

Week Fourteen
Leviticus

— PASTOR'S —
BIBLE STUDY

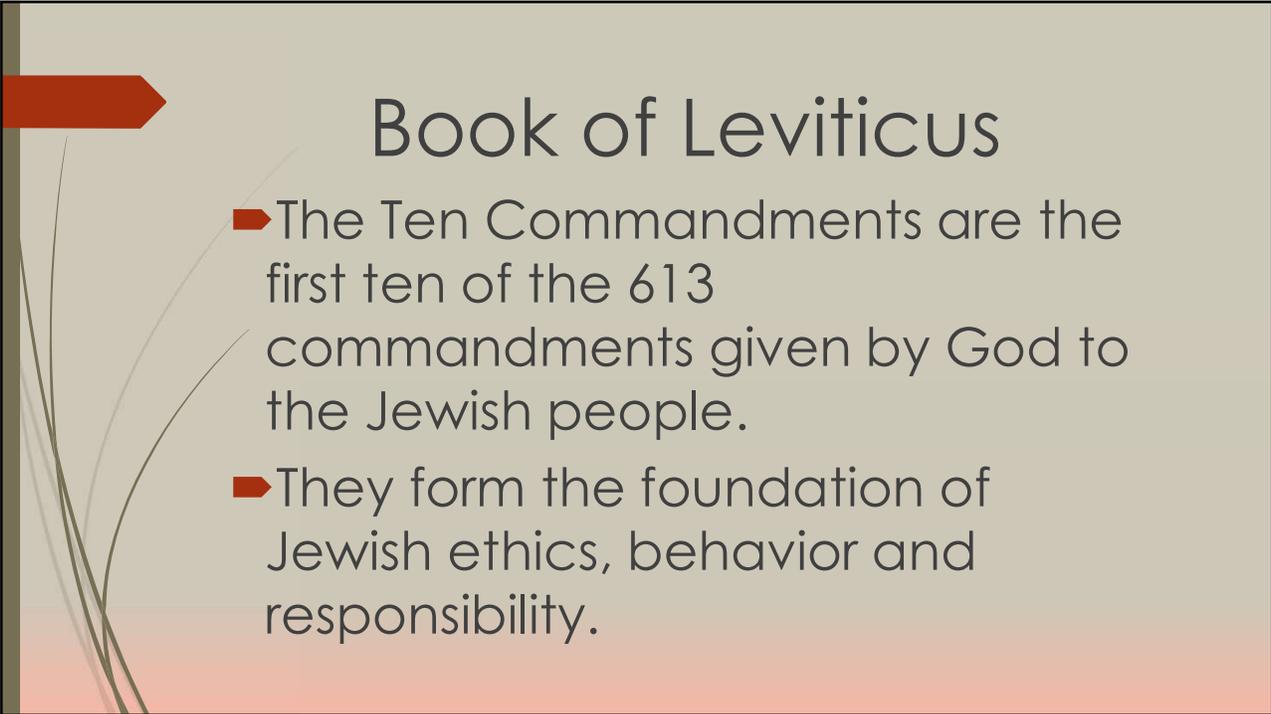
Our Conclusion last week

- The Tabernacle is in operation and the sacrifices are in place
- The priesthood is in place
- We will begin the journey of implementing the Law drawn from the 10 principles and to bring the people together as God's chosen people

"you will be for me a kingdom of priests and a holy nation"



Lets begin



Book of Leviticus

- The Ten Commandments are the first ten of the 613 commandments given by God to the Jewish people.
- They form the foundation of Jewish ethics, behavior and responsibility.



Book of Leviticus

- ▶ These commandments are mentioned in order twice in the Torah - once each in the Book of Exodus and the Book of Deuteronomy.



Book of Leviticus

- ▶ Rabbi Simlai (2nd/3rd century) gave as a sermon (*darash Rabi Simlai*): 613 commandments were communicated to Moses, 365 negative commands, corresponding to the number of solar days [in a year], and

Book of Leviticus

- 248 positive commands, corresponding to the number of the members [bones covered with flesh] of a man's body.

Leviticus 11 NIV

Clean and Unclean Food

11 The LORD said to Moses and Aaron, ²“Say to the Israelites: ‘Of all the animals that live on land, these are the ones you may eat: ³You may eat any animal that has a divided hoof and that chews the cud.’”

- Has **cloven hooves** (split hooves)



- **Chews its cud**

4 “There are some that only chew the cud or only have a divided hoof, but you must not eat them. The camel, though it chews the cud, does not have a divided hoof; it is ceremonially unclean for you. 5 The hyrax, though it chews the cud, does not have a divided hoof; it is unclean for you. 6 The rabbit, though it chews the cud, does not have a divided hoof; it is unclean for you. 7 And



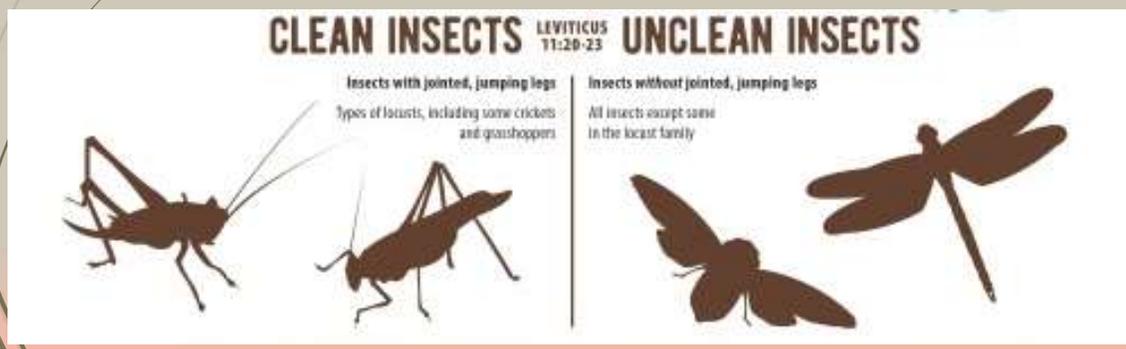
the pig, though it has a divided hoof, does not chew the cud; it is unclean for you. 8 You must not eat their meat or touch their carcasses; they are unclean for you.

9 “Of all the creatures living in the water of the seas and the streams you may eat any that have fins and scales. 10 But all creatures in the seas or streams that do not have fins and scales—whether among all the swarming things or among all the other living creatures in the water—you are to regard as unclean. 11 And since you are to regard them as unclean, you must not eat their meat; you must regard their carcasses as unclean. 12 Anything living in the water that does not have fins and scales is to be regarded as unclean by you.

Sin
Offering
Leviticus
5:2

13 “These are the birds you are to regard as unclean and not eat because they are unclean: the eagle,^[a] the vulture, the black vulture, ¹⁴ the red kite, any kind of black kite, ¹⁵ any kind of raven, ¹⁶ the horned owl, the screech owl, the gull, any kind of hawk, ¹⁷ the little owl, the cormorant, the great owl, ¹⁸ the white owl, the desert owl, the osprey, ¹⁹ the stork, any kind of heron, the hoopoe and the bat.

20 “All flying insects that walk on all fours are to be regarded as unclean by you. ²¹ There are, however, some flying insects that walk on all fours that you may eat: those that have jointed legs for hopping on the ground. ²² Of these you may eat any kind of locust, katydid, cricket or grasshopper. ²³ But all other flying insects that have four legs you are to regard as unclean.



24 “You will make yourselves unclean by these; whoever touches their carcasses will be unclean till evening. **25** Whoever picks up one of their carcasses must wash their clothes, and they will be unclean till evening. **26** “Every animal that does not have a divided hoof or that does not chew the cud is unclean for you; whoever touches the carcass of any of them will be unclean. **27** Of all the animals that walk on all fours, those that walk on their paws are unclean for you; whoever touches their carcasses will be unclean till evening. **28** Anyone who picks up their carcasses must wash their clothes, and they will be unclean till evening. These animals are unclean for you.

29 “Of the animals that move along the ground, these are unclean for you: the weasel, the rat, any kind of great lizard, **30** the gecko, the monitor lizard, the wall lizard, the skink and the chameleon. **31** Of all those that move along the ground, these are unclean for you. Whoever touches them when they are dead will be unclean till evening. **32** When one of them dies and falls on something, that article, whatever its use, will be unclean, whether it is made of wood, cloth, hide or sackcloth. Put it in water; it will be unclean till evening, and then it will be clean. **33** If one of them falls into a clay pot, everything in it will be unclean, and you must break the pot. **34** Any food you are allowed to eat that has come into contact with water from any such pot is unclean, and any liquid that is

drunk from such a pot is unclean. ³⁵ Anything that one of their carcasses falls on becomes unclean; an oven or cooking pot must be broken up. They are unclean, and you are to regard them as unclean. ³⁶ A spring, however, or a cistern for collecting water remains clean, but anyone who touches one of these carcasses is unclean. ³⁷ If a carcass falls on any seeds that are to be planted, they remain clean. ³⁸ But if water has been put on the seed and a carcass falls on it, it is unclean for you. ³⁹ "If an animal that you are allowed to eat dies, anyone who touches its carcass will be unclean till evening. ⁴⁰ Anyone who eats some of its carcass must wash their clothes, and they will be unclean till evening. Anyone who picks up the carcass must wash

their clothes, and they will be unclean till evening. ⁴¹ "Every creature that moves along the ground is to be regarded as unclean; it is not to be eaten. ⁴² You are not to eat any creature that moves along the ground, whether it moves on its belly or walks on all fours or on many feet; it is unclean. ⁴³ Do not defile yourselves by any of these creatures. Do not make yourselves unclean by means of them or be made unclean by them. ⁴⁴ I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the ground. ⁴⁵ I am the LORD, who brought you up out of Egypt to be your God; therefore be holy, because I am holy.

46 “These are the regulations concerning animals, birds, every living thing that moves about in the water and every creature that moves along the ground. 47 You must distinguish between the unclean and the clean, between living creatures that may be eaten and those that may not be eaten.”

What Is Considered Kosher?

KOSHER



Chews its cud and has split hooves
COWS, SHEEP, GOATS, DEER

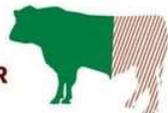


Domesticated species
CHICKEN, DUCK, TURKEY



Has both fins and scales
TROUT, TUNA, SALMON

KOSHER
Chuck, rib,
shoulder, plate



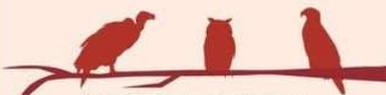
NOT KOSHER
Loin, sirloin,
rump, flank, heel

When prepared properly, some of these cuts may be kosher.

NOT KOSHER



Doesn't chew cud and/or doesn't have split hooves
PIGS, RABBITS, KANGAROO



All scavenger and predatory birds
VULTURE, EAGLE, OWL



Does not have both fins and scales
CRUSTACEANS, MOLLUSKS, WATER MAMMALS



MEAT AND DAIRY TOGETHER



Leviticus 12 NIV

Purification After Childbirth

12 The LORD said to Moses, ² “Say to the Israelites: ‘A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. ³ On the eighth day the boy is to be circumcised. ⁴ Then the woman must wait thirty-three days to be purified from her bleeding. She must not touch anything sacred or go to the sanctuary until the days of her purification are over. ⁵ If she gives birth to a daughter, for two weeks the woman will be unclean, as during her period. Then she must wait sixty-six days to be purified from her bleeding.

Genesis
17:10-14,

⁶ “‘When the days of her purification for a son or daughter are over, she is to bring to the priest at the entrance to the tent of meeting a year-old lamb for a burnt offering and a young pigeon or a dove for a sin offering.^[a] ⁷ He shall offer them before the LORD to make atonement for her, and then she will be ceremonially clean from her flow of blood.

“‘These are the regulations for the woman who gives birth to a boy or a girl. ⁸ But if she cannot afford a lamb, she is to bring two doves or two young pigeons, one for a burnt offering and the other for a sin offering. In this way the priest will make atonement for her, and she will be clean.’”

13 The LORD said to Moses, ² "Consecrate to me every firstborn male. The first offspring of every womb among the Israelites belongs to me, whether human or animal."

Luke 2:21-24 NIV

²¹ On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived.

Jesus Presented in the Temple

²² When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord ²³ (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"), ²⁴ and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons."

Leviticus 13 NIV

Regulations About Defiling Skin Diseases

13 The LORD said to Moses and Aaron, ² "When anyone has a swelling or a rash or a shiny spot on their skin that may be a defiling skin disease, ^[a] they must be brought to Aaron the priest or to one of his sons^[b] who is a priest. ³ The priest is to examine the sore on the skin, and if the hair in the sore has turned white and the sore appears to be more than skin deep, it is a defiling skin disease **(it is a plague of leprosy KJV)**. When the priest examines that person, he shall pronounce them ceremonially unclean. ⁴ If the shiny spot on the skin is white but does not appear to be more than skin deep and the hair in it has not turned white, the priest is to

Defiling Skin Disease, Tzaraath - frequently translated as **leprosy** (though it is not Hansen's disease, the disease known as "leprosy" in modern times), is a term used in the Bible to describe various ritually impure disfigurative conditions of the human skin, clothing, and houses.

Skin *tzaraath* generally involves patches that are white and contain unusually colored hair.



Leprosy

Pale or pink coloured patches of skin

Formication
Feeling of insects crawling



Reddish skin patches with sensory loss.



Fingers and toes shortened and deformed

Deformity and paralysis.
Edema.
Ulceration on the skin.
Muscle weakness and
Poor eyesight.

isolate the affected person for seven days. ⁵ On the seventh day the priest is to examine them, and if he sees that the sore is unchanged and has not spread in the skin, he is to isolate them for another seven days. ⁶ On the seventh day the priest is to examine them again, and if the sore has faded and has not spread in the skin, the priest shall pronounce them clean; it is only a rash. They must wash their clothes, and they will be clean. ⁷ But if the rash does spread in their skin after they have shown themselves to the priest to be pronounced clean, they must appear before the priest again. ⁸ The priest is to examine that person, and if the rash has spread in the skin, he shall pronounce them unclean; it is a defiling skin disease.

⁹ “When anyone has a defiling skin disease, they must be brought to the priest. ¹⁰ The priest is to examine them, and if there is a white swelling in the skin that has turned the hair white and if there is raw flesh in the swelling, ¹¹ it is a chronic skin disease and the priest shall pronounce them unclean. He is not to isolate them, because they are already unclean.

¹² “If the disease breaks out all over their skin and, so far as the priest can see, it covers all the skin of the affected person from head to foot, ¹³ the priest is to examine them, and if the disease has covered their whole body, he shall pronounce them clean. Since it has all turned white, they are clean. ¹⁴ But whenever raw flesh appears on them,



they will be unclean. ¹⁵ When the priest sees the raw flesh, he shall pronounce them unclean. The raw flesh is unclean; they have a defiling disease. ¹⁶ If the raw flesh changes and turns white, they must go to the priest. ¹⁷ The priest is to examine them, and if the sores have turned white, the priest shall pronounce the affected person clean; then they will be clean.

¹⁸ “When someone has a boil on their skin and it heals, ¹⁹ and in the place where the boil was, a white swelling or reddish-white spot appears, they must present themselves to the priest. ²⁰ The priest is to examine it, and if it appears to be more than skin deep and the hair in it has turned white, the priest shall pronounce that person



unclean. It is a defiling skin disease that has broken out where the boil was. ²¹ But if, when the priest examines it, there is no white hair in it and it is not more than skin deep and has faded, then the priest is to isolate them for seven days. ²² If it is spreading in the skin, the priest shall pronounce them unclean; it is a defiling disease. ²³ But if the spot is unchanged and has not spread, it is only a scar from the boil, and the priest shall pronounce them clean. ²⁴ “When someone has a burn on their skin and a reddish-white or white spot appears in the raw flesh of the burn, ²⁵ the priest is to examine the spot, and if the hair in it has turned white, and it appears to be more than skin deep, it is a defiling disease that has broken out in the



burn. The priest shall pronounce them unclean; it is a defiling skin disease. ²⁶ But if the priest examines it and there is no white hair in the spot and if it is not more than skin deep and has faded, then the priest is to isolate them for seven days. ²⁷ On the seventh day the priest is to examine that person, and if it is spreading in the skin, the priest shall pronounce them unclean; it is a defiling skin disease. ²⁸ If, however, the spot is unchanged and has not spread in the skin but has faded, it is a swelling from the burn, and the priest shall pronounce them clean; it is only a scar from the burn.

²⁹ "If a man or woman has a sore on their head or chin, ³⁰ the priest is to examine the sore, and if it appears



to be more than skin deep and the hair in it is yellow and thin, the priest shall pronounce them unclean; it is a defiling skin disease on the head or chin. ³¹ But if, when the priest examines the sore, it does not seem to be more than skin deep and there is no black hair in it, then the priest is to isolate the affected person for seven days. ³² On the seventh day the priest is to examine the sore, and if it has not spread and there is no yellow hair in it and it does not appear to be more than skin deep, ³³ then the man or woman must shave themselves, except for the affected area, and the priest is to keep them isolated another seven days. ³⁴ On the seventh day the priest is to examine the sore, and if it has not spread in



the skin and appears to be no more than skin deep, the priest shall pronounce them clean. They must wash their clothes, and they will be clean. ³⁵ But if the sore does spread in the skin after they are pronounced clean, ³⁶ the priest is to examine them, and if he finds that the sore has spread in the skin, he does not need to look for yellow hair; they are unclean. ³⁷ If, however, the sore is unchanged so far as the priest can see, and if black hair has grown in it, the affected person is healed. They are clean, and the priest shall pronounce them clean. ³⁸ "When a man or woman has white spots on the skin, ³⁹ the priest is to examine them, and if the spots are dull white, it is a harmless rash that has broken out on the skin; they are clean.



⁴⁰ "A man who has lost his hair and is bald is clean. ⁴¹ If he has lost his hair from the front of his scalp and has a bald forehead, he is clean. ⁴² But if he has a reddish-white sore on his bald head or forehead, it is a defiling disease breaking out on his head or forehead. ⁴³ The priest is to examine him, and if the swollen sore on his head or forehead is reddish-white like a defiling skin disease, ⁴⁴ the man is diseased and is unclean. The priest shall pronounce him unclean because of the sore on his head. ⁴⁵ "Anyone with such a defiling disease must wear torn clothes, let their hair be unkempt, ^[c] cover the lower part of their face and cry out, 'Unclean! Unclean!' ⁴⁶ As long as they have the disease they remain unclean. They must live alone; they must live outside the camp.

Regulations About Defiling Molds

⁴⁷ “As for any fabric that is spoiled with a defiling mold— any woolen or linen clothing, ⁴⁸ any woven or knitted material of linen or wool, any leather or anything made of leather— ⁴⁹ if the affected area in the fabric, the leather, the woven or knitted material, or any leather article, is greenish or reddish, it is a defiling mold and must be shown to the priest. ⁵⁰ The priest is to examine the affected area and isolate the article for seven days. ⁵¹ On the seventh day he is to examine it, and if the mold has spread in the fabric, the woven or knitted material, or the leather, whatever its use, it is a persistent defiling mold; the article is unclean. ⁵² He must burn the fabric, the

woven or knitted material of wool or linen, or any leather article that has been spoiled; because the defiling mold is persistent, the article must be burned.

⁵³ “But if, when the priest examines it, the mold has not spread in the fabric, the woven or knitted material, or the leather article, ⁵⁴ he shall order that the spoiled article be washed. Then he is to isolate it for another seven days. ⁵⁵ After the article has been washed, the priest is to examine it again, and if the mold has not changed its appearance, even though it has not spread, it is unclean. Burn it, no matter which side of the fabric has been spoiled. ⁵⁶ If, when the priest examines it, the mold has faded after the article has been washed, he is to tear the

spoiled part out of the fabric, the leather, or the woven or knitted material. ⁵⁷ But if it reappears in the fabric, in the woven or knitted material, or in the leather article, it is a spreading mold; whatever has the mold must be burned. ⁵⁸ Any fabric, woven or knitted material, or any leather article that has been washed and is rid of the mold, must be washed again. Then it will be clean.”

⁵⁹ These are the regulations concerning defiling molds in woolen or linen clothing, woven or knitted material, or any leather article, for pronouncing them clean or unclean.

Leviticus 14 NIV

Cleansing From Defiling Skin Diseases [and Molds]

14 The LORD said to Moses, ² “These are the regulations for any diseased person at the time of their ceremonial cleansing, when they are brought to the priest: ³ The priest is to go outside the camp and examine them. If they have been healed of their defiling skin disease, ⁴ the priest shall order that two live clean birds and some cedar wood, scarlet yarn and hyssop be brought for the person to be cleansed. ⁵ Then the priest shall order that one of the birds be killed over fresh water in a clay pot. ⁶ He is then to take the live bird and dip it, together with the cedar wood, the scarlet yarn and the hyssop, into the blood of the bird that was killed over the fresh water. ⁷ Seven times he shall sprinkle the one to be

Leviticus 15 NIV

Discharges Causing Uncleanness

15 The LORD said to Moses and Aaron, ²“Speak to the Israelites and say to them: ‘When any man has an unusual bodily discharge, such a discharge is unclean. ³ Whether it continues flowing from his body or is blocked, it will make him unclean. This is how his discharge will bring about uncleanness:

⁴“‘Any bed the man with a discharge lies on will be unclean, and anything he sits on will be unclean. ⁵ Anyone who touches his bed must wash their clothes and bathe with water, and they will be unclean till evening. ⁶ Whoever sits on anything that the man with a discharge sat on must wash their clothes and bathe with

Leviticus 16 NIV

The Day of Atonement

16 The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD. ²The LORD said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.

³“This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering^[a] and a ram for a burnt offering. ⁴He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to

tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. ⁵ From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.

⁶ “Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. ⁷ Then he is to take the two goats and present them before the LORD at the entrance to the tent of meeting. ⁸ He is to cast lots for the two goats—one lot for the LORD and the other for the scapegoat. ⁹ Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering. ¹⁰ But the goat chosen by lot as the scapegoat shall be presented

alive before the LORD to be used for making atonement by sending it into the wilderness as a scapegoat.

¹¹ “Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering. ¹² He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain. ¹³ He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. ¹⁴ He is to take some of the bull's blood and with his finger

sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

¹⁵ “He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull’s blood: He shall sprinkle it on the atonement cover and in front of it. ¹⁶ In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness. ¹⁷ No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the

Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

¹⁸ “Then he shall come out to the altar that is before the LORD and make atonement for it. He shall take some of the bull’s blood and some of the goat’s blood and put it on all the horns of the altar. ¹⁹ He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

²⁰ “When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. ²¹ He is to lay both hands.



on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task. ²² The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

²³ “Then Aaron is to go into the tent of meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there. ²⁴ He shall bathe himself with water in the sanctuary area and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt



offering for the people, to make atonement for himself and for the people. ²⁵ He shall also burn the fat of the sin offering on the altar.

²⁶ “The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp. ²⁷ The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and intestines are to be burned up. ²⁸ The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

²⁹ “This is to be a lasting ordinance for you: On the tenth

On Yom Kippur, Jews fast from sundown to sundown. This means that they do not eat or drink anything, including water. They also refrain from bathing, wearing leather, and engaging in sexual relations

day of the seventh month you must deny yourselves^[c] and not do any work—whether native-born or a foreigner residing among you—³⁰ because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins.³¹ It is a day of sabbath rest, and you must deny yourselves; it is a lasting ordinance.³² The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments³³ and make atonement for the Most Holy Place, for the tent of meeting and the altar, and for the priests and all the members of the community.³⁴ “This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.” And it was done, as the LORD commanded Moses.

Today, Yom Kippur comes at the end of the Jewish High Holy Days or "10 Days of Awe," 10 days after Rosh Hashanah (the Jewish New Year).

**Rosh Hashanah starts at sunset
on Wednesday, October 2, and will run
through nightfall on Friday, October 4.**

The High Holy Days are a time for repentance and reflection, and the daylong fast of Yom Kippur is a to reflect on sins or wrongdoings from the previous year, ask forgiveness and make amends. It is believed that on Yom Kippur, each person's fate is decided.

Yom Kippur October 11, 2024

Leviticus 17 NIV

Eating Blood Forbidden

17 The LORD said to Moses, ² “Speak to Aaron and his sons and to all the Israelites and say to them: ‘This is what the LORD has commanded: ³ Any Israelite who sacrifices an ox,^[a] a lamb or a goat in the camp or outside of it ⁴ instead of bringing it to the entrance to the tent of meeting to present it as an offering to the LORD in front of the tabernacle of the LORD—that person shall be considered guilty of bloodshed; they have shed blood and must be cut off from their people. ⁵ This is so the Israelites will bring to the LORD the sacrifices they are now making in the open fields. They must bring them to the priest, that is, to the LORD, at the entrance to the tent of

meeting and sacrifice them as fellowship offerings. ⁶ The priest is to splash the blood against the altar of the LORD at the entrance to the tent of meeting and burn the fat as an aroma pleasing to the LORD. ⁷ They must no longer offer any of their sacrifices to the goat idols^[b] to whom they prostitute themselves. This is to be a lasting ordinance for them and for the generations to come.’ ⁸ “Say to them: ‘Any Israelite or any foreigner residing among them who offers a burnt offering or sacrifice ⁹ and does not bring it to the entrance to the tent of meeting to sacrifice it to the LORD must be cut off from the people of Israel.

meeting and sacrifice them as fellowship offerings. ⁶ The ¹⁰ “I will set my face against any Israelite or any foreigner residing among them who eats blood, and I will cut them off from the people. ¹¹ For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.^[c] ¹² Therefore I say to the Israelites, “None of you may eat blood, nor may any foreigner residing among you eat blood.”

¹³ “Any Israelite or any foreigner residing among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, ¹⁴ because the life

of every creature is its blood. That is why I have said to the Israelites, “You must not eat the blood of any creature, because the life of every creature is its blood; anyone who eats it must be cut off.”

Turn to John 6

¹⁵ “Anyone, whether native-born or foreigner, who eats anything found dead or torn by wild animals must wash their clothes and bathe with water, and they will be ceremonially unclean till evening; then they will be clean. ¹⁶ But if they do not wash their clothes and bathe themselves, they will be held responsible.”

John 6:47-59 NIV

47 Very truly I tell you, the one who believes has eternal life. 48 I am the bread of life. 49 Your ancestors ate the manna in the wilderness, yet they died. 50 But here is the bread that comes down from heaven, which anyone may eat and not die. 51 I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."

52 Then the Jews began to argue sharply among themselves, "How can this man give us his flesh to eat?"

53 Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. 54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. 55 For my flesh is real food and my blood is real drink. 56 Whoever eats my flesh and drinks my blood remains in me, and I in them. 57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. 58 This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever." 59 He said this while teaching in the synagogue in Capernaum.

Conclusion

- ▶ 613 specific commandments to implement the Law
- ▶ Reaffirmed the covenant at Mt Sinai
- ▶ God has given the Law (Principles) in Exodus 20-24 and the Tabernacle in Exodus 25-
- ▶ Instructions how to use the Tabernacle - Leviticus 1-7
- ▶ Rules of the Priesthood – Leviticus 8-10
- ▶ How to implement the law up to forbidding the eating of blood (Leviticus 17)

“you will be for me a kingdom of priests and a holy nation”