the wave offering; seven Sabbaths shall be complete;

LEVITICUS 23

A complete list of the Appointed Meetings

16 You shall tally up fifty days until the next day after the seventh Sabbath, and you shall bring near a new food offering to Jehovah.

17 You shall bring out of your dwellings two wave loaves of two tenths; they shall be of flour; they shall be baked with leaven, the firstfruits to Jehovah.

18 And you shall bring near seven lambs with the food, sons of a year without blemish, and one young bullock, and two rams; they shall be a burnt offering to Jehovah, with their food offering, and their drink offerings, a burnt offering of restful fragrance to Jehovah.

19 Then you shall make one he goat of the goats a sin offering, and two lambs of the first year a sacrifice of peace offerings.

20 And the priest shall wave them with the food of the firstfruits a wave offering before the face of Jehovah, with the two lambs; they are holy to Jehovah for the priest.

21 And you shall call that exact day, to be a holy called assembly to you; you shall do no laborious work in it; it shall be an enactment forever in all your dwellings throughout your generations.

22 You shall not finish the corners of your field *when* reaping the harvest of your land, and you shall not glean the gleanings when you reap; you shall leave them for the poor and the foreigner; *I am* Jehovah, your God.

23 And Jehovah spoke to Moses, saying,

24 Speak to the children of Israel, saying, You shall have a great solemn Sabbath the seventh new moon, on the first of the new moon, a memorial of blowing of trumpets, a holy called assembly.

25 You shall do no laborious work in it, and you shall bring near a burnt offering to Jehovah.

26 And Jehovah spoke to Moses, saying,

27 Surely on the tenth of this seventh new moon shall be a day of covering; it shall be a holy called assembly to you, and you shall look down upon your souls with harshness, and bring near a burnt offering to Jehovah.

28 And you shall not do any work in that same day because it is a day of covering, to make a covering for you before the face of Jehovah, your God,

29 Because any soul who shall not look down upon himself with harshness in that same day, he shall be cut off from among his people.

30 And any soul who does any work in that same day, that soul will be lost from among his people.

31 You shall not do any work: an enactment forever throughout your generations in all your dwellings.

32 It shall be to you a Sabbath, a great solemn Sabbath, and you shall look down upon your souls with harshness; you shall rest on your Sabbath in the ninth day of the new moon at dusk, from dusk to dusk.

33 And Jehovah spoke to Moses, saying,

34 Speak to the children of Israel, saying, The fifteenth day of this seventh new moon shall be the festival of booths for seven days to Jehovah.

35 The first day, a holy called assembly, you shall not do any laborious work.

36 You shall bring near a burnt offering to Jehovah seven days; the eighth day shall be a holy called assembly to you; and you shall offer a burnt offering to Jehovah; it is a solemn assembly, and you shall not do any laborious work.

37 These *are* the appointed meetings of Jehovah, which you shall call holy called assemblies, to bring near a burnt offering to Jehovah, a burnt offering, and a food offering, a sacrifice, and drink offerings, every word upon its day,

38 Separate from the Sabbaths of Jehovah, and separate from your gifts, and separate from all your vows, and separate from all your freewill offerings, which you give to Jehovah.

39 Also in the fifteenth day of the seventh new moon, when you have gathered in the increase of the land, you shall march in a sacred procession a festival to Jehovah seven days; the first day, a Sabbath, and the eighth day, a Sabbath.

40 And you shall take to yourself on the first day the fruit of magnificent trees, palms of palm trees, and the boughs of thick trees, and willows of the stream, and you shall rejoice before the face of Jehovah your God seven days.

41 And you shall march in sacred procession a festival to Jehovah seven days in the year: an enactment forever in your generations; you shall march in a sacred procession in the seventh new moon.

42 You shall dwell in booths seven days; all born Israelites shall dwell in booths,

43 In order that your generations may know by seeing that I caused the children of Israel to dwell in booths when I brought them out of the land of Egypt; I am Jehovah, your God.

44 And Moses spoke to the children of Israel the appointed meetings of Jehovah.

CHAPTER 24

1 And Jehovah spoke to Moses, saying,

2 Command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause the lamps to burn continually.

3 Aaron shall arrange it outside the veil of the testimony, in the tent of appointed meeting, from the dusk to the dawn before the face of Jehovah continually; *this is* an enactment forever in your generations.

4 He shall arrange the lamps upon the pure lampstand before the face of Jehovah continually.

5 And you shall take flour, and bake twelve cakes of it; two tenths shall be one cake.

6 And you shall set them in two rows, six in a row, on the pure table before the face of Jehovah.

LEVITICUS 24

The man who punctured the Name

7 And you shall give pure frankincense on each row, that it may be on the food for a memorial, a burnt offering to Jehovah.

8 Every Sabbath day he shall arrange it before the face of Jehovah continually from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons', and they shall eat it in the holy place, because it is holy holy to him of the burnt offerings of Jehovah by a perpetual statute.

10 And a son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel, and this son of the Israelite woman and a man of Israel quarreled in the camp;

11 And the Israelite woman's son punctured¹ the Name, and made light of it. And they brought him to Moses (his mother's name, Shelomith, the daughter of Dibri, of the tribe of Dan).

¹ **24:11 punctured.** The wrong translation of a word can result in erroneous doctrine. The Hebrew, *naqav*, means to puncture, to bore or perforate. In Lev 24:11 the man punctured the Name, and the next phrase specifies in what way he punctured it, he made light of it. He bored through, he perforated the Name of Jehovah, Lev 24:16. His wrong use of the name of Jehovah is made clear by the additional word made light of. Made light of is the Hebrew word *qalal*, to make light of, to consider trifling, of no worth. The man blasphemed the name of Jehovah, making His name of no worth. Lev 24:23 declares that they stoned him for making light of the name of God. KJV translated the same word curse in Numb 23:8, 25, when Balak was trying to get Balaam to curse Israel. There are a number of such inconsistencies in KJV, which I was not aware of until I began to translate every verse and every word. The Jews over one thousand years later, about 280 BC, gathered six men from each tribe of Israel to Alexandria, Egypt, and made a Greek translation of the Hebrew Bible. Greek had become the major language of the world after the conquest of Alexander

12 And they deposited him with a guard, so that the mouth of Jehovah might disperse to them *his word*.

13 And Jehovah spoke to Moses, saying,

14 Bring him who made light of *the Name* outside the camp, and let all who intelligently heard take hold with their hands on his head, and let all the congregation stone him.

the Great, 336-323 BC. The Greek translation became known as the Septuagint from its being translated by the seventy-two Hebrew elders. Septuagint means seventy. When they translated Lev 23:11 they translated *naqav* as pronounced instead of punctured or blasphemed. So the Jews came to believe that God's name, Jehovah, was too sacred to pronounce. The Septuagint translation of *naqav* as pronounced instead of blasphemed gave rise to the superstitious notion that to pronounce the name of Jehovah would bring a curse on you instead of a blessing, although God's name as Jehovah had been called on and pronounced since the days of Enos, the son of Seth, Gen 4:26. Where the word JeHoVaH occurred in the Hebrew Scripture the Septuagint translators substituted the Greek word *Adonai*, Lord. The KJV translators followed this, and put LORD everywhere that JeHoVaH appeared. Thus, the benefit and blessing of the believer's pronouncing the name of Jehovah in faith was denied to millions of faithful people because of an erroneous translation of one word, *naqav*. That is why *The Heritage Bible* gives the exact word to the extent possible, and uses the same word, rather than synonyms, to translate the same Hebrew or Greek word. Words are spirit, life, and power, John 6:63. Words are seeds that produce a specific plant, Luk 8:11. You cannot substitute tomato seeds for squash seeds and get squash. All seeds produce the plant God created them to produce. Words do the same thing in the human spirit, soul, and body. That is why that we must be as accurate as possible in translation. These words produce specific fruit in the human life. We want our lives to be the kind of gardens that the Word of God is able to produce. To do that, we must be accurate in the word-seeds sown. [Note: Hebrew was originally written with consonants only, with no vowels. That is why Jehovah was written JHWH or JHVH, and that is why you see it written different ways, Jehovah, Yahweh, etc.] All you have to do to prove to

15 And speak to the children of Israel, saying, Any man who makes light of his God shall bear his sin.

16 And he who punctures the name of Jehovah *by making light of him*,¹⁶ being put to death, he shall be put to death, and all the congregation stoning him, shall stone him; the foreigner and the native born, when he punctures the name shall be put to death.

17 And he who kills any soul of man shall surely be put to death.

18 And he who kills a soul of animal shall make it complete, soul for soul.

19 And because a man gives a blemish in his neighbor, what he has done, so shall it be done to him;

20 Break for break, eye for eye, tooth for tooth; what he has given for a blemish in a man, so shall it be given to him.

21 And he who kills an animal shall make it complete, and he who kills a man shall be put to death.

22 There shall be one judgment for the foreigner and for the native born, because I *am* Jehovah, your God.

23 And Moses spoke to the children of Israel, and they brought him out who had made light of *the Name* outside of the camp, and stoned him with stones. And the children of Israel did what Jehovah commanded Moses.

yourself that God did not condemn the man for pronouncing the name Jehovah is read the rest of the Bible to Malachi. The name Jehovah is pronounced many times in almost every chapter. If God had judged the man for pronouncing His name, Moses would have ceased to pronounce it immediately. Think biblically, not according to the notions of man.

¹⁶ 24:16 See last phrase of verse 15.

CHAPTER 25

1 And Jehovah spoke to Moses in Mount Sinai, saying,

2 Speak to the children of Israel, and say to them, When you have come into the land which I give you, then the land shall rest a Sabbath to Jehovah.

3 You shall sow your field six years, and you shall prune your vineyard, and gather in its increase six years,

4 And the seventh year shall be a Sabbath, a great solemn Sabbath to the land, a Sabbath for Jehovah; you shall not sow your field, and you shall not prune your vineyard.

5 You shall not reap the volunteer harvest, and you shall not clip off the grapes of unpruned vines, because it is a year of solemn Sabbath to the land.

6 The Sabbath of the land shall be food for you; for you, and for your servant, and for your maid, and for those hired by you for wages, and for your foreigner who lodges with you,

7 For your animals, and for the living things in your land; all its increase shall be food.

8 And you shall tally up seven Sabbaths of years to you, seven times seven years; seven Sabbaths of years shall be to you, forty-nine years.

9 And you shall cause the trumpet⁹ of shouting *of joy* to cross over on the tenth of the seventh new moon, the day of covering; you shall make the trumpet to cross over your whole land.

LEVITICUS 25

God's laws for the Year of Jubilee

10 And you shall sanctify the fiftieth year, and call out liberty^{1 0a} throughout all the land to all its inhabitants; it shall be jubilee^{1 0b} to you; and you shall return every man to his possession, and you shall return every man to his family.

^{10a} **25:9-10 trumpet of shouting of joy.** jubilee, *showphar teruw'ah*, which is the trumpet of shouting. Jubilee is a Hebrew word, *yobele* found in verse 10, meaning blast of the trumpet. The word for cross over is *abar* in Hebrew. It means to cross over, or to cover as the male animal crosses over, or covers the female in copulation to cause pregnancy and birth. This act of release and liberty described in the next verses is to impregnate the land with the obedience, faith, love, and joy of Jehovah to rejuvenate the people and the land so that they can reproduce abundantly. The year of jubilee, *yowbele* in verse 10, was the year everyone and everything was released from debt, rested in Jehovah for the entire year, so that everyone including the land received relief to start over. This release impregnated everyone and everything for renewed and abundant reproduction. The Hebrew of 25:9-10 makes this clear. It is an extremely important economic fact that there is a major economic collapse and rejuvenation about every fifty years whether people plan it or not. It is the law of Jubilee.

^{10a} **25:10 call out liberty.** The Hebrew for call out is *qara*, the same word used when God instructed Adam to give names to all the animals. Whatever Adam called out to the animal was the calling or name of the animal, which name embodied the character of the living creature. It is also the only word for read. It means to call out, or call aloud, the meaning of the thing to which the name or word is attached. The name or calling contains the character of the thing named. God has placed reality in these words. When we call out these words by their right names, we call the reality of that word out of the inside of God into ourselves. For this transference of the reality of God's nature in His words to take place in us, faith in your heart must agree with the words in your mouth, and the words in your mouth must agree with the faith in your heart, Rom 10:9. Destruction takes place in the life of the person who speaks God's words, but his heart is far from Him, Mt 15:8. It causes the person to teach the commandments of men as religious doctrine, Mt 15:9, and substitute men's commandments for Holy Spirit given revelation. That is the reason for the translation **call out liberty**. When they called it out over the entire land by speaking God's words on jubilee, they called it into

11 A jubilee year shall be that fiftieth year to you; you shall not sow, and you shall not reap what voluntarily grows, and not clip off from your unpruned vine,

12 Because that jubilee shall be holy to you; you shall eat the increase out of the field.

13 In the year of this jubilee you shall return every man to his possession.

14 And if you sell anything to your neighbor, or set up *anything* for purchase from your neighbor's hand, you shall not oppress one another.

15 By the number of years after the jubilee you shall set *it* up from your neighbor, and by the number of years of the increase he shall sell *it* to you.

16 By the abundance of years you shall increase its price, and by the fewness of years you shall diminish its price, because he is selling to you the number of increases.

17 You shall not oppress one another; you shall fear your God, because *I am* Jehovah, your God.

18 And you shall do my enactments, and hedge about my judgments, and do them, and you shall dwell in the land in safety.

19 And the land shall give her fruit, and you shall eat to satisfaction, and dwell in it in safety.

being and operation throughout the land. That is what Holy Spirit empowered preaching does for any people. Liberty is the Hebrew, *derowr*, which means to flow out easily or spontaneously. That is what happens in our production when we obey God.

^{10b} **25:10 jubilee**, the blasting of the trumpet, *yowbele* in verse 10, for the shouting of joy, *teruwah*, in verse 9.

20 And if you say, What shall we eat the seventh year? Behold, we shall not sow, and not gather in our increase;

21 And I will command my blessing on you in the sixth year, and it shall make increase for three years.

22 And you shall sow the eighth year, and eat out of old increase until the ninth year; you shall eat old increase until its increase comes in.

23 The land shall not be sold forever, because the land is mine; because you are foreigners, and those who lodge with me.

24 And in all the land of your possession you shall give a redemption for the land.

25 If your brother becomes poor, and has sold away some of his possession, and if any of his near of kin come to redeem²⁵ it, then he

²⁵ 25:25 **redeem**, *ga'al*, to redeem. *Ga'al* occurs first in Gen 48:16 where Jacob spoke of the Messenger who **redeemed** him from all evil. *Ga'al* primarily had to do with the deliverance of persons or property that had been sold for debt, as in Lev. 25:25-54. The one near - the Hebrew is *qarowb* which means near - who redeemed the one in debt was known as a kinsman-redeemer, as the story of Ruth so clearly illustrates, Ruth 2:20. Sometimes only the word *ga'al* is in the text, and sometimes the sentence includes the one near, where of kin is understood but not in the text, as in Lev 25:25. *The Heritage Bible* translates *ga'al* as kinsman redeemer where *gaal* stands by itself, and it is clear that the reference is to another human in the extended family. Of course, our Kinsman Redeemer is the Lord Jesus, because He is our next of kin, because He became human, a member of the human family. The KJV has translated *ga'al* as avenger in Num 35:12 and following, where the kinsman redeemer is required to hunt down and execute the person who murdered a family member. The closest family member acted as the police officer who hunted down the murderer of his next of kin. But in most cases where *ga'al* is translated avenger it has with it the Hebrew word for blood, *ga'al dam*,

shall redeem what his brother sold.

26 And if there is no man to redeem it, and his hand can reach to come forth with enough to redeem it,

27 Then let him calculate the years of its sale, and return what is left to the man to whom he sold it; so that he may return to his possession.

28 And if his hand cannot reach enough to restore it to him, then what was sold shall be in the hand of the one who set it up until the year of jubilee; and in the jubilee it shall go out, and he shall return to his possession.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year he may redeem it.

30 And if it is not redeemed within the space of a complete year, then the house that is in the walled city shall be established forever to him who set it up throughout his generations; it shall not go out in the jubilee.

31 And the houses of the villages which have no wall around them shall be calculated as the fields of the land; they may be redeemed, and they shall go out in the jubilee.

Num 35:19. *The Heritage Bible* translates many occurrences of *ga'al* as kinsman redeemer with the additional words as they occur. Otherwise, the translation is redeem or redeemer. The cities of refuge were established as havens of refuge for killers until they could be tried fairly, and then given to the *ga'al* for execution if they were found guilty, Num 35:21. See Num 35:12-34; Deu 19:1-21; Jsh 20:1-9. The entire story of Ruth is the story of the kinsman redeemer. See also 2 Sam 14:11.

LEVITICUS 25 *Redeeming of next of kin; laws against interest on loans to your brother*

32 As to the cities of the Levites, the houses of the cities of their possession, the Levites may redeem forever.

33 And if any redeem from the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubilee, because the houses of the cities of the Levites are their possession among the children of Israel.

34 And the field, the suburbs of their cities, may not be sold, because it is their perpetual possession.

35 And if your brother becomes poor, and his hand wavers into poverty with you, then you shall seize him with strength, as a foreigner or one lodging *with you*, so that he may live with you.

36 You shall not take from him interest on debt or his offspring, and fear your God, and your brother shall live with you.

37 You shall not give him your silver on interest, and you shall not give him your food *to take* his children *for payment*.

38 I am Jehovah your God, who brought you out of the land of Egypt, to give you the land of Canaan, to be your God.

39 And if your brother by you becomes poor, and is sold to you, you shall not work him as a work-servant;

40 And he shall be with you as one hired for wages and as one lodging *with you*, and shall work for you until the year of jubilee;

41 And he shall go out from you, he and his children with him; he shall return to his own family; he shall return to the possession of his fathers,

42 Because they are my servants, which I brought forth out of the land of Egypt; they shall not be sold as sold servants.

43 You shall not rule over him with crushing oppression, and shall fear your God.

44 Your servants and your maids, which *shall be* yours of the peoples who are around you, you shall set up servants and maids from them.

45 And from the children of the foreigners who lodge among you, you shall set up from them and from their families who are with you, which they begot in your land, and they shall be your possession

46 For your children after you to possess for your possession to work for you forever; and over your brothers, the children of Israel, a man shall not tread over his brother with crushing oppression.

47 And if the hand of one lodging *with you* or a foreigner attain riches beside you, and your brother who dwells beside him becomes poor, and sells himself to the foreigner, or one lodging by you, or to the naturalized citizen of the foreigner's family,

48 After that he is sold he may be redeemed; one of his brothers may redeem him;

49 Either his uncle or his uncle's son may redeem him, or any of his flesh of his family may

redeem him;⁴⁹ or if he reaches it, he may redeem himself.

50 And he shall calculate with him who set him up from the year that he was sold to him to the year of jubilee; and the silver of his sale shall be according to the number of years; it shall be with him according to the days of one hired for wages.

51 If *there are* yet many years, according to them he shall give back his redemption money out of his purchase money.

52 And if there remains but a few years to the year of jubilee, then he shall calculate with him, and according to his years he shall give back his redemption money.

53 As he shall be with him as one hired for wages year by year, and he shall not tread him down with crushing oppression before your eyes.

54 And if he is not redeemed in those years, he shall go out in the year of jubilee, he and his children with him,

55 Because the children of Israel are my servants; they are my servants whom I brought out of the land of Egypt; I *am* Jehovah, your God.

CHAPTER 26

Deu 28 corresponds with Lev 26

1 You shall not make to yourselves good for nothing idols;¹ and you shall not raise up for yourselves

⁴⁹ 25:49 The entire book of Ruth is based on this law that the near of kin is obligated to redeem his poor relatives and their land.

¹ 26:1 idols, *eliyl*, meaning good for nothing, or nothingness. That is why St. Paul said that we know that an idol is nothing, 1 Cor 8:4.

a carved image and an idolatrous column; and you shall not give a stone image in your land to prostrate yourselves to it, because I am Jehovah your God.

2 You shall hedge about my Sabbaths and reverence my sanctuary; I *am* Jehovah.

3 If you walk in my enactments, and hedge about my commandments, and do them,

4 Then I will give you rain in due season, and the land shall give her produce, and the trees of the field shall give their fruit.

5 And your threshing shall reach to the vintage, and the vintage shall reach to the sowing time; and you shall eat your food to satisfaction, and dwell in your land in safety.

6 And I will give peace in the land, and you shall lie down, and none shall cause you to tremble; and I will cause evil living things to cease out of the land, neither shall the sword cross over⁶ your land.

7 And you shall chase your enemies, and they shall fall before your face by the sword.

8 And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and those hating you shall fall before your face by the sword.

⁶ 26:6 cross over is *abar*, the same word used to describe the effect of the trumpets and jubilee, the fiftieth year of Sabbath. See explanation on 25:9-10. As the observance of the jubilee year, the Sabbath year, and the release from debt of everyone and everything in obedience to Jehovah, produces a new productive beginning, so disobedience to God's laws brings the sword of war which makes the land and the people destroyed and sterile.

LEVITICUS 26

9 And I will turn my face to you, and make you fruitful, and multiply you, and cause my covenant to rise and stand with you.

10 And you shall eat old store, and bring out the old because of the new.

11 And I will give my tabernacle among you, and my soul shall not abhor you.

12 And I will walk in you, and will be your God, and you shall be my people. ^{2 Cor 6:16}

13 I am Jehovah, your God, who brought you out of the land of Egypt; you were their servants, and I burst the poles of your yoke, and made you walk upright.

14 And if you will not hear me attentively, and will not do all this law,

15 And if you despise my enactments, or if your soul detests my judgments, so that you will not do the whole law, breaking my covenant,

16 I also will do this to you: I will even appoint over you terror, consumption, and the burning fever to consume the eyes and cause sorrow of soul; and you shall sow your seed in vain, and your enemies shall eat it.

17 And I will give my face against you, and you shall be struck before the face of those hating you; they who hate you shall tread you down, and you shall flee when nothing runs after you.

18 And if you will not yet for this hear me attentively, then I will correct you seven more *times* for your sins.

The blessings and the curses

19 And I will break the majesty of your strength, and I will make your heavens as iron, and your earth as bronze;

20 And your power shall be completed in vain, and your land shall not give her produce, and the trees of the land shall not give their fruits.

21 And if you walk hostile toward me, and will not hear me attentively, I will add seven more blows²¹ upon you according to your sins.

22 I will send living things of the field against you, which shall bereave you of your children, and cut off your cattle, and make you few in number, and your roads shall be stunned.

23 And if you will not be corrected by me by these, but will walk hostile to me,

24 Then I will also walk hostile to you, and will strike you yet sevenfold for your sins.

25 And I will bring a sword upon you to avenge the revenge of my covenant; and when you are gathered together within your cities, I will send the plague of death among you, and you shall be given into the hand of those hating you.

26 When I have burst the ruling scepter of your food, ten women shall bake your food in one oven, and they shall return your food to you by weight; and you shall eat, and not be satisfied.

²¹ **26:21 blows**, *makkah*, is the word normally translated plague in KJV, and sometimes in *The Heritage Bible*. It means to be hit with a blow of sickness, war, natural disaster, etc. This is its first occurrence in the Bible. The word for plague in Exodus is *nega*, a synonym, meaning a blow.

27 And if you will not for this hear me, but walk hostile to me,

28 Then I will walk hostile to you also in anger, and also I will correct you sevenfold 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 will desolate your high places, and cut down your sun-pillars, and give your carcasses upon the carcasses of your log idols,³⁰ and my soul shall detest you.

31 And I will make your cities desolate, and stun your sanctuaries with astonishment, and I will not smell your pleasant fragrances.

32 And I will stun the land, and the dwelling of those who hate you shall be stunned at it.

33 And I will scatter you among the peoples, and will pour out a sword after you; and your land shall be stunned, and your cities desolate.

34 At that time the land shall satisfy her Sabbaths the whole day that it lies stunned, while you are in the land of your enemies; at that time the land shall rest and satisfy her Sabbaths.

35 The whole day that it lies stunned it shall rest, because it did not rest in your Sabbaths when you dwelt upon it.

36 And upon your remnant I will send a faintness into their hearts in the lands of their enemies; and the sound of a leaf driven about will chase them; and they will flee as retreating from a sword; and they

³⁰ 26:30 log idols, *gilluwł*, a log (as round). They are not gods; they are not even idols; they are logs!

will fall when nothing chases.

37 And a man shall stumble upon his brother before the face of a sword when nothing is chasing, and there shall not be any power to you to stand in the face of those hating you.

38 And you shall be lost among the peoples, and the land of your enemies shall consume you.

39 And your remnant shall dwindle away in their iniquity in the lands of your enemies, and they shall also dwindle away with them in the iniquities of their fathers.

40 If they shall lift their hand acknowledging their iniquity and the iniquity of their fathers, with their treachery which they trespassed against me, and that also they have walked hostile to me,

41 I also have walked hostile to them, and have brought them into the land of those hating them, if with longing at that time their un-circumcised hearts bend the knee, and at that time their iniquity is satisfied,

42 Then I will remember my covenant with Jacob, and also my covenant with Isaac, and also I will remember my covenant with Abraham, and I will remember the land.

43 And the land shall be left *idle* of them, and shall satisfy her Sabbaths while she lies stunned without them; and they shall satisfy their iniquity, because, even because, they despised my judgments, and because their soul detested my enactments.

LEVITICUS 27

God's laws on distinctive vows

44 And yet for all that, when they are in the land of those hating them, I will not despise them, and I will not detest them, to make an end of them to break my covenant with them, because I *am* Jehovah their God.

45 And for their sakes I will remember the covenant of their ancestors, whom I brought out of the land of Egypt before the eyes of the peoples, to be their God; I *am* Jehovah.

46 These are the enactments, and judgments, and laws, which Jehovah gave between him and the children of Israel in Mount Sinai by the hand of Moses.

CHAPTER 27

1 And Jehovah spoke to Moses, saying,

2 Speak to the children of Israel, and say to them, When a man shall make a distinctive vow, the souls are for Jehovah by your evaluation,

3 And your evaluation shall be of the male from a son of twenty years to sixty years, even your evaluation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it is a female, then your evaluation shall be thirty shekels.

5 And if it is from a son of five years to twenty years, then your evaluation shall be of the male twenty shekels, and of the female ten shekels.

6 And if it is from a son of a new moon even to a son of five years, then your evaluation shall be

of the male five shekels of silver, and for the female your evaluation shall be three shekels of silver.

7 And if it is from a son of sixty years and above - if it is a male, then your evaluation shall be fifteen shekels, and for the female ten shekels.

8 And if he is too poor for your evaluation, then he shall stand before the priest, and the priest shall arrange him; the priest shall arrange him according to what the hand of him who vowed can reach.

9 And if it is an animal of which men bring an offering to Jehovah, all that anyone gives of such to Jehovah is holy.

10 He shall not change it, nor exchange it, a good for a bad, or a bad for a good; and if he shall at all exchange animal for animal, then it and its exchange shall be holy.

11 And if it is an unclean animal, of which they do not offer a sacrifice to Jehovah, then he shall stand the animal before the face of the priest,

12 And the priest shall arrange it, whether it is good or bad; as you the priest arranges it, so it shall be.

13 And if he will be the kinsman redeemer to redeem it, then he shall add a fifth part of it to your evaluation.

14 And when a man shall sanctify his house holy to Jehovah, then the priest shall arrange it, whether good or bad; as the priest shall arrange it, so it shall stand.

15 And if he who sanctified *it* will redeem his house, then he shall add the fifth part of the silver of your evaluation to it, and it shall be his.

16 And if a man shall sanctify to Jehovah from a field of his possession, then your evaluation shall be according to its seed; a homer of barley seed shall be fifty shekels of silver.

17 If he sanctifies his field from the year of jubilee, it shall stand according to your evaluation.

18 And if he sanctifies his field after the jubilee, then the priest shall calculate to him the silver according to the years that remain to the year of the jubilee, and it shall be scraped off from your evaluation.

19 And if he who sanctified the field will be the kinsman redeemer to redeem it, then he shall add the fifth of the silver of your evaluation to it, and it shall be assured to him.

20 And if he will not redeem the field, or if he has sold the field to another man, it shall not be redeemed again.

21 And the field, when it goes out in the jubilee, shall be holy to Jehovah, as a field devoted; it shall be the possession of the priest.

22 And if any sanctifies to Jehovah a field he has bought, which is not of the fields of his possession,

23 Then the priest shall calculate to him the worth of your evaluation to the year of the jubilee, and he shall give your evaluation in that day a holy thing to Jehovah.

24 In the year of the jubilee the field shall return to him from whom it was set up, to him to whom was the possession of the land.

25 And all your evaluations shall be according to the shekel of the sanctuary; the shekel shall be

twenty gerahs.

26 Only the firstborn of animals, which are Jehovah's firstborn, no man shall sanctify it, whether ox, or sheep; it is Jehovah's.

27 And if an unclean animal, then he shall redeem it according to your evaluation, and shall add a fifth part of it to it; or if it is not redeemed, then it shall be sold according to your evaluation.

28 However, no devoted thing which a man devotes to Jehovah of all that he has, of man and animal, and of the field of his possession, shall be sold or redeemed; every devoted thing is holy holy to Jehovah.

29 No devoted thing which is devoted by men shall be redeemed; being put to death, it shall be put to death.

30 And all of the tithe of the land, of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy to Jehovah.

31 And if a man will redeem any part of his tithes, he shall add to it the fifth part of it.

32 And all of the tithe of the herd and of the flock, of whatever crosses under the rod, the tenth is holy to Jehovah.

33 He shall not search whether *it is* good or bad, and he shall not exchange it; and if exchanging, he exchanges it, then it shall be holy, and what was exchanged for it shall be *holy*; it shall not be redeemed.

34 These are the commandments, which Jehovah commanded Moses for the children of Israel in Mount Sinai.

LEVITICUS