

Pre-amble before every study:

Please read this outloud before every session, picking somebody new from the group to read it.

“Those who express opinions that seem insensitive, violent, gory, or in-compassionate need to be able to express those feelings without objection. It is understood that their feelings are objectionable. Please respect your brother's time and opinion when you do not agree. Likewise, those whose opinions seem fettered with too much compassion, emotion, and heart need to be heard, without objection. Patiently hearing opinions that seem egregious to you is love, respect one another's time. Real change starts and ends with prayer. Avoid lashing out from frustration or fear and reign in those feelings, maturely knowing that prayer is what is going to help your brother see what you see.”

THE HOLIEST PLACE ON EARTH

A Messianic Bible Meditation On Leviticus: The Heart Of Torah, The Heart of The Father

Prerequisite Questions

Q: Do the sacrifices of animals save or have they saved anybody, ever?

Q: When was Yeshua The Lamb Slain?

Q: Can the sacrificial duties of the Levitical priesthood serve a purpose, even if the purpose is not to provide salvation?

Q: The Savior wants us to understand Him and His character better. He wants us to have more than just a base foundational understanding of everything He did. The Word teaches us that often His people perish for lack of what?

Leviticus Ch. 1

Meat n Taters Questions

Q: Where were these instruction given and from whom were they given and to whom were they given?

Q: These instructions are given to His people who will be making their sacrifice of their own what?

Q: When He puts his hand on the head of the burnt offering and it is accepted on his behalf what does this represent to you? What do supporting scriptures show it represents? Do either of your answers fit into the entire theme of the whole Bible?

Q: When he puts his hand on the head of the burnt sacrifice it makes what for him?

Q: How does the world define atonement? How does the church define atonement? How do you define atonement? Knowing this, how do you believe The Father defines atonement? Does The Father's definition of atonement need to be adjusted, or yours?

Q: This first chapter can be broken into three sections based on the different offerings. What are the three sections?

Q: What do all of the offerings have in common? And what does this thing cause for יהוה ?

A: The animals being burnt up completely aside from a few choice parts. A sweet aroma is what happens for יהוה.

Q: Why do you think the instructions for such sacrifices are so gory, specific, and not pleasant?

Leviticus 2

Q: Chapter 1 touched on various animal offerings. Chapter 2 discusses what kind of offerings?

Q: What do the animals and the grains have in common?

Q: It seems here in this chapter it references two methods to cook the grain offering. What are they?

Q: How can these things symbolize our sacrifice to יהוה ? His sacrifice for us?

Q: The priest is presented with the offering and does what with it?

Q: No grain offering which you bring to יהוה shall be made with _____.

Q: What does Leaven do? What characteristic of leaven did Yeshua use as a word picture all the time when preaching? Why would He not allow leaven in His grain offerings?

Q: The last verses pertain as a reference to what kind of offering? How is this offering to be offered? What important instruction is given at this time as a reference?

Q: Why do you think oil, frankincense, and salt are so important with the offerings? Do you know anything special about these compounds that might help you understand why יהוה made sure to include these excellent elements to His instructions for us?

Leviticus 3

Q: In chapter 1 we learned of three specific types of burnt offerings. Here in this chapter what kind of offerings are we learning about?

Q: From the sacrifice of peace offering there is an offering made by fire to יהוה, what is it?

Q: What are Aaron's sons and/or the priests instructed to do if somebody brings a peace offering whether male or female of the flock?

Q: If his offering is a goat do you see any differences or further insight than if it were a sheep?

Q: According to this stand alone Scripture what is a perpetual statute in all your generations in all your habitations?

Leviticus 4

Q: What kind of sin is this chapter talking about?

Q: This chapter can be broken up into four sections based on who it is that has done the particular type of sin. What are the four different sections or types of people

Q: What are some of the differences in each section's sacrifices?

Q: Why do you think the nature of the sacrificed animal and the ways the separate parts of the animal are handled differently for different types of people?

Leviticus 5

Q: Do you believe The Savior is in control of everything, no matter how big or small? Do you believe HE uses circumstances to teach where we are doing good for encouragement, and where we are doing evil for chastisement?

NOTE: If you answered yes to the previous questions the following questions may challenge to evaluate if you truly believe that or if you are simply saying what religious culture has taught us to claim.

Q: Is a person guilty who hears an oath and is witness to a matter but does not speak up?

Q: If a person touches the carcass of an unclean beast, livestock, or creeping thing and is unaware that he did, is he guilty?

Q: If a person touches human uncleanness and is unaware of it, when does he become guilty?

Q: Can a man bring guilt upon himself by swearing an oath to do good?

Q: In any of the circumstances from verses 1-4 what is the procedure at the Temple?

Q: What is accomplished when this obedience occurs and does somebody who has not been found guilty of any circumstance from verses 1-5 have to be subject to this obedience?

Q: Once atonement is accomplished does that provide salvation?

Q: Is this process causing the sacrifice of the animal to bring about the forgiveness? Is it the obedience of the perpetrator that is bringing forgiveness? Is the priest of Levi's household bringing forgiveness? What specifically is being forgiven?

Q: If somebody unintentionally sins in regard to the holy things, what ought to be done to make it

right?

Q: Does it matter if a person is aware or unaware of the faults spoken of in this chapter? Will the burden of guilt be placed on a person if they do not know?

Q: Is יהוה a just and merciful Elohim?

Q: Are all people no matter who they are responsible for having a relationship with their Creator and educating themselves on what is expected of them?

Leviticus 6

Q: Up until now any sins mentioned have not really been sins that can be considered directly against others. Here, what sins are listed whose punishment will soon be discussed?

Q: There is a two-fold process when remedying a sin that involves wronging a neighbor what are the steps, and what are their purposes?

Q: Some of the priests responsibilities concerning tending the fire on the alter are outlined in this chapter.

Q: The topic of the Temple tends to be overshadowed by the idea of animal sacrifice, animal sacrifice is a touchy subject and should be handled with great care. Before what happened on Calvary Moses, Elijah, and others walked in righteousness. Were they saved by animal sacrifice?

Q: If the purpose of animal sacrifice is not to save what is it's purpose?

Q: Animal sacrifice is touchy, as it is unclear as to why it is necessary; however, food is an obvious need for people. Therefore, sacrificing an animal for the sake of hunger, as inhumane as food animals are treated comparatively, is not such a hotly debated topic. Why is it that we as people so vehemently prevent the same actions we allow for belly food when it comes to spiritual understanding, a vastly more important subject in the long run?

Q: At the Temple there are several sacrifices made, not just animals from the people's provisions. The grain offering is a sacrifice HIS people personally made. What is one purpose of the grain offering? (v.15)

Q: A portion of the grain offering goes to be burned as a memorial to יהוה, the remainder serves as what? How long are these statutes effective?

Q: Daily Aaron and his son's the priests are to offer a grain offering. Where does this grain offering come from?

Q: How long is the daily offering a statute for? This may seem contrary to some people to other parts of Scripture. If it does you who say you believe and model your life from a book that is all true, how can what the fleshly mind sees as death can the spiritual mind see it for what it really is, shackle and chains broken, life and peace?

Q: Every grain offering of the priest shall not be eaten, it shall be what?

NOTE: A lot of controversial topics were brought up in this chapter's study with Gleaning the Scriptures whose founder is Thomas Griffin whom also authored this study with help from other sources as well. These topics and answers may not be for you to ascribe to today to form an opinion for or against right now but it is suggested for some folks to simply take the mature step in accepting that these ideas exist. You simply understanding that makes you a more well-rounded, educated, mature, and caring follower of The Master.

Leviticus Ch. 7

Trespass Offering – The law concerning the trespass offering is the same as the law concerning the sin offering. Peace offerings – as a thanksgiving pick one to go with it

- unleavened cakes mixed with oil
- unleavened wafers anointed with oil
- cakes of finely blended flour mixed with oil plus
- leavened bread (with cakes only)

NOTE: One cake from the offering is to be taken and offered as a heave offering to יהוה.

Q: The law of the trespass offering is the same as the law of what?

Q: If a peace offering is a thanksgiving offering what is a possible offering that goes with it?

Q: What is an offering that could be added to the peace and thanksgiving offering?

Q: When the Word talks about the fat that may not be eaten what has the Word established that it means by “fat”?

Q: When the Word says we cannot eat blood does that mean red meat be out of the question?

Q: What does יהוה do when HE finds somebody who has eaten blood?

Q: When were these commands given and where?

Q: The priest who offers the blood of the offering made by fire kept what as his portion?

Q: How long are these things a statute, commanded for the day of anointing of the priests by יהוה

Q: So far, Leviticus has touched on, referenced, and given several instructions concerning what types of offerings?

Leviticus 8

NOTE: The first seven chapters are all a recounting of instructions. Chapter 8 marks a turn. Starting here we begin reading of events. So this first event is a consecration of, and marks the beginning of Aaron and his sons' work for יהוה as the priesthood. Their job is to teach us a more deep understanding of Who The Savior is, and what He did for us, not just at the one event He is known for, but the sacrifices He made everyday.

Q: Moses was instructed to gather some things. How do the following things speak to you regarding The Savior's character? The garments, anointing oil, a bull for a sin offering, two rams, a basket of unleavened bread.

Q: Does the way those things speak to you line up with the reality of Scriptural truth and reproof?

Q: Later in this scroll יהוה goes into great detail on each of the different garments and accessories that the priests wore. Scripture frequently touches on a subject and gives fill in and further guidance on the subject at other places. Why does Scripture do this?

Q: List what each of the following garments represent to you now, and later you can contrast that with what they will mean to you in the future when we go over them in greater detail: the tunic, sash, robe, ephod, intricately woven band of the ephod, breastplate, urim & thumim, turban, golden plate, and holy crown, all done according to the instructions יהוה took the time to command Moses.

Q: What does it mean to you today that Aaron was clothed in the above way and his sons were clothed in the following way: tunics, sashes, and hats?

Q: Why do you think יהוה ordered this event such that Moses clothed Aaron then anointed just about everything aside from the tent itself, then clothed Aaron's sons, not anointing them yet?

Q: Can you find, in this chapter the only liquids that were ceremonially placed on Aaron's sons?

Q: The offerings represent different aspects of our Master Yeshua's character, His works and His sacrifice, pick a few things from the following list and describe how the thing itself speaks to you and/or how the sacrifice of the thing speaks to you. The bull, ram 1, ram 2, from ram 2: the fat, fat tail, suet around the entrails, the fatty lobe attached to the liver, the two kidneys, the fat from the two kidneys, the right thigh, the one unleavened cake taken from the basket of unleavened bread, the one wafer taken from the basket, the breast waved as a wave offering (end of ram 2), anointing oil, and blood.

Leviticus 9

Q: Yeshua teaches us that through Him we haven't a choice, we are to defeat the enemy. Part of defeating the enemy involves mastering our very thoughts and desires not letting them master you. Aaron and his sons had just spent seven whole days going through a process יהוה calls “being atoned for” and sanctified and anointed, all very powerful events if they are truly happening. On the eighth day יהוה is going to appear. Why do you think after all this יהוה instructed Aaron and his sons to offer specific offerings for themselves?

Q: What are the livestock items listed to be sacrificed for the people? For Aaron?

Q: Whose responsibility is it to get the sacrifices for the people and bring them to the tabernacle of meeting?

Q: Whose responsibility is it to kill the offering? To burn the offering on the alter? To handle the blood? To have access to eating the offering?

Q: Of the animals brought for sacrifice what type of sacrifice are each of them?

Q: What did Aaron do with the blood of the calf that was for himself?

Q: In verse 7 what was Aaron commanded to do and for what purpose?

Q: In this circumstance who took responsibility for the step of killing the sacrifices, all of them?

Q: What happened when יהוה's glory appeared?

NOTE: The interpretation of the Scriptures in this chapter might be inaccurate, then again popular belief proves to be consistent in one thing: generally being wrought with inaccuracies. We live in a time when it is very difficult to figure out what He means by some of these things and how HE meant for the instructions to be carried out as trial and error is a part of being in relationship with יהוה. That is what Tzedeka (living in a just way) is for.

Leviticus 10

Note: One of יהוה's most apparent characteristics is mishpat or judgment. In fact, Abraham's house was built on tzedeka (justice) and mishpat (judgment) for the purpose of Abraham being able to command his children and his household after him in the ways of יהוה.

Q: In order to judge יהוה must have a set of standards to judge according to a structure to guide us. What is that structure that we are judged according to?

Q: יהוה is a just and supreme EL, halleluia that. It means that if you are not up to snuff the penalty will be poured out. יהוה also orchestrates all things, at all times perfectly. Was it just that יהוה consumed these boys? Was it just that Aaron and his sons were put in a place where their responsibilities to יהוה were put before their responsibilities to their family and their emotions?

Q: יהוה is just and powerful. How about Yeshua?

Q: When does chapter 10 seem to fall in the timeline of events? Before, during, or after the seven days of consecration for the priests in chapter 9?

Q: If distinguishing between unholy and holy, between unclean and clean, requires a sober mind what does that tell you about judging properly about love?

Q: After being told they will need to distinguish between these things in the people around them, what are they told they will need to be able to teach people?

Q: Are we expected to know all these statutes and to do them perfectly right away?

Q: Why did Moses accept Aaron's answer when Moses became upset that Aaron had not eaten the sin offering, that is most likely holy, which was for him and his sons to eat in order to make atonement for the people?

Q: Aaron did not die for not completing the duty he was appointed, sanctified, consecrated, and atoned for to do. What aspect of יהוה's love was justly lavished on Aaron in this circumstance? Why was it just? Where would Aaron's heart have to be for it to be unjust?

A: Mercy was lavished on Aaron. Open

Leviticus 11

Q: In the beginning of the chapter who are these laws clearly directed at?

Q: Who gave the laws, through whom, and for what purpose?

Q: What are the rules for the beasts to be food?

Q: What are the rules for water dwelling creatures?

Q: What are the rules for birds?

Q: What are the rules regarding insects' ability to be food?

Q: Now that all animals have been divided into clean and unclean, what are the things to be careful of in regards to the unclean animals?

Q: If a person of Israel becomes unclean by a carcass what do they do?

Q: What does a person of Israel do when one of his belongings becomes unclean by a carcass?

Q: Beside from the rules given in the beginning of the chapter, are there more animals that are unclean? More rules for distinguishing?

Q: Is this chapter's wisdom a requirement in the process of becoming holy the way that ELOHIM is holy.

Leviticus 12

Q: In heaven is there male and female?

Q: Scripture teaches that The Savior saves. But from what? Would He be much of a Savior if the enemy wasn't much of an enemy? These questions are rhetorical, this is the question for you to answer: Elohim describes the enemy as being what to the world?

Q: When a person is born into this world, satan's fingerprints, shackles, chains, and signature is tightly woven into the very being of that person. Our Savior's instructions on how to properly handle the responsibility of bringing a potential child of The Savior into this world is very precise. What are the sets of instructions we find in this chapter for males? For females?

Q: What does following the instructions for the sake of showing obedience and trust in The Savior accomplish for the women?

Leviticus 13

Q: So far what we read can be broken into three sections. What are they?

Q: What is the order of the instructions we receive that pertaineth to life conducted around s'יהוה'
Tabernacle of Meeting?

Q: Who decides if a person is unclean or clean because of leprosy?

Q: Who decided that it is to be this way?

Q: To put it simply what constitutes a leprous sore?

Q: What if the sore does not appear to be deeper than the skin? What might be the point of this practice?

Q: It seems that leprosy leaves marks, but can be cured and no longer contagious. Even if a person is completely covered by the marks of leprosy is it possible that he is clean and no longer contagious?

Q: In the above circumstance what constitutes uncleanness?

Q: What if some other skin issue occurs, or another skin variable, but what if leprosy appears from it or around it. What then?

Q: It seems the signs of an unclean sore either differ or have additional rules when on the head or beard. What are they

Q: What happens if there is no black hair in the sore, and it does not appear deeper than the skin?

Q: At that point what is the next step once seven days has passed

Q: At what point can a scall on the head be pronounced clean?

Q: At that point what does the man do?

Q: Once a person has been pronounced clean, in either case, what happens if any of the signs reappear?

Q: What do we do with bright white spots, bald foreheads, bald beards?

Q: What if a bald head or forehead gets a leprous sore?

Q: What does a leper do when pronounced unclean?

Q: Now we switch gears to garments having leprosy. What are the signs of the leperous garment, and what to do with it.

Q: If the priest pronounces it to possibly be leprosy, what to do then?

Q: What is the only circumstance in which the plague does not destroy the whole garment?

Q: What is the best case scenario for the garment, what is the worst?

Leviticus 14

Q: Chapter thirteen was an overview of the major events in an Israelite who has or is becoming leprous. From their first signs of leprosy all the way to becoming healed. What is chapter fourteen's main subject in this journey?

Q: What would you think is a few key differences in the way a man of the world at this time handled leprosy versus how an Israelite handled leprosy?

Q: It seems, according to historical Scriptural references, that leprosy was a disease that was not cured. Yet here is an entire chapter dedicated to what to do when a person is cured. Is there something in your life that is keeping you from a deeper relationship with your Creator that seems impossible to overcome? Something you may have unknowingly written off as being beyond the scope of reality to consider as something that could be healed, changed, uprooted, or broken down? Do you feel unworthy or unable to bear the cost of the healing in terms of your spiritual responsibility to יהוה if He does heal you? Are you showing fearlessness, courage, and faith? Have you been showing patience, but patience has become stagnant or dead faith? Is it time to accept another gift from Him and take another challenging step in growth and kingdom centered teleios (Greek).

Q: What items are needed when a leper is cleansed on the day of his cleansing?

Q: What is the priest to command to be done?

Q: יהוה is The Creator of all things. All things have a purpose. Is it better to fulfill the world's purpose for a thing or s' יהוה purpose for a thing? Did יהוה create every individual animal, plant, and head of grain?

Q: What happens to the living bird after it fulfills it's duties in the cleansing?

Q: Notice that during the first cleansing the man is pronounced clean. Has the man come to a state of full freedom of the confines of the plague yet? What is next?

Q: A few chapters ago the priests were consecrated, anointed, atoned for, and sanctified to perform the

duties in the first ever Tabernacle of Meeting. Do you see any parallels between their consecration and the cleansing of the leper?

Q: The process of the liquids being put on the men makes what for him? Is this the same thing as salvation? Is this thing and salvation related, but not the same thing like a fiddle and a violin? What provides salvation for us today?

Q: The man's responsibility ends where, and who takes charge of his cleansing from that point forward in the ceremonial process.

Q: Whose responsibility is it to handle the blood?

What different step is taken here that we have not seen yet?

Q: In previous chapters we learned of things surrounding leprosy on people and garments. This latter part of chapter 14 discusses leprosy in houses. If a leprosy is found in a house, who is it that put it there?

Q: What specific circumstance, historically, is referenced in conjugation with יהוה' explaining what to do with a leprous house?

Q: What does it mean to you that יהוה directly correlates Him putting the leprosy where it is, leprosy being in a Canaanites house, and this being the end of His section on leprosy in Leviticus?

Q: We generally think that atonement and salvation are one in the same. What is atoned for by the end of the scarlet, cedar, and hyssop cleansing in a house?

Leviticus 15

Note: If you know what יהוה means by “discharge” in verse two, share what you know. יהוה bless the man who reveals truth with tzedeka, and curse the man who misleads His people.

Q: What are the things that can become unclean by a man with a discharge touching them?

A: A bed if he lies on it. (v. 4) Anything which he sits on. (v. 4) The man's body is unclean and should not be touched. (v.7) The man's spit is unclean. (v. 8) A saddle if he sits on it. (v. 9) Anything that is under him. (v. 10) An earthen vessel he touches. (v. 12)

Q: What to do in each circumstance?

Q: How does a man with a discharge's cleansing work?

Q: How does an Israelite behave around an emission of semen, something so common in this day, almost daily for decades for some if not most men?

Q: Are there rules surrounding the time of a woman's impurity? Will woman have a time of impurity in heaven? Who is it that made it such that woman's biology makes them unclean so often for so many years, whose signature or mark is that? Who is it that gave us rules and guidelines and instructions to help us navigate the difficulties of the world.

Q: Once a woman is cleansed and she has counted the number of days what must she do, every time her impurity comes upon her?

Leviticus 16

Q: What negative event is referenced that this event, which is a statute forever, is being associated with?

Q: Before Aaron enters the Most Holy Place, what items does he put on? What items does he need to procure, and what does he do?

Q: Each of the following items symbolize very specific things? What do they symbolize to you? Something to think about: Does what they mean to you line up with what they mean to יהוה? Does what they mean to יהוה line up with what most people who think they know about this stuff think they mean?

-the bull as a sin offering. Why a bull and not something else?

-the goats. Why goats and not sheep?

-the censer of hot coals carried in with Aaron to the mercy seat.

Q: Aaron cast lots between the goats. What is the lot for the scapegoat called and what is the lot for the sacrifice referred to?

Q: What do you notice different about how Aaron handles confession of iniquities over the scapegoat? What might this mean?

Q: In order for Aaron to complete the task laid out in verse 21, what must he know? How do you believe he gets this information?

Q: The person responsible for releasing the scapegoat in an uninhabited land, what must he do before coming back into the camp?

Q: When do these things take place every year and what is the name of this day?

Q: Who can participate in this event, and what does it do, or make for you and for all the people of the congregation and the priests and for the Holy Sanctuary and for the Tabernacle of Meeting and for the altar?

Q: After this event, is the whole congregation now whole, made complete, and ready to see יהוה?

See Appendix, Article A for Further Information on The Scapegoat

Leviticus 17

Q: This chapter can be separated into two parts. What are they?

Q: When sacrificing an animal to יהוה, it is a very delicate thing. This chapter takes the time to specify where sacrifices to יהוה are to take place. Where is the one place יהוה will accept sacrifices?

Q: Killing an animal for s'יהוה sake is significant and has purpose. Is it's purpose to save?

Q: Does the fact that animal sacrifices purpose is not to save mean it has no purpose at all?

Q: Killing an animal for יהוה is very delicate and is not to be taken lightly. In fact יהוה, in His vast and awesome wisdom has formed a specific group of people to dedicate their whole lives to performing all the duties surrounding these Torah commands. Can anybody else perform sacrifices to יהוה?

Q: We are failing, as a human race, at allowing the Levites to fulfill their life's purpose. We are all responsible for supporting them in their duties. Is יהוה failing at doing His part in bringing about an operational Temple that will allow us to keep Torah properly?

Q: What happens to the man who offers a burnt sacrifice to יהוה away from the appointed place?

Q: What is the repercussion for eating blood?

Q: Why do we not eat the blood, what reasons has יהוה given us?

Q: When somebody kills an animal for food, what is to be done with the blood?

Q: What happens if somebody eats an animal that died naturally?

Leviticus 18

Q: What is this chapter about?

Q: At what point in a family line is lying carnally acceptable?

Q: Outside of blood family: mothers, fathers, brothers, sisters, aunts and uncles , what is also unacceptable to lie with?

Q: What law is re-iterated here from a previous chapter?

Q: Are we supposed to mate with beasts?

Leviticus 19

Note: This chapter gets into the knitty gritty of what the point of all this is: relationship. How can you buy dear old dad a good gift if you don't know him? There he is, in your household, day and night, but many of us don't know him. That is not always our fault. Sometimes he does want to be known. Here though, is a Father that does want to be known, and has given us a road map to teach us Who He really is, so that we can love Him, so that we can be like Him.

Q: Us being like Him was hinted at way back in Genesis 1:1. Here it is again, but in the form of a command. What is that command, and what have so many of us heard from people and loved ones who see us becoming more and more like Him but do not like or support it?

Q: What is the very next command following the seemingly impossible “you shall be holy”?

Q: “Holy” is a bit of a mysterious term. We know Elohim is holy, and that holiness is an awesome thing but seriously, how does one actually “be holy”?

Q: Why do we not turn to idols, according to verse 4?

Q: Should anyone be forced to offer sacrifices to יהוה?

Q: A peace offering may be eaten on the day it is offered or the next day, but if it is eaten on the third day it is an abomination. What does the peace offering represent to you, and what does this rule represent to you? What does it represent to יהוה? Does what it represents to you and what it represents to יהוה match?

Q: Leaving the gleanings of a field obviously has physical significance that benefits the people. Think beyond that even, what does this represent spiritually that truly reflects who Abba is and can help us understand Him better? What does a field represent? The harvest? Those who must glean to survive? The workers earning their wage? The field owner allowing gleanings, and working himself to produce a harvest?

Q: What command here, in this chapter, teaches that it is not part of our Abba's character to teach about Santa Claus, the Easter Bunny or the Tooth Fairy. Things that innocent children are beguiled into believing by their dads and moms?

Q: What does the very next verse say about what you shall and shall not do for your neighbor? How does this relate to not being a tale barer? Can you see other instances where applying this might be difficult, but necessary?

Q: This chapter has the first example of a punishment, other than death, involving actual physical pain. What must somebody do to get scourged?

Q: Odd that יהוה tells us that the first three years of a tree's fruit, once it has become yours, is to be counted as “uncircumcised”, why does he liken it unto circumcision?

Q: Obviously concubines, woman bent on being sexual objects existed, and still exist today. The relationship a man has with his concubine is different than one he has with his wife. Yet, are we to raise our daughters to be concubines? Is that what יהוה made them to be?

Q: Is there a goal to loving the stranger among us? Are there repercussions if, eventually, in s'יהוה timing, the goal is not met?

Q: Obviously strangers are to be treated differently than brethren, but are there things we just do not do to anyone?

Q: After listing off several things we should and should not do as His image, displaying holiness to people, what is the final three words of the chapter and what do those words mean to you?

Leviticus 20

Prerequisite Questions

Q: This question's answer is not found in chapter 20. What is the process involved if you personally witness a sin that is deserving of death? Are you personally responsible for taking your neighbor outside and stoning him to death?

Q: In order for somebody to receive the death penalty, they have to have performed one or more of thirteen specific crimes. What else, on top of performing one or more of thirteen heinous acts must occur.

Meat n Taters questions

Q: There are several death penalty worthy actions in this chapter, what are they?

Q: When giving your descendants to molech, passing them through the fire is mentioned as a “do not do” in previous chapters. Is the penalty given the same as it is in this chapter?

Q: What happens to a man if the congregation refuses to kill him who has passed his children through the fire to molech?

Q: What is it that makes a people, past or future, strong to perform the duties of keeping s' יהוה Torah?

Note: Most people think the verse in Mark about certain situations around divorce advocates divorce. Can that be what it actually is saying though, or is Yeshua wording what HE said to be easily misconstrued to the popular, sinful understanding of that verse today by a person who does not hold Torah as being true? Consider this possibility when answering this next question.

Q: What happens to somebody who commits adultery in a congregation of obedient sanctified people?

Q: In the case of bestiality, what happens to the man or woman and the beast?

Q: There are several sexual sins here that people commit, that are not death penalty worthy, but do cause the person to be cut off from their people. What are they? Considering the responsibilities of a person in the congregation, would you think it appropriate for somebody who has done such a thing to still be a member?

Q: This particular string of no no's along with their penalties is followed by what encouragement?

Q: It is important to understand that the nations cannot and are not expected to keep these rules. Why is it that we are able to?

Q: In verse 25 we learned about how the people will be able to make judgments, justly judging between clean and unclean, as being holy to יהוה. Who teaches them how to do this?

Q: As we learn to be holy through a good, Torah centered, relationship with יהוה, we are speaking with and enjoying a relationship with HIM. Somebody who has familiar spirits or is a medium has a relationship with, is speaking to, and relying on obedience to whom?

Leviticus 21

Q: In what circumstance can a priest defile himself by handling or going near a dead body?

Note: The world's picture of leadership is much different than the kingdom's structure for a leader's character, which at times has been displayed well at the Temple. A people should truly be able to rely on their leaders and the enemy, satan and his army will stop at nothing to thwart and overturn Our Father's efforts in us.

Q: Why is it that a priest is not to defile himself with a dead body?

Q: Doing the work in the Temple is very important work, and somebody doing that work is quite near to Abba, both His mercy and His judgment. However, are there other supportive roles that one can do without entering the Temple that are necessary? Are there other roles that are not even directly related to the Temple?

Q: Who are the word of this chapter spoken by, spoken through, and spoken to?

Q: What supportive role do the priests provide for one another, because they offer the bread of Elohim? What does this mean to you?

Q: What are the special rules for the high priests, the priest the anointing oil was poured on?

Q: What is it that gives the high priest the ability to not even profane his posterity, in a world so wicked?

Q: How many generations does יהוה visit the iniquities of the fathers upon the children?

Q: How many generations is mercy shown to by יהוה?

Q: יהוה has promised to be in relationship with us, working all things together for the good of those practicing faith. Is it unjust for יהוה to allow a descendant of the priesthood to be born with a defect?

Q: Please expound on your feelings, if you are able, יהוה willing, on יהוה's perfect judgment and mercy in a situation as tender as the one from the previous question might be for some people.

Q: List the defects given as examples here, that exclude a man from performing the work involved in approaching יהוה to offer sacrifices.

Q: If a man has a defect, what does it bar him from doing exactly?

Q: This monologue, given to Elohim's children was spoken to who, and in who's hearing?

Leviticus 22

Note: Every set of instructions belongs to their applicable place. Instructions on how to put together a desk from Ikea will not work when trying to put together a table. The instructions in Torah are perfect, fitting not the circumstances of the garden, not the circumstances of the thousand year reign, not the circumstances of Satan's final release, and not the circumstances of the Kingdom come, but the 6,000 year stint where satan is the literal god of the world. Our Father, Savior, and Shield is teaching you exactly how to navigate the very circumstances you find yourself in without being displeasing to יהוה. Let your life be pleasing to Him.

Q: Who did יהוה speak this chapter to?

Q: Who did יהוה tell him to speak this to?

Q: To what end, or for what purpose are the words that are going to be spoken given to them?

Q: What happens if anybody goes near the holy things while uncleanness is upon him?

Q: Further, of those who are able to eat the holy offerings, who is excluded?

Q: Great love and forgiveness is shown to His people who are willing to admit fault and continue in sanctification. How so, or where do you see this love in this chapter?

Q: Why do you think it is that both priests and citizen are profaned by eating anything clean or unclean that has died naturally? Even touching the carcass of a clean animal is off limits. (v.8)

Q: What is the protocol if a man eats the holy offering accidentally?

Q: Section two of this chapter is a separate conversation יהוה had with Moses, in our hearing, directed towards whom?

Q: יהוה says in some places we are not to make vows yet He says if we make a vow we ought to keep it. Here it even describes how to handle men's vows given with a sacrifice to יהוה. Is it a good idea to make a vow? What is the priest's responsibility if somebody wants to make a vow with a sacrifice to יהוה?

Q: Sacrifices represent what?

Q: What, spiritually, does it mean to you that even when a man is making a sacrifice to יהוה for something that is disagreeable to יהוה, that the sacrifice is still to be perfect and without blemish? What circumstances does that line up with?

Q: Now, all men of the children of Israel may offer to יהוה, even if the reason is disagreeable to Him. Who can not offer to יהוה ever? What spiritually does this represent?

Q: At what ages is an unblemished lamb allowed to be a sacrifice to יהוה ?

Q: Is an offering made to יהוה purely because it is what יהוה wants?

Q: When a thanksgiving offering is given, for those who may partake in the meal, can the meal be eaten on the following day? What does this represent spiritually that can help you serve יהוה better?

Leviticus 23

Q: The Feasts of יהוה have a purpose, to meet with Him on His terms. What has been established here in Leviticus before the invitation, and what has not yet been established? In terms of the whole cannon, what has been established and what has not been established?

Q: Loving יהוה is work, and it is the greatest command! What do you think He means by doing “no work” on Shabbats?

Q: When does יהוה celebrate the Pesach with His people?

Q: What does Passover represent, beyond the earthly event it commemorates?

Q: Why does Yeshua mention “The Passover, the feast of seven days?”

Q: Define the word “you” in verse 10.

Q: Who is The Firstfruit of all creation, the first to be raised from the dead, cut free from the earth to do יהוה's good pleasure, having overcome the bonds of the enemy?

Q: When is the Feast of Weeks?

Q: What is the Feast of Trumpets all about?

Q: What does the Day of Atonement represent?

Q: How long is the Day of Atonement a statute for the children of Israel?

Q: What does the last Feast describe?

Leviticus 24

Q: What does light being cared for continually represent to you? Look beyond what it currently means to you. Look deeper. Look into all the circumstances bringing that forever burning light, what ought to be burning forever, and explore.

Q: Do the same as in the previous question with the circumstances around the twelve cakes.

Q: יהוה is a story teller, as stories are powerful. What happened to Shelomith's son is one of three stories only, that I can think of, in Leviticus; Nadab & Abihu, Aaron and his son's consecration, and Shelomith's son. Explore why it could be that all of the things that happened during those days, this particular story is being told. Explore why, of all the places this story could be placed, it was placed right here, between the instructions for the twelve cakes and the command given way back at Mount Sinai, but here in chapter 25. Pray יהוה causes what it means to you to be in line with what it means to Him.

Leviticus 25

Q: Is it our responsibility to force יהוה's rules on people outside of our household? Is it our responsibility to force a Sabbath rest on the land we steward for Him?

Q: What does He mean by “that which grows of it's own accord of your harvest do you not reap, and the grapes of your undressed vine neither gather for it is a year of rest for the land.”? (translated literally from hebrew) And then directly following that saying: “the Shabbat of the land shall be food for you, for you and for your servants and your maid and your hired servant, for the stranger that sojourns with you”?

Q: How does the counting for the Jubilee year work? What are some purposes of the Jubilee year?

Q: How many years do יהוה's people eat of stored produce in relation to the land's Sabbath rest? Explain this agriculturally.

Q: In relation to land and houses what are some Jubilee year exceptions? What do these exceptions represent to you spiritually?

Q: Are provisions and finances always to be used for working for you?

Q: What does the various mechanics of servitude do to help us to become closer to יהוה?

Leviticus 26

Q: Do you believe that all events are orchestrated to speak to those in relationship with יהוה?

Q: What is the affect of a person's obedience to His commands?

Q: What is the affect if a person is disobedient to His commands?

Q: In the midst of the manifold judgment of Elohim, is it worth it, anytime, to accept His judgment for not loving His ways?

Q: This question is not plainly taken from this chapter, but is asking you your personal opinion. Is it just for יהוה to dictate the rise and fall of human life based on their living as He has perscirbed for them to live?

Leviticus 27

Q: Most people see these prices as “redemption” prices in case a person wants to go back on their vow to יהוה. To me, the author of this study, that does not seem to line up with the character of the text, but injects the character of worldly thinking into The Holy Book! Do you think it's possible that a person is allowed to dedicate themselves to support the work of the Temple, and in doing so, יהוה acquiesces a financial value to that person as a means to being that person's process of training to become of value to the priest's, but more importantly to יהוה?

Q: Having money is not evil, however, the love of money is what?

Q: Consider: when Israel is operating properly, the priest's do not raise cattle, sow, reap, vintage, buy or sell, yet they have a great percentage, heaps and heaps of food, grain, wine, gold, silver, money, people, and abilities. As a priest it would be possible to live richly and abundantly, while at the same time working hard and challenging yourself and earning that abundance but never actually having to handle money. Obviously some priests have to handle money, but it is possible. In that mindset, wouldn't you say that it would take time to be trained to learn and understand how precisely to fulfill your role as a servant to the Temple.

Q: Today, people pay drastically higher prices to learn how to do much simpler, and less necessary tasks. Is it out of the question to imagine that it should cost money to begin training? Isn't the price quite acceptable?

Q: Why, do you believe that a woman's price is less than a man's?

Q: What is a sensible answer to why baby's cost next to nothing? Sheep and livestock?

Q: Do you believe it is fair for יהוה to make priest's decide a man's valuation if he is too poor to afford it?

Q: Because יהוה says what to do in case an exchange of good for bad or bad for good occurs for sheep or livestock, does that mean an exchange of that sort is allowed?

Q: Now, it seems that on the other hand things can be brought by the priest if a man would like to “sell” it to יהוה, which does not make sense to me, the author, but let's humor that idea. If that is the case, and a man, after “selling” his property to יהוה, decides he wants his property back, what is the procedure?

Q: Let's say that is not what is being said. Then, what is the procedure involved for a man “sanctifying a house” to יהוה?

Q: If a man devotes a field to יהוה, what happens to that field on the Jubilee year?

Q: In what circumstance is the field returned to the original possessor of the property?

Q: Consider this circumstance: the priest's are given a field. Now that field has become holy unto יהוה. We wouldn't want an unqualified stranger to the priesthood, or an unsanctified non holy person working that field. Who could work that field?

Q: After this scroll has completed describing the awesome work surrounding the Temple, how appropriate that יהוה in the final chapter, teaches us how to handle becoming a part of the workings of the Temple if we choose to so dedicate our lives. Take some time to discuss the things you have learned on this journey. I value you for taking the time to sanctify your mind to properly vessel some of יהוה's ways of doing things. May He come swiftly and soon.

APPENDIX

Aritele A:

The Talmud teaches that “for forty years before the destruction of the Temple the thread of scarlet never turned white, but it remained red.” (Talmud, tractate Yoma 39b)

This tractate is referencing a phenomena that use to occur on the Day of Atonement. It is interesting. Of all the religions, The Christian Religion and the Jewish Religion (both wrong, but combined and properly circumcised represent The Way The Truth and The Life perfectly) are the only ones that were not started by man, but by God Himself.

Another interesting note, that as God spreads His truth to His world, he has a vast amount of misinterpretation He allows. His truth being misunderstood by people boils down to Him allowing people to misunderstand Him. The Day of Atonement's history of spiritual activity falls under the category of events that display Adonai's allowance of people to go about their family relationship with Him in a wrong way. Let me explain.

After careful study with this meditation you have in your grasp, you know what is to be done with the scapegoat. The Jews would bring the scapegoat to a cliff and push it off the cliff to kill it. That is not what The Scripture says to do, so why do they do it? Well, disobedience beyond the age of 10 or so rarely comes without a logical reason as to why the disobedience occurred. The Jews had sound reasoning why they chose to go about The Day of Atonement their way instead of the way The Creator instructed: to ensure the scapegoat, which had the proverbial “sin placed on it” of the nation did not return to the town after it was sent into the wilderness. Pushing it off a cliff ensures it did not return. Is it not possible, that in God's infinite wisdom and authority, that he had thought of that, in fact purposefully structured the day in that way to help guide the scapegoat and his people in the days following The Day of Atonement? I press on to say He planned it perfectly and the children of Israel needed to adjust the way they think about the goat's return as opposed to adjusting the structure of the command.

When the goat was decided a scarlet thread or rope was tied around it's neck, marking it. The goat would fall to it's death, a priest would be there to ensure it was dead dead, and would note that the scarlet thread had turned white!

Q: Is all spiritual activity from The Father?

Q: Is the thread turning white a sign that The Father had found it pleasing that His people had found a way to “get around” being perfectly obedient to His command?

Q: What major group today is focused on spiritual activity as a sign of the indwelling of The Holy Spirit?

Q: Does every spiritual sign come from God?

Q: If a sign is not from God, how do you know?

Q: God has described some of the characteristics of Satan, list some of those characteristics that will help you to tell the difference between His voice and that of the great deceiver. He is called great because of his skill and cunning ability to deceive even the elect if possible. Do not let him fool you.