

**The Virtual House Church Presents**

*Wisdom from the Torah*

# **LEVITICUS**

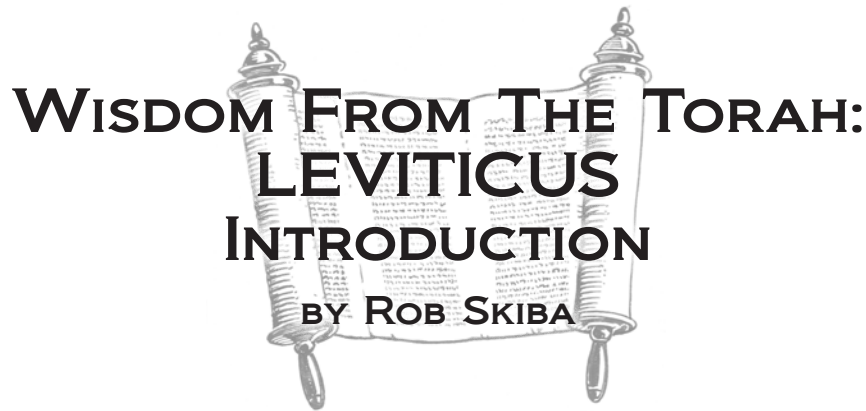
**With Related Portions From The  
Prophets and New Testament**



**KJV**

*Book Three*

*We dedicate this Bible study workbook to all who have a hunger and thirst for the things of God and who desire to know His Son Yeshua (Jesus) through the words of Moses, the prophets and apostles.*



## ARE YOU HUNGRY? HOW GOOD DOES YOUR BIBLE TASTE?

When my wife and I first began studying the Torah, we came with an intense hunger for the Word. We started in Genesis, but it wasn't long before we learned that the book of Leviticus is actually where young Jewish children would begin their study of the Scriptures. When I heard that, my response was, "*Leviticus!? Really?*" I have to confess, that of all the books of the Bible, Leviticus was probably my least favorite. I definitely did not have much of a hunger for Leviticus. It was the book I understood the least about and frankly was fine with that. After all, it was the part of the "Old Testament" that was for the Jews, right? Wrong. Even in that "old school mentality" I had it wrong, as the title itself referred to the tribe of Levi and not that of Judah. The English word *Leviticus* is the same as the Latin, which is taken in turn from the Greek word, *Leuitikos*, meaning "relating to the Levites", the tribe from whom the priests were drawn.

In addition to instructions for those priests, Leviticus also addresses the role and duties of the laity. Thus, in reality, it is a book for all of us. This is especially true when we consider the fact that we, who are believers in Yeshua, are *all* priests now, as was the original plan according to Exodus 19.

### EXODUS 19:

*3 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;*

*4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.*

*5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure unto me above all people: for all the earth is mine:***

*6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

### 1 PETER 2:

*4 Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, 5 you also, as living stones, are being built up a spiritual house, **a holy priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

## 1 PETER 2:

*9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;  
10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*

## REVELATION 1:

*4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;  
5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,  
6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

## REVELATION 5

*9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;  
10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

## REVELATION 20

*4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.  
5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.  
6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

If we are all priests, how well do we know our Bible? This brings us back to the original statement I made at the beginning of this Introduction. Young Israelite children (not just the Jews) began their study of the Scriptures with Leviticus, because it is the book that reveals just how holy YHWH is and how He was/is to be worshipped and served. Granted, since we are now under a new and better High Priest, in the order of Melchizedek, we need not worry about all of the animal sacrifices and blood rituals found in Leviticus, but there is still much for us to learn from this third book of the Torah.

In the Introduction to the Genesis workbook, I wrote:

A Torah scroll contains 79,847 words and 304,805 letters. Many claim that there are “hidden codes” within these letters and words. For instance, in Hebrew, the word *Torah* is spelled with the consonants: תורה (Tav-Vav-Resh-Hey). In the book of Genesis, if you find the first letter, ת (Tav) and then begin reading from right to left, counting off 49 letters, the next (50<sup>th</sup>) letter is a ו (Vav); then the next 50<sup>th</sup> letter is the ר (Resh); and again, the next 50<sup>th</sup> letter is the ה (Hey). Likewise, in Exodus, from the first letter, ת (Tav) counting forward every 50<sup>th</sup> letter, it again spells “TORAH.” This same cycle is found in reverse (הרות) in the books of Numbers and Deuteronomy (but in this last book, the sequence is in a 49<sup>th</sup> letter interval, beginning from the fifth verse, which is where the rabbis reckoned the book of Deuteronomy really begins — after a brief introduction — with the words: *On this side Jordan, in the land of Moab,*

*began Moses to declare this law [Torah], saying...”). In Leviticus, the book found at the center of the Torah’s five books (the one that outlines how we are to worship YHWH), we find that every 7<sup>th</sup> letter spells out God’s name, יהוה. Through this “hidden code,” YHWH appears to be showing us a picture: **Torah, Torah -> YHWH <- haroT, haroT** with Genesis and Exodus pointing to the God of Israel in Leviticus and Numbers and Deuteronomy pointing back to Him as well. This tells us that the Torah is very important to YHWH, as we seem to be seeing His finger literally all over this amazing collection of books, which He essentially dictated to Moses, face to face as one speaks with a friend (Exodus 33:11).*

The book of Leviticus has a hidden code that spells out the name of YHWH. It is the book that outlines the way we approach, worship and serve a holy God. The Hebrews understood this, which is why they “trained up a child in the way he should go” so that “when he is old, he will not depart from it.” as it says in Proverbs 22:6.

In 1992, an article titled “*The Child’s Introduction to Bible Study*” appeared in the *Ten Da’at* by Dr. Howard Deitcher of the Melton Centre for Jewish Education at the Hebrew University of Jerusalem, in which the author noted the following:

*There are several critical issues which confront teachers and principals in wrestling with the challenge of teaching Bible to young children. One of those issues is the question of which text should be used for the child’s first serious encounter with the Bible. This educational decision addresses several philosophical, psychological, and theological questions that face the Jewish educator and carries serious implications for a school’s overall Judaic syllabus.*

*From various historical and halakhic sources,<sup>[1]</sup> we know that it was an established custom to begin the child’s Bible study with the book of Leviticus. Explains the Midrash: “Rav Assi said: ‘Why do young children commence with [the Book of] The Law of the Priests, and not with the [Book of] Genesis? Surely it is because young children are pure, and the sacrifices are pure; so let the pure come and engage in the study of the pure.’”<sup>[2]</sup>*

\* \* \*

*... Ultimately, the young child’s first exposure to the world of Torah is via the Biblical book that most directly reflects the world of the halakhah,<sup>[3]</sup> the book of Vayikra.*

— Dr. Howard Deitcher<sup>[4]</sup>

The Israelites had a system of education quite different from what we have today. It was essentially divided up into three different venues as follows (NOTE: The age ranges vary depending on the source you read on each):

1. **Bet Sefer (House of the Book):** Ages 4 - 10 - memorize Torah
2. **Bet Talmud (House of Learning):** Ages 10 - 13 - memorize Hebrew Scriptures (Joshua - Malachi)
3. **Bet Midrash (House of Study):** Ages 13 - 30 - discuss Scriptures and learn from a rabbi mentor

It is the first one that I found most intriguing.<sup>[5]</sup> Young people, both boys and girls from age 6 to 10, began their education by studying the Torah, beginning in Leviticus, but ultimately, they were to **memorize** all five books of Moses! How did this process begin? It began with sweet honey. The student would have a slate, which the rabbi had soaked in honey. As he removed the Torah scroll from its holding place, he would instruct the students to lick their slates, while quoting the Psalmist, telling them that the Torah is sweeter than the honeycomb.

1. Hagiga 11b; Meir Ish Shalom’s introduction to chapter 6 of Mekhilta, Jerusalem, 1948; Finkelstein, Louis. Akiba, Philadelphia: Jewish Publication Society, 1936, p. 24-25; Ginszberg, Louis. Students, Scholars and Saints, Philadelphia: Jewish Publication Society, 1928, p.23.

2. Leviticus Rabba 7.

3. The word “halakhah” means: Lit. the path that one walks. Jewish law. The complete body of rules and practices that Jews are bound to follow, including biblical commandments, commandments instituted by the rabbis, and binding customs. See <http://www.jewfaq.org/defs/halakhah.htm>

4. The full article can be found here: <http://www.lookstein.org/articles/bible.htm#fndw23> [Retrieved 2/14/2014]

5. For some great articles explaining all three venues of education, see: <http://ibobs.org/reading/CoveredDustRabbi.htm> and <http://stevecorn.com/2010/11/jewish-educational-system/> and <http://godourlight.info/?p=196> and <http://www.khouse.org/articles/2005/616> [Retrieved 2/14/2014]



### PSALM 19:

*7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.  
8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.  
9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.  
10 **More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.***

### PSALM 119:

*97 O how love I thy law! it is my meditation all the day.  
98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.  
99 I have more understanding than all my teachers: for thy testimonies are my meditation.  
100 I understand more than the ancients, because I keep thy precepts.  
101 I have refrained my feet from every evil way, that I might keep thy word.  
102 I have not departed from thy judgments: for thou hast taught me.  
103 **How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!***

Can you imagine how this technique would impact the child? Honey was like the candy of the ancient world. Thus, every time the children would taste of this “candy” they would be reminded of the Torah - the Word of God. They would literally devour it because they were introduced to the Scriptures in a most enjoyable fashion. They memorized them as a result of “tasting of its goodness”. This was early childhood development for the people of Israel and we see the theme of “tasting” of God’s Word and His wisdom played out in a number of passages of Scripture:

### PSALM 34:

*8 O **taste and see that the Lord is good:** blessed is the man that trusteth in him.*

### PROVERBS 24:

*13 My son, **eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:**  
14 **So shall the knowledge of wisdom be unto thy soul:** when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.*

### HEBREWS 6:

*4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,  
5 And have **tasted the good word of God**, and the powers of the world to come,  
6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

### 1 PETER 2:

*2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:  
3 If so be **ye have tasted that the Lord is gracious.**  
4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,  
5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

How appropriate that the Promised Land was so often referred to as the land “flowing with milk and honey”!

#### LEVITICUS 20:24

*But I have said unto you, **Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey:** I am the Lord your God, which have **separated you from other people.***

#### SEPARATE RULES FOR A SEPARATE PEOPLE

YHWH chose a very specific group of people known as the Israelites to be His “chosen people”. As such, they needed to be set apart from all other tribes and peoples of the earth. The first Torah portion from Leviticus is *Vayikra*, which means “And He called.” It refers to the opening line in the first verse, which tells us that YHWH called unto Moses. But we had just seen in the book of Exodus how all of Israel had been called out of Egypt. Thus, as a “called out” and chosen group of people who would serve and worship the One true God, they had very specific rules to follow. The Torah gives us those rules, with Leviticus being the primary “go-to-place” to find them. Most scholars recognize that there are a number of basic themes in this book dealing with ritual, sacrifice, the priesthood, uncleanness and purity, atonement and holiness. They are the “house rules” for the people (children) of YHWH.

#### LEVITICUS 27:

*34 These are the commandments, which the Lord commanded Moses for **the children of Israel** in mount Sinai.*

All of the people, not just the Levitical priests, were to learn about these “house rules” so that they could understand what it means to worship and serve the holy God who had delivered them from Egypt and called them His own. This was considered basic education. Perhaps that’s why they started the children out with Leviticus. By the time a child was about ten years of age, he had memorized all of the Torah, which contained the laws of YHWH. From there, the gifted student would go on to Bet Talmud and memorize the rest of the Hebrew Scriptures from Joshua to Malachi in what we call the “Old Testament.” The really gifted student would then go on to be mentored by a rabbi, to eventually become one himself.

How unfortunate it is that we as Christians can’t even quote an entire Gospel, much less the New Testament. As a result, we don’t understand the “big picture.” We don’t understand what Paul, a Hebrew scholar, Pharisee of Pharisees from the tribe of Benjamin, who studied under Gamaliel knew all too well: It’s one complete story.

#### ACTS 22:

*3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.*

#### PHILIPPIANS 3:

*4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:*

*5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;*

*6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.*

While Paul considered those things as loss for Christ, they still enabled him to have a far greater understanding of how Law and Grace work hand-in-hand. He also understood how Yeshua fulfilled so much of the Law and how the Feasts are prophetic pictures of Him.

## THE FEASTS OF THE LORD

Ever since my wife and I began our journey “out of Babylon” we’ve had to deal with friends and relatives thinking we are trying to become “Judaizers.” They often quote Colossians 2:16, while rejecting the things of YHWH in favor of the traditions of men. The irony is in the fact that Colossians 2:16 is actually encouraging Believers not to let *pagans* judge them for **not doing pagan traditions!** Most Christians have the context entirely reversed.

Colossians 2:8 talks about not being spoiled by the *traditions of men*:

### COLOSSIANS 2:

*8 Beware lest any man spoil you through philosophy and vain deceit, **after the tradition of men, after the rudiments of the world**, and not after Christ.*

Verse 15 talks about how Christ spoiled principalities and powers (who are the ones who inspired the traditions of men).

### COLOSSIANS 2:

*15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*

Now with the above in proper context, verse 16 is encouraging Believers not to let *pagans* judge them for doing the things of YHWH, such as the true holy days [Lev. 23], new moons and Sabbaths, which you’ll note in verse 17 are all “shadows of Christ.”

### COLOSSIANS 2:

*16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*

*17 Which are a shadow of things to come; but the body is of Christ.*

A shadow proceeds from and points to its subject, which in this case is the “body of Christ” casting said shadow. That is the purpose of the “holy days, new moons [which start months and feasts] and Sabbaths”.

The remaining verses pick up where verse 8 left off by stating that Believers should not let *men* beguile us and set us off to the worship of *angels*. Verse 20 says that if we are in Christ, we should not partake in the “rudiments of the *world*” nor should we subject ourselves to the “commandments and doctrines of *men*.”

### COLOSSIANS 2:

*18 Let no man beguile you of your reward in a voluntary humility and **worshipping of angels**, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*

*19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

*20 Wherefore if ye be dead with Christ from the **rudiments of the world**, why, as though living in the world, are ye subject to ordinances,*

*21 (Touch not; taste not; handle not;*

*22 Which all are to perish with the using;) **after the commandments and doctrines of men?***

Most people who use Col. 2:16 have totally twisted and distorted the entire context of verse 16 to actually justify participating in the traditions, commandments and doctrines of *men* at the expense of the things of God. The



“spirit of the principle” is to obey God and not men! It is to do what’s right and not get involved in the things of the world. They’ve tortured the text to mean something it does not in order to hold on to the vain traditions of men.

#### MARK 7:

*6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.*

*7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.*

*8 For **laying aside the commandment of God, ye hold the tradition of men**, as the washing of pots and cups: and many other such like things ye do.*

*9 And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition.***

I am not trying to judge anyone here. For it was not too long ago, that I believed the same way as many of my Christian friends and family. We are all victims of faulty teaching. As a result, I believe we may be entering into the time spoken of by the prophet Jeremiah:

#### JEREMIAH 16:

*19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, **Surely our fathers have inherited lies, vanity, and things wherein there is no profit.***

When we divorced ourselves from the Hebraic foundation of our faith, we wandered off into pagan traditions, which were “handed down to us in innocence and accepted in ignorance” as Michael Rood would say. Today, most Christians think the Feasts are “the Feasts of the Jews” and we as Christians aren’t supposed to concern ourselves with them. After studying the Torah for 4 years now, I have seen otherwise. The book of Leviticus makes it quite clear that these are not “the Feasts of the Jews” but rather of YHWH Himself.

#### LEVITICUS 23:

*1 And the Lord spake unto Moses, saying,*

*2 Speak unto the children of Israel, and say unto them, **Concerning the feasts of the LORD [YHWH], which ye shall proclaim to be holy convocations, *even these are my feasts.****

When you read through the book of Leviticus, and indeed the entire Torah itself, you see repeated statements to the sabbaths, feasts and commandments as being eternal, forever, everlasting, from generation to generation, in all your generations, etc.. It could not be more clear that these things were created by YHWH and that we are to obey and participate in them — always. They did not get “nailed to the cross” for us to never again be concerned with them.

The Feasts of the Lord are known as *moedim*, which means “appointed times”. They are the times YHWH does stuff. It’s like a Divine Script and Yeshua is the main character. He knows His lines perfectly, and He hits His mark on these appointed times without fail. Some have already been fulfilled, thus we do them “in remembrance of Him.” Others have yet to be fulfilled, so we *migrah* or “assemble together” and “rehearse” them until He comes again. If this is the first time you have read anything like this, let me encourage you to consider distancing yourself from pagan traditions such as Christmas and Easter, which have *nothing* to do with our Savior, and turn rather to the Feasts of YHWH, which are *all about* Yeshua our Messiah. I promise, as soon as you begin to see just how much they are related to our Savior and how much significance can be found in them, you’ll find that trading two pagan holidays for seven (eight if you include the Sabbath) is a *very good* deal!

## CLEAN AND UNCLEAN MEATS

### LEVITICUS 11:

*1 And the Lord spake unto Moses and to Aaron, saying unto them,*

*2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.*

Leviticus 11 goes into great detail concerning what is to be considered clean or unclean and what should and what should not be eaten. Yet when it comes to YHWH's dietary laws, I cannot tell you how often Christians will try and tell me that "all things are now clean" and we can eat whatever we want. Having grown up as a Baptist, I can testify that they sure do love their ham on Easter Sunday, but is this true? Can or should we eat what YHWH calls unclean? Many will quote Acts 10, concerning Peter's vision on that rooftop in Joppa to justify eating things such as pork.

### ACTS 10:

*10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,*

*11 And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth:*

*12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*

*13 And there came a voice to him, Rise, Peter; kill, and eat.*

*14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.*

*15 And the voice spake unto him again the second time, **What God hath cleansed, that call not thou common.***

*16 This was done thrice: and the vessel was received up again into heaven.*

Christians often point to this Scripture (particularly verse 15) and say, "See, God made all things clean and now we can eat bacon!" However, they conveniently leave out verse 28, which explains the true meaning of Peter's vision.

### ACTS 10:

*17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,*

*18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.*

*19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.*

*20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.*

*21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?*

*22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.*

*23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.*

*24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends.*

*25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.*

*26 But Peter took him up, saying, Stand up; I myself also am a man.*

*27 And as he talked with him, he went in, and found many that were come together.*

*28 And he said unto them, **Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.***

The Bible interprets itself. You'll note that Peter *never* ate any of the things on that sheet. He later discerned the true meaning of the vision as clearly stated in verse 28. YHWH was not advocating the eating of that which He had so clearly indicated was unclean back in Leviticus 11. Rather, He was using it as an illustration to show Peter that God wants to redeem the Gentiles too.

#### **ACTS 10:**

*34 Then Peter opened his mouth, and said, **Of a truth I perceive that God is no respecter of persons:***

*35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.*

Others will point to Mark 7:19 as justification for eating unclean meats. But did Yeshua really contradict His Father? Consider what Isaiah says concerning swine (pigs):

#### **ISAIAH 66:15-17**

*New American Standard Bible (NASB)*

*For behold, the Lord will come in fire*

*And His chariots like the whirlwind,*

*To render His anger with fury,*

*And His rebuke with flames of fire.*

*For the Lord will execute judgment by fire*

*And by His sword on all flesh,*

*And those slain by the Lord will be many.*

*"Those who sanctify and purify themselves to go to the gardens,*

*Following one in the center,*

***Who eat swine's flesh**, detestable things and mice,*

*Will come to an end altogether," declares the Lord.*

So did Yeshua declare all foods (meats such as swine) clean, thus making something "good" that YHVH says is "detestable"? Some English translations of the Bible would have us believe He did in Mark 7:19:

#### **New International Version (©2011)**

*For it doesn't go into their heart but into their stomach, and then out of the body." (In saying this, Jesus declared all foods clean.)*

**New Living Translation (©2007)**

*Food doesn't go into your heart, but only passes through the stomach and then goes into the sewer." (By saying this, he declared that every kind of food is acceptable in God's eyes.)*

**English Standard Version (©2001)**

*since it enters not his heart but his stomach, and is expelled?" (Thus he declared all foods clean.)*

**New American Standard Bible (©1995)**

*because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.)*

**King James Bible (Cambridge Ed.)**

*Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?*  
The KJV got this one right!

**Holman Christian Standard Bible (©2009)**

*For it doesn't go into his heart but into the stomach and is eliminated." (As a result, He made all foods clean.)*

**International Standard Version (©2012)**

*Because it doesn't go into his heart but into his stomach, and then into the sewer, thereby expelling all foods."*  
The ISV got this one right!

**NET Bible (©2006)**

*For it does not enter his heart but his stomach, and then goes out into the sewer." (This means all foods are clean.)*

**Aramaic Bible in Plain English (©2010)**

*"Because it does not enter his heart, but his belly, and is discharged by excretion, which purifies all foods."*  
The ABIPE got this one right!

**GOD'S WORD® Translation (©1995)**

*It doesn't go into his thoughts but into his stomach and then into a toilet." (By saying this, Jesus declared all foods acceptable.)*

**King James 2000 Bible (©2003)**

*Because it enters not into his heart, but into the belly, and goes out into the drain, purging all foods? The*  
KJV 2000 got this one right!

**American King James Version**

*Because it enters not into his heart, but into the belly, and goes out into the draught, purging all meats? The*  
AKJV got this one right!

**American Standard Version**

*because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean.*

### **Douay-Rheims Bible**

*Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?*  
The DRB got this one right!

### **Darby Bible Translation**

*because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats?*  
The DB got this one right!

### **English Revised Version**

*because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean.*

### **Webster's Bible Translation**

*Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all kinds of food.* The WB got this one right!

### **Weymouth New Testament**

*because it does not go into his heart, but into his stomach, and passes away ejected from him?" By these words Jesus pronounced all kinds of food clean.*

### **World English Bible**

*because it doesn't go into his heart, but into his stomach, then into the latrine, thus purifying all foods?"*

### **Young's Literal Translation**

*because it doth not enter into his heart, but into the belly, and into the drain it doth go out, purifying all the meats.'*

Consider what some well respected Bible commentaries have to say concerning this verse:

### **Barnes' Notes on the Bible**

*Entereth not into his heart - Does not reach or affect the "mind," the "soul," and consequently cannot pollute it. Even if it should affect the "body," yet it cannot the "soul," and consequently cannot need to be cleansed by a religious ordinance. The notions of the Pharisees, therefore, are not founded in reason, but are mere "superstition."*

*The draught - The sink, the vault. "Purging all meats." The word "purging," here, means to purify, to cleanse. What is thrown out of the body is the innutritious part of the food taken into the stomach, and leaving only that which is proper for the support of life; and it cannot, therefore, defile the soul.*

*All meals - All food; all that is taken into the body to support life. The meaning is, that the economy or process by which life is supported "purifies" or "renders nutritious" all kinds of food. The unwholesome or innutritious parts are separated, and the wholesome only are taken into the system. This agrees with all that has since been discovered of the process of digestion and of the support of life. The food taken into the stomach is by the gastric juice converted into a thick pulp called chyme. The nutritious part of this is conveyed into small vessels, and changed into a milky substance called "chyle." This is poured by the thoracic duct into the left subclavian vein and mingles with the blood, and conveys nutriment and support to all parts of the system. The useless parts of the food are thrown off.*



## Clarke's Commentary on the Bible

*Into the draught - See on Matthew 15:17 (note).*

*Purging all meats? - For what is separated from the different aliments taken into the stomach, and thrown out of the body, is the innutritious parts of all the meats that are eaten; and thus they are purged, nothing being left behind but what is proper for the support of the body.*

## Gill's Exposition of the Entire Bible

*Because it entereth not into his heart,... Which is the seat and fountain of all moral pollution; and if that is not defiled, no other part can be; and that that is not defiled by eating and drinking, unless in case of intemperance, is clear; because food and drink do not go into it:*

*but into the belly; it is taken in at the mouth, goes down the throat, and is received into the stomach, and from thence it passes through the bowels:*

*and goeth into the draught; , "the private house", as the Jews call it, without going into the heart at all:*

*purging all meats; that which it leaves behind, is pure and nourishing; and whatever is gross and impure, is carried with it into the draught, so that nothing remains in the man that is defiling.*

## Geneva Study Bible

*Because it entereth not into his heart, but into the belly, and goeth out into the draught, {h} purging all meats?*

*(h) For that which goes into the draught purges all meats.*

## Wesley's Notes

*7:19 Purging all meats - Probably the seat was usually placed over running water.*

## Scofield Reference Notes

*Margin Because it entereth*

*Because it does not enter into the heart of him, but into the bowels is passed -- purifying all the food.*

Yeshua most certainly was ***not*** declaring all meat "good" for eating. He was saying that the body keeps what is good and purges the rest. So, Mark 7:19 is not telling us that it is now OK to disregard YHWH's dietary laws! Why would we want to anyway? YHWH made the animals and He made us. He knows how He made all that He did. He knows how these organisms work and what is beneficial for them and what is not. For instance, pigs are primary carriers of:

- Taenia solium tapeworm
- Hepatitis E virus (HEV)
- PRRS (Porcine Reproductive and Respiratory Syndrome)
- Nipah virus
- Menangle virus

Pigs regularly carry many viruses and parasites within them. Thus, when we eat pig meat, we only put ourselves at greater risk of getting one or more painful, debilitating diseases, not to mention putting our bodies into toxic overload. Even secular scientists, who know nothing about Leviticus acknowledge that the same foods the Bible calls unclean are in fact bad for us.

Professor Walter J. Veith was an atheist who converted to Christianity. He is a South African with a Ph.d in zoology and a Seventh-day Adventist, particularly known for his lectures on Creationism and health related issues, and also for Bible prophecy. While I personally am not an advocate for the Seventh-day Adventist religion, I do consider much of Dr. Veith's work/lectures to be outstanding — especially his research concerning nutritional physiology, concentrating on the effect of modern animal husbandry on the incidence of disease transferal to humans. His research concentrates on degenerative diseases caused by incorrect nutrition and particularly diseases such as osteoporosis, arthritis, and cancer. In regard to the dietary laws of Leviticus, I highly recommend that you watch Dr. Veith's on-line video, **Clean and Unclean/ The Whole Truth**:

**<http://youtu.be/e9UjzFoE1FI>**

Finally, consider this: Many talk about the act of Antiochus Epiphanies setting up a statue of Zeus and offering up a pig as a sacrifice in the holy Temple of Jerusalem as a type of “abomination of desolation.” If it was such an abomination to bring a pig into the Temple, why should we not think it is just as much an abomination to bring a pig (or other unclean animal) into our body, which is now the Temple of the Holy Spirit?

### **1 CORINTHIANS 6:19**

*What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

## **UNDERSTANDING THE SACRIFICES**

We may understand the reasons for continuing to observe the Feasts, and why YHWH warns us not to eat certain animals, fish, birds, insects, etc., but what about the many sacrifices we read about in Leviticus? Do these Old Testament “house rules” matter too? There is no longer a Temple in Jerusalem and the Levitical priests have been replaced by our singular High Priest in the order of Melchizedek,<sup>[6]</sup> so, why do we, as believers in Yeshua, need to know about any of this stuff? The benefit is in understanding the principles at work within the various sacrifices... and how Yeshua fulfilled them. Regarding the sacrifices, there are at least five different types given in the book of Leviticus:<sup>[7]</sup>

- 1. Olah:** A sacrifice to be burned on the altar, brought from cattle, goats, sheep, or birds.
- 2. Minchah:** An offering of grain mixed with oil (and frankincense). Part was burned on the altar, and the priests consumed the remainder.
- 3. Shelamim:** A peace offering, part of which was burned on the altar, the remainder eaten by the priest and the one who offered the sacrifice.
- 4. Chatat:** A sin offering brought for accidental transgressions. The exact procedure was different for private individuals, public officials, and instances of communal guilt.
- 5. Asham:** A guilt offering brought for specific sins.

I like the way one online wiki source<sup>[8]</sup> helps us as believers in Yeshua understand the various sacrifices:

### **The Purpose of the Sacrifices**

*Leviticus is the Book of Yahweh's grace to man. Throughout the Torah only the name Yahweh, the name representing His attribute of Mercy, is used in connection with offerings and never the name God which*

6. Hebrews 4 - 8

7..List taken from [http://www.chabad.org/parshah/article\\_cdo/aid/2163231/jewish/The-Mysterious-Book-of-Leviticus.htm](http://www.chabad.org/parshah/article_cdo/aid/2163231/jewish/The-Mysterious-Book-of-Leviticus.htm) [Retrieved 2/14/2014]

8. [http://en.wikibooks.org/wiki/Hebrew\\_Roots/Torah\\_observance/Vayikra](http://en.wikibooks.org/wiki/Hebrew_Roots/Torah_observance/Vayikra) [Retrieved 2/14/2014 and reprinted here under the Creative Commons license: <http://creativecommons.org/licenses/by-sa/3.0/>]

represents His attribute of judgment. The ancient pagans and many Christians believe that the purpose of animal sacrifices were to appease an angry and wrathful God. Such a concept is foreign to Hebraic thought. The Old Testament is full of expressions of the mercy and grace of Yahweh, therefore, grace and mercy are not attributes of His character only delineated in the New Testament, contrary to popular belief.

Many perceive Vayikra/Leviticus as a book of staunch “rules and regulations,” but when viewed as a critical component of Israel’s “constitution,” just like the Bill of Rights is perceived as a critical component of a nation’s constitution, perhaps Vayikra/Leviticus is not as bad or “demanding” as commonly thought.

The reason for our aversion to Leviticus is largely based upon our revulsion at the thought of animal sacrifice. The laws of sacrifice and sacrificing animals disconcert us. We prefer to think that the sacrifices were only to teach the Israelites about Yeshua, and we comfort ourselves with the notion that the ‘New Testament’ abolishes sacrifice. But this reality of the need of sacrifice is integral to the fact of man’s sin. The mess of the blood and guts involved in the sacrifice is illustrative of the mess and disembowelling of life which our sin causes. The correction and reversal of the results of sin cannot be done without blood-shedding. How merciful is our Father that He ordains an animal to die in our place and how much more careful we might be if we saw that a life was taken each time we committed a trespass.

Does God require our gifts to appease Him or assuage Him? “If you have acted righteously, what have you given Him?” (Job 35:7); God does not become enriched by man’s largess.’ (Tanach, Stone Edition, ArtScroll Series, Mesorah Publications, p. 243) The sacrificing of an animal was a substitute for the “Lamb” who was to come and it was through faith in the atonement offered through Him, that sins and trespasses were forgiven.

When the smell of the burnt sacrifice ascended to Yahweh, He took pleasure in the aroma of it. That aroma of flesh that was sacrificed was pleasant to Him. How much more when we put to death our flesh and sacrifice our pleasures so that our life ascends to Him as a sweet-smelling sacrifice, an aroma that savours those around us.

## **The Meaning of Sacrifice**

Sacrifices did not begin with the Tabernacle. Adam, Able, Noah, Abraham, Isaac, Jacob and Moses all offered animal sacrifices before this. This indicates that there was an understanding of what was required before Sinai, going back all the way to Adam.

Here begins the requirements of ‘sacrifices’. The English language does not have a word that accurately expresses the concept of a ‘korban’. The word “sacrifice” implies that the person bringing it is expected to deprive himself of something valuable — but God finds no joy in His children’s anguish or deprivation. “Offering” is more positive and closer to the mark, but it too falls short of the Hebrew word ‘korban’.

The word “korban” has the root ‘karov’ which means “to bring near”, hence a “drawing close.” The sacrifices and offerings are intended to be the means to draw us “closer” to God. Sin is the main hindrance in coming into intimate fellowship with God, so Yahweh in His mercy made it possible for the sinner to bring a sacrifice which “if offered in the right spirit, is the medium whereby man attains closer nearness to the divine..” (Rabbi Hertz - The Pentateuch and Haftarah p.410)

It is important to understand that in our world today, if one does not acknowledge or come to a realization that he/she has missed the mark of obedience to Yahweh ‘ordinances and commandments, they will not come forth to ask for forgiveness. They would not see a need to come forward; they would not see themselves as having trespassed Yahweh’s commandments or having erred.

## **The Burnt Offering**

The Burnt Offering or “ascension offering” is “olah” which means “go up”, “rise up”, “climb”, “ascend”, “sprout”, “come forth”, That teaches us that the olah offering is an offering that ascends to heaven. It also lifts the one who makes the sacrifice. It must, therefore, be offered by fire. Fire is a form of energy. In order

*for an offering to be pleasing, it must be given with joy and with the passion of our love for Him in our hearts. When Israel's offering was pure and acceptable to Him, He acknowledged it by fire and consumed the sacrifice. He will reciprocate the offering of our love by consuming us with the passion of His love.*

*All aspects of the ordained sacrifice are a prophetic shadow-picture of Messiah's offering and what a believer must do in our relationship with Him. A lamb was offered twice daily (Ex. 28:38-42) picturing our need to come to our Father in Heaven each day through the shed blood of Yeshua and offer our lives afresh in thanks and praise to Him (Heb. 13:15; Rom. 12:1-2). In Lev. 1:9 Yahweh required the legs and inwards of the animal to be washed in the laver. What this represents spiritually in the Believer's life is the need for our daily walk and our inward parts to be cleansed by obedience to His Word.*

## **The Grain Offering**

*Believers are at times likened unto grain, or more specifically, that of the harvest, as Yeshua says "The harvest is plentiful, but the laborers are few; therefore beseech Yahweh of the harvest to send out laborers into His harvest" (Luke 10:).*

*Hopefully, we compose the first fruits of a great harvest of Believers, as we are to present ourselves as "an offering and a sacrifice to God as a fragrant aroma" (Ephesians 5: 2).*

*This admonition is in complete line with the instruction Yahweh gave in relation to the grain offering. If the grain was to be given unto Yahweh baked, it was to be in the form of "unleavened cakes" or "unleavened wafers." It was to be broken, oil was to be poured upon it, and it was to be a sweet offering to God. We as Believers are to be as the grain offering of unleavened bread presented before Yahweh. We are to be without sin and crushed (self-life broken), ready to emanate a pleasant aroma to our Heavenly Father, able, willing and ready to accomplish His tasks.*

*In 1 Corinthians 5:7-8 Paul said, "Thoroughly clean out the old leaven, that you may be a new lump, just as you are unleavened. For Messiah our Pesach also has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Paul here admonishes the Corinthians to search their hearts for the "leaven" of sin and remove it and remember Messiah, Who is our Passover Lamb sacrificed. He asks us to celebrate the festival as a community of unleavened bread with sincerity and truth.*

*Let us be instructed from the example of the grain offering and take this to heart. The unleavened bread brought before Yahweh represents us as forgiven Believers. The broken unleavened bread as an offering likewise hopefully represents us, who are broken and willing vessels ready to fulfill the Father's tasks. When we understand this level of Vayikra/Leviticus, it is not a codification of "strict rules and regulations" in the least. It is rather important instruction for all generations of Believers!*

*The Meal Offering was baked by fire. (see Isa. 53:5; Psa.22:15; Luke 56-24:1; John 6:63) It is the fire which transforms the crushed grain to become one whole loaf as a corporate Body presented before Him. (see Matt. 5:10-13; Jn.16:33; 2 Tim. 3:12). We have a choice, according to our spiritual resources, to offer the more costly sacrifice of complete dedication unto Him or to contribute our single grain to be mixed and made into a communal offering by His Spirit with the service of the rest of the Body.*

## **Covenant of Salt**

*Rambam says (SEC pg. 553) that salt has 2 properties. It is destructive because it prevents plants from growing and can corrode most materials. And it is a preservative. The Covenant of Salt teaches that the Altar service preserves Israel.*

*Yahshua tells us in Matthew 5:13, we are to be the "salt of the earth" – we are to be the preservers of Yahweh's covenant. If we followed this Covenant of Salt analogy, we, as the "salt of the earth" are to: Prevent from growing those things that are against Yahweh's Torah. Corrode and ultimately destroy those*

*things that are against Yahweh's Torah. Preserve those things that are of and for Yahweh's Torah.*

## **Peace Offerings**

*The Peace Offering or Fellowship Offering was a voluntary offering brought by a person or a group of people where one desired fellowship or communion with Yahweh. The purpose of the peace offering is to show the person's love toward Yahweh. It is also to show gratitude for Yahweh's goodness and to draw the person closer to Yahweh. This offering may be called a peace offering or "shalamim" because it has the spiritual capacity to bring peace to the world. The person who brings a peace offering is not motivated by a need for atonement for sin. The person is motivated by a sense of wholeness or a desire for wholeness.*

*Only a part of the peace offering was given to the temple. The rest was eaten anywhere in the court or within the walls of Yerushalayim. Through this offering one could enjoy fellowship with the Eternal and dine with family and friends. This offering brings enjoyment to one's intimate relationship with the Eternal. The Peace offering basically says: You are my joy and my enjoyment. I want to be near you together with my family and my friends, take time in your presence, worship you, and receive your blessings.*

*There can be no peace though between a man and his Creator until a man's sin is first atoned for. Therefore, for the Peace Offering to occur one had to be in a spiritual state of peace, good health or balance before God with regard to sin. Only then can we have true fellowship with our Heavenly Father, and this occurs through the sacrificial work of Yeshua the Messiah and a man's identification with or appropriation of that work to himself (of which immersion or baptism is a picture [see Rom. 6:3-6]). In this regard, read Ephesians 2:14; Philippians 3:10; 2:5-8; 4:2; 2:14. Yeshua is the Prince of Peace (see Isa. 9:6)*

## **Sin Offering**

*The Sin Offering was presented for unintentional or intentional sin for which no restitution was possible, but it had to be accompanied by repentance or divine forgiveness was withheld (Num. 15:30). The Trespass or Guilt Offering was for a inadvertent or careless sin of a lesser degree for which restitution could be made. According to Talmudic tradition based on Torah, a sin offering is not needed if a sin was committed accidentally and without intent. This could also be applied to someone who did not know about the sin. On the other hand, a sin offering is needed if the sin was committed – "inadvertently" – as a result of carelessness.*

*According to Rambam, an unintentional sin still blemishes the soul and it requires purification. If the sinner regarded Yahweh's commands with more care, the unintentional sin would not have occurred. The concept is that people are careful about things that matter to them. However, they are careless about things that do not matter to them. Many people are careless about honoring Shabbat, if they honor it at all, because it does not matter to them. This even applies to the church's, so called, "sabbath" of Sunday.*

*Sin in and of itself can never be forgiven. It is the person who sinned that can be forgiven. Sin can never be accepted by the Eternal. Sin must be removed from man in order for him to be completely forgiven and restored.*

## **The Believer's Access to YHWH**

### **HEBREWS 9:**

*11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*

*12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.*

*13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:*



*14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

*15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

*16 For where a testament is, there must also of necessity be the death of the testator.*

#### **HEBREWS 10:**

*1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

*2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

*We know that the substitutionary form of forgiveness found in Leviticus was temporary and, of course, pointed to a greater promise of Messiah Yeshua. When you came forth with a sacrificial offering; it was an acknowledgement of sin as well as it presented an opportunity for the confession of that sin(s). It showed also a faith and belief that Yahweh was just and faithful in His promise to forgive. Yahweh' voice, spoken then through the mouth of Moses and His preserved written words for us today, called us to repentance, then as well as today. But Yeshua's sacrifice is wholly different, higher and greater, transcending the earthly sacrifices spoken of in Leviticus. Messiah "has been manifested to put away sin by the sacrifice of Himself." (Hebrews 9:26) He loved us "and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma." (Ephesians 5:2) He has made atonement by "better sacrifices than these," (Hebrews 9:23) even by His own body and blood, "a living and holy sacrifice, acceptable to God." (Romans 12:1)*

*Therefore, you can draw near to God "knowing that you were not redeemed with perishable things but with precious blood, as of a lamb unblemished and spotless, the blood of Messiah. For He was foreknown before the foundation of the world." (1 Peter 1:18–20)*

*Having therefore, brethren, boldness to enter into the holiest by the blood of Yeshua, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a high priest over the house of Elohim; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised) Hebrews 10:19-23.*

*He is not, willing that any should perish, but that all should have everlasting life. The kohanim/priests were designated for the sole purpose of bringing restoration and reconciliation between the people of Yisrael and Yahweh. What a calling! Reconciling the Children of Yisrael back into a proper relationship with Yahweh.*

*Yahweh's love and compassion is such that He reaches out to man to make it possible for all to come into relationship with Him. He made provisions so that even the poorest and most economically disadvantaged individuals in Yisrael could bring an offering. This is seen clearly from the fact that a burnt-offering (Chapter 1) could be fulfilled through bringing a bull, a goat, or a dove, depending on one's means. See the offering for fowls, Leviticus 1:14. (Are not two sparrows sold for a farthing? Yeshua said. Matthew 10:29).*

***How wonderful is our God that no one is excluded or placed beyond His mercy and compassion if they will but come to repentance and exercise faith in His sacrificial work for atonement of sin.***

## ADDITIONAL RESOURCES

The weekly Torah portion studies are divided up as follows:

- **Vayikra** (Leviticus 1–6:7): Laws of the sacrifices.
- **Tzav** (Leviticus 6:8–8): Sacrifices, ordination of the priests.
- **Shemini** (Leviticus 9–11): Tabernacle consecrated, alien fire, dietary laws.
- **Tazria** (Leviticus 12–13): Childbirth, skin disease, clothing.
- **Metzora** (Leviticus 14–15): Skin disease, infected houses, genital discharges.
- **Acharei Mot** (Leviticus 16–18): Yom Kippur, centralized offerings, sexual practices.
- **Kedoshim** (Leviticus 19–20): Holiness, penalties for transgressions.
- **Emor** (Leviticus 21–24): Rules for priests, holy days, lights and bread, a blasphemer.
- **Behar Sinai** (Leviticus 25–26:2): Sabbatical year, debt servitude limited.
- **Bechukotai** (Leviticus 26:3–27): Blessings and curses, payment of vows.

For some more excellent resources to help you understand the significance of Leviticus as it pertains to our walk with Christ, see the following free PDFs written by Ardelle B. of [yourlivingwaters.com](http://yourlivingwaters.com):

- **Vayikra**: <http://yourlivingwaters.com/Leviticus/Vayikra-Commentary-2009.pdf>
- **Tzav**: <http://yourlivingwaters.com/Leviticus/Tzav-Commentary-2009.pdf>
- **Shemini**: <http://yourlivingwaters.com/Leviticus/Shemini-Commentary-2009.pdf>
- **Tazria**: <http://yourlivingwaters.com/Leviticus/Tazria-Commentary-2008.pdf>
- **Metzora**: <http://yourlivingwaters.com/Leviticus/Metzora-Commentary-2008.pdf>
- **Acharei Mot**: [http://yourlivingwaters.com/Leviticus/Acharei\\_Mot-Commentary-2008.pdf](http://yourlivingwaters.com/Leviticus/Acharei_Mot-Commentary-2008.pdf)
- **Kedoshim**: <http://yourlivingwaters.com/Leviticus/Kedoshim-2008-Commentary.pdf>
- **Emor**: <http://yourlivingwaters.com/Leviticus/Emor-Commentary-2008.pdf>
- **Behar Sinai**: <http://yourlivingwaters.com/Leviticus/Behar-Commentary-2008.pdf>
- **Bechukotai**: <http://yourlivingwaters.com/Leviticus/Bechukotai-Commentary-2008.pdf>

Additional commentary on each of the above (as well as the rest of the Torah) can be found at:

**[http://yourlivingwaters.com/torah\\_commentary](http://yourlivingwaters.com/torah_commentary)**

## HOW TO USE THIS BOOK

Each volume in this series consists of one book from the Torah, plus readings from the prophets and New Testament that go along with it. Drawing from a number of outside resources, we have assembled the traditional, weekly Torah, Haftarah and Brit Chadasha (KJV) Scripture readings along with some additional readings from my own related studies into each volume. I have intentionally not put any of my commentary into this book however, because I want you to write your own. Get with people you know and read these Scriptures together. Talk about them. Debate. Share insights and grow as you let the Holy Spirit open up the Scriptures to you, leading you to all truth.

I always brought a lined notepad with me to our studies and found it very helpful for writing down the various insights and revelations people would share. Therefore, every Scripture reading page in this workbook has a column for you to

take notes. At the end of each week's study, we have also included a few starter questions to get your group going and some additional lined pages for notes you may want to write down based on your discussions.

On our Virtual House Church website you can listen to archived services and see the notes that we took from our 2012-2014 Torah reading cycles. There you will find lots of commentary, pictures, links, video and audio clips for you to explore and add to the insights that you discover in your own study of these Scriptures. Please keep in mind however, that we are still learning ourselves. We don't have it all right and would never claim to have the corner on truth. We are merely sharing our thoughts and insights as we seek to find the truth ourselves. Always remember that when reading/viewing/listening to any commentary, we are to test all things, letting the Holy Spirit be our guide to all truth and not man.



[www.virtualhousechurch.com](http://www.virtualhousechurch.com)

The Bible study guide you have in your hands can be used to start your own church ministry, home group or personal Bible study. It is designed to show you how the themes, stories, and words of the Torah are woven throughout the writings of the prophets and New Testament. At the end of each week's study, you will find the following three questions, which can help you get the ball rolling:

- **How does this week's Torah Portion relate to the Haftarah and Brit Chadasha Portions?**
- **What did you find most interesting about this week's reading?**
- **What is the general theme of this reading and how does it apply to our lives today?**

These are very basic, general questions designed to stimulate conversation. In the first one, you simply identify how all of the Scripture readings are related. Sometimes it will be very obvious. Other times, you may need to dig deeper either into the text itself, or even into history and cultural contexts to see why the ancients paired these readings together. The second question is designed to get you talking about those things that stood out to you from the readings. And finally, the last question causes you to think about how the reading applies to you, your family, friends and life in general. What is the take-away moral value, theme or lesson we can learn from this week's study? We've kept it simple for a reason. We don't want anyone thinking they can't do this. You will be amazed at how much dialogue and learning can be gained by addressing these three basic questions.

By way of example, here are some of my own early notes from the first week's reading of Genesis:

**How does this week's Torah Portion relate to the Haftarah and Brit Chadasha Portions?** *It all starts with Genesis! The stage is set, the characters are introduced and the drama begins almost immediately. From there, we can see how the story plays out from the Beginning to the End. Take for instance, the story of Genesis 6. In that story, we learn about an incredible event: The unnatural union of angels (the sons of God) and human women. This produced the giants (Nephilim) that we will later see the Israelites having to defeat. However, there is more to the story. Jesus tells us in Matthew 24:37 that the Last Days will be likened unto the days of Noah. In Revelation 12, we see Michael the archangel fighting against Satan, the Dragon. The Serpent is cast down to Earth and the story is picked up in the prophecy of Isaiah 14:12-21. There we see that Lucifer, the leader of the fallen angels, is not only "cut down to the ground" but also that he apparently has children (Isaiah 14:21), just like the angels of Genesis 6 did. Those angels were bound in everlasting chains of darkness and cast down into hell [Tartarus] (2 Peter 2:4 and Jude 6).*

**What did you find most interesting about this week's reading?** *In like manner, we see that Lucifer must also be bound in chains and do time (a thousand years) in the pit in order to serve out his prison sentence (Revelation 20:1-2) for the same sin. I've always wondered, if the Devil's ultimate destination is the Lake of Fire, why does he have to be bound in chains and put into prison for a thousand years first? Now, I know! He is serving the prescribed prison sentence that is specifically for angels who mate with human women. God would not be just if He didn't impose the same prison sentence on every angel who commits this sin. Thus, when Satan has children (note Genesis 3:15 and Isaiah 14:21), he must receive the same punishment, in addition to the final judgment for his other crimes/sins, which is the Lake of Fire.*

**What is the general theme of this reading and how does it apply to our lives today?** *Solomon told us that what has been done, will be again (Ecclesiastes 1:9). All through the Scriptures, we see many themes repeated. We see characters that were introduced "in the beginning" appear again "in the end." Jesus said the Last Days (which may be our days) are going to be like the days of Noah. Thus, in order to understand the times we are living in today, we must understand the days of Genesis 6-11. We also see the cost of disobedience to the perfect will of God. Sin has consequences.*

In my answers to these three basic questions, I showed how the Torah portion relates to the reading from the prophets as well as the readings from the New Testament. I shared the things that I found intriguing and I showed how it is relevant for us today.

While certainly not an exhaustive collection of related Scriptures, we hope that this *Wisdom From The Torah* study guide will get you excited about diving into your Bible like never before. As you read about the characters of the Torah, then see repeats of their stories and/or the results of their actions played out centuries and millennia later, we hope it causes you to think and to see how these themes may apply to your own life today and into the future.

Rob Skiba  
February 28, 2014



WEEK 24

**TORAH PORTION: Leviticus 1:1-6:7**

## Leviticus 1

1 And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

10 And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward

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[illegible]



before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

14 And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

## Leviticus 2

1 And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord:

3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

7 And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the Lord.

10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

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11 No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

12 As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the Lord.

### Leviticus 3

1 And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

6 And if his offering for a sacrifice of peace offering unto the Lord be of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the Lord.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.

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12 And if his offering be a goat, then he shall offer it before the Lord.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's.

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

#### Leviticus 4

1 And the Lord spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp

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unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil.

18 And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

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

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

22 When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering.

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

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering,

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and slay the sin offering in the place of the burnt offering.

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

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him.

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

33 And he shall lay his hand upon the head of the sin offering, and slay 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 upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

## Leviticus 5

1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6 And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his

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neck, but shall not divide it asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

14 And the Lord spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a trespass offering: he hath certainly trespassed against the Lord.

## Leviticus 6

1 And the Lord spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing

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which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

6 And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

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**HAFTARAH PORTION (Prophets): Isaiah 43:21-44:23;  
66:1-24**

**Isaiah 43**

21 This people have I formed for myself; they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

**Isaiah 44**

1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up as among the grass, as willows by the water courses.

5 One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

6 Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that

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are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image that is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be

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forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.

## Isaiah 66

1 Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2 For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

5 Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies.

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

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12 For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies.

15 For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord.

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

21 And I will also take of them for priests and for Levites, saith the Lord.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

## NOTES

**BRIT CHADASHAH PORTION (New Testament):**  
**Mark 7:1-30; Romans 8:1-13; Hebrews 10:1-39; 13:10-16**

**Mark 7**

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his

**NOTES**

disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

## Romans 8

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

## NOTES

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

## Hebrews 10

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

## NOTES





judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

### Hebrews 13

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

### NOTES

## DISCUSSION POINTS

**How does this week's Torah Portion relate to the Haftarah and Brit Chadasha Portions?**

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**What did you find most interesting about this week's reading?**

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**What is the general theme of this reading and how does it apply to our lives today?**

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# Getting back to basics

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We hope you and your family will have a warm and spirit-filled experience with us as we fellowship and study YHVH's Word together.

*To listen live each week, please go to [www.blogtalkradio.com/revolutionaryradio](http://www.blogtalkradio.com/revolutionaryradio) Friday nights from 8:30pm to 11pm CST.*

In Service to the King,

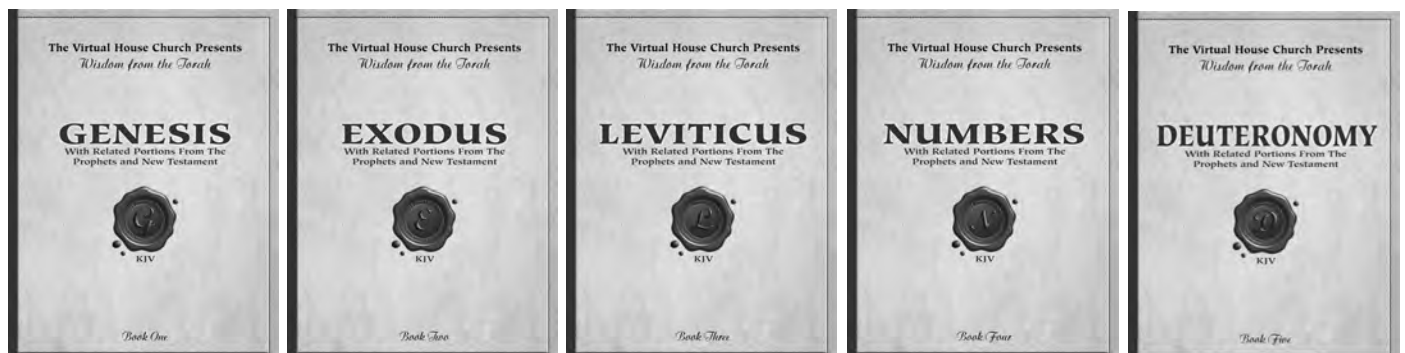
- Rob and Sheila Skiba

## TORAH

THE CONSTITUTION OF THE KINGDOM



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