

Lesson 9 The Law

With a class, I ask for five volunteers who prepare a short report based on one section of the following material. The rest of the group picks out one of the sections to read through. This covers all the chapters on the Jewish law as it was formed by Moses and his successors. An individual student, like the one studying this on the internet, may scan several of these sections of the law to become at least superficially acquainted with the development of the Jewish Law over the centuries.

Ex. = Exodus, Lv. = Leviticus, Nm. = Numbers, Dt. = Deuteronomy

- 16 chapters** **1. Ex. 20:22-23:19, Ex. 25:1-31:18, Ex. 35:1-40:38**
-The Book of the Covenant
- The Tabernacle and the Priesthood
- Fulfillment of the Instructions
- 16 chapters** **2. Lv.1:1-15:33**
- Types of Sacrifice and Priestly
- Ceremony and Ordination
- Legal Purity
- 11 chapters** **3. Lv. 16:1-27:34**
- The Day of Atonement
- The Law of Holiness
- Redemption of Votive Offerings
- 14 chapters** **4. Dt. 12:1-28:68**
-The Book of the Law
- 11 chapters** **Nm. 5:1-8:26**
- Miscellaneous rules and regulations Offerings of
 Heads of Tribes
- Levite Rules
Nm 28:1-30:16 – Sacrifices
Nm 33:1-35:34
- Allotment of land
- Miscellaneous laws

Psalm 119:113-128 and prayer.

Psalms were written by the Hebrew People as songs of praise to God for their special relationship to Him. Though to our sensibilities they have rough edges, exultation over the bloody death of enemies, etc., we are able to translate these things into Christian understanding. We no longer exult in the death of enemies, but must exult instead in the defeat of Satan, our mortal foe. Against him we must be ruthless in our battle, and against the demonic enemies who seek the destruction of our souls. The Israelites were not given that understanding; they had enough to do to come to an awareness of God and their own plight without being asked to differentiate spiritual forces of good and evil. Their evils were real enemies who threatened to erase them and the truth that had been revealed to them. Looking over the 119th Psalm there are constant references to the Law as testimony, precept, promise, covenant, commandment etc. Expressions of love of the Law abound; it was the very presence of God with His People. Later when failure to live up to the Law haunted Israel, their feelings were more ambivalent as St. Paul will explain.

With a class, five students will report on the Law, explaining how the laws affected the lives of the People, as well as describing the construction of the Tent of Meeting, the Holy of Holies, and all the various furnishings of worship: the ark, the table for the shew bread, the lavers, etc. In three concentric rings their lives are ordered in law: laws for worship, for a holy live, and in justice to others. The material is repetitive; five reports will give an overview of the Law of God and His People covered there. (A good Jewish rabbi would be distraught at this arrogant, ignorant approach to such a holy thing as the Law!)

Mt. Sinai is the setting for the giving of the Law; The original law, called the Law of Moses, was given by God at Mt. Sinai, a place that lends itself to visual imagination. In front of the great backdrop of the mountain itself lies a broad plain. The Israelites encamped on this plain for a year while Moses went up and down the mountain receiving the Law from God and presenting it to the People. Here the patterns were given by God to Moses for all the physical necessities that were to be used in His worship.

The Law of Moses underwent development. The Law's development over the centuries can be compared loosely to the development of the Constitution of the U.S. At about 1250 B.C. the basic Law was given to His People by God through Moses, and from that time on, in response to the changes brought by time, the body of the Law grew as the People experienced new circumstances. In settling Canaan they will begin to live in cities with neighbors encountering ever new problems raised by the surrounding cultures, and old problems in new guises. New laws were added to the basic Law along with refinements made on the original, but always in complete harmony with the God-given Law of Mt. Sinai. The book of Leviticus, a holiness code, found its final form after the Exile, about 400 B.C., or eight hundred years after the time of Moses.

After the bitter experience of the Fall of Jerusalem, the People under Ezra undertook a new rigor in observance of the Law. They were ready to become the "set apart" People. No longer would they allow the errors of other nations and peoples to infect them. They were to be Holy as the Lord God is Holy. (11:45,20:26, 21:8). Through time new laws and interpretations, thoroughly in the spirit of Moses, were tucked back into the Law as though directly given to Moses by God. Deuteronomy is mainly a homiletic expansion of the Law, and is the most theological of the five books of the Law. It too has seen a long development. In the Shema (6:4-9) which is quoted by Jesus, Deuteronomy brings to us the highest expression of the Jewish faith. In written form the Shema resides in the phylacteries worn by every orthodox Jew.

The Law awakens us painfully. Laws of the Semitic countries round about leveled penalties against persons for crime, the action of one man against another and the punishment for such action. But the law of Moses differed significantly, these crimes against people were, more importantly, sins against God. The Law thus was a necessary instrument for the awakening consciousness and the development of conscience, which is the way law still works. Without the Law we would not know our fallen selves or recognize our failed and broken relationship to each

other and to God. The Law brought our transgressing, sinful character to light. It showed us the boundaries beyond which we were trespassers against other men and God. We are born (original sin) with a self-centered orientation that assumes that the world revolves around us. The Law reveals that this is not reality - we are to respect the rights and boundaries of other persons. We are not the center, God is. We cannot have everything we want or take more than is rightfully ours. Awareness was sharpened in fallen man's coarse consciousness, but more than that, through the Law he learned that he was created and governed by God who had a loving plan for him. He transgressed God's love when he acted as though he were a law unto himself and greedily usurped what belonged to his neighbor - this attitude, so basic to fallen nature, separates Man from God. Man also harmed himself because his potential for holiness and happiness would never be met. The Law awoke him, as it awakes us to our sinful condition that is so displeasing to God, and so damaging to ourselves. God revealed this huge gap between man's natural being and His holiness through the action of the Law. Man is wholly unable to live up to it; we are far from perfection, and we possess none of the wholeness that being one with Him requires. The Law cannot bestow wholeness, it only points up abject need.

The state of man is then revealed by the Law. It is an indispensable tool, yet imperfect because the man it governs is imperfect. The Law is essential also as social glue between man and man, keeping them from murdering each other after the manner of Cain, and forcing them to care in a minimum way for each other's good. It serves also as a kind of glue between God and mankind until Man's sin is forgiven by the sacrifice of Christ, and Man is once more in a place where the Holy Spirit restores unity between him and God. In perfection, before the Fall, mankind and God were united by the Holy Spirit in a total love, and that time will come again by the grace to be poured out by God through Christ Jesus. In the meantime, in the Old Testament the imperfect bond binding God and Man in covenant is the Law.

The Five Books of Moses are the apex of the Hebrew Bible. Called the Pentateuch, or the Books of Law, or the Talmud, each presents another part of the foundation of the true faith of God as He revealed

Himself to Israel. Genesis is the book of beginnings, as its name implies. The beginning of the world, the beginning of the human race, of sin, and of redemption, the beginning of godless civilization, of nations and of the Hebrew People, it lays the essential understanding for the rest of scripture. Exodus continues that story with the great revelation of God's Name, of His nature as Deliverer, and of fallen human nature that sinks to slavery; it introduces the great character, Moses, who becomes intermediary between God and His People in establishing the traditions that will form them - the Passover, the Feast of Unleavened Bread, and the Sacrifice of the First Born. Moses will mediate the Law and the Covenant by which God establishes a People for whom He promises to have steadfast love. Leviticus is the Holiness code for priests and Levites, who with the People are to be holy as God is holy. Failing, they must make atonement for sin; their goal is clear - failure and atonement point to required holiness. Numbers relates the years of wilderness wandering. The People start out in godly order, but again they fail to trust God and are condemned to die in the desert; after military victories, the book ends in Moab with the first idolatry and the death of Moses. Deuteronomy sums up their formative experience in a retrospective by Moses' discourses which end with one plea - obey! Scanning these chapters, how formidable the LAW of Moses is!

God has chosen a people to be the bearers of His salvation. They are fallen, fallen people, but they have a culture and traditions upon which He can build. This foundation already laid is also His endowment, some of it is broken bits left from the Garden of Eden. Now He must raise these people, a nation formed in slavery, to a consciousness of reality. Reality, meaning who they really are, and who He is and "what a saved relationship" is. He does this the way parents in a family bring their children up into responsible adulthood. What happens to a child who is not brought up with rules, discipline or punishment? What kind of a person does he become? How do parents bring a child to consciousness of reality - who he really is and how he relates to others and to God? A family must have rules, discipline and punishment if a child is to grow up into a responsible adult. So it is with the Law of Moses. It is formidable - strict and complex, Death is its

binding force. St. Paul calls it the dispensation of death (2Cor.3: 7) because in the end the spiritually awakened people come to realize that by themselves they cannot fulfill the Law. God demands more than they can do. By their own efforts they are doomed. When despair makes them ready, they will accept with eternal, heart-felt thanksgiving the free salvation of Jesus Christ - a stupendous gift that they have done nothing to deserve.

God has established his Covenant on Mount Sinai (also known as Mt. Horeb). The Great Theophany of 50 days after Passover takes place there — afterward known as Pentecost, Exodus 19. (This great Theophany will be repeated for the Covenant of Life - the Baptism of the Holy Spirit 50 days after The Resurrection on Pentecost.) It is bound upon His People by the Ten Commandments. From the moment of its promulgation, the people disobeyed, sinned and were punished, many by death. Beginning at once it is amplified in ancient laws governing every aspect of life - the three concentric circles of the diagram. Beginning with the first three commandments - WORSHIP, extending to the other seven commandments - a HOLY LIFE and JUSTICE to Others.

On the mountain Moses (Exodus 25-31) receives detailed instructions for the construction of the Tabernacle and its furnishings. There must be a central place of worship - one cult site. Worship cannot be anywhere, not under every green tree and upon every hill like the pagans surrounding them. True worship must be guarded by true rituals, and true priests. The Tabernacle has an outer court, an inner court and a Holy of Holies. In the outer court there is an altar of sacrifice with its pots, shovels, basins, forks and fire-pans, and a laver of bronze for ceremonial washing. In the inner court a table for the shew bread, an altar of incense, a lampstand with seven lamps. The ark with its mercy seat and cherubim are within the veil of the Holy of Holies. The High priest alone enters the Holy of Holies once a year with the blood of the atonement goat. This Tabernacle is the Sign of God-With-Them.

The Levitical priests are of the lineage of Aaron. The ordination of priests takes seven days during which they may not leave the

Tabernacle on pain of death. They are dressed in specified holy garments which are to show forth beauty and glory, Ex. 28 and Lv 8. The high priest garments include a breastpiece with a stone for each tribe, an ephod (a ceremonial apron), a robe, a coat, a turban and girdle, and crown. Urim and Thummim, sacred lots, will be drawn by the High Priest from the pocket of the ephod, which holds a stone on the shoulders, each one naming six of the twelve tribes.

The priests administer the sacramental, sacrificial system instituted by Moses. This complex and compulsory law of sacrifice is the only insurance that God's holiness will be approachable by his fallen people. The sacrifices are made continuously day after day to mend the covenant broken again and again by individuals and by the whole people, and to keep God appeased. They are observed strictly to the point of death.

Holocaust offerings are of bovine or ovine stock, nothing else; the animal is completely destroyed by fire, its blood is sprinkled on and poured at the altar, the victim is thence transferred from earth to the heavenly sphere. It is a total offering to God. Also the cereal offering of flour, without honey or leavening which are symbolic of corruption. It is burned. Salt may be added because of its purifying, preservative nature.

The Peace Offering is partly destroyed and partly eaten, therefore an offering shared with God to maintain a harmonious relationship between God and His people in the sharing of a common meal. It is a communion sacrifice, a life (the animal) is shared between God and His People. The Lord's portion is burned, the People eaten. Laws are established about the consumption of sacred food - how, where and when.

The Sin Offering is offered for expiation of sin. It is sin committed by the high priest, by the community, by the prince or leader, or by a private person. Upon confession and the atoning sacrifice, it reestablishes the covenant relationship destroyed by sin. Aspersions of the blood is specified - the altar, the veil, and disposal of the sacrificial victim. This is for sin voluntary or involuntary which has

disturbed the right order of the community. Every sin disturbs right order. Guilt offering seems indistinguishable from sin offering. A guilty poor person could offer two turtledoves rather than an animal.

The calendar itself serves to put God in the center of life, The great feasts of the Law center the community in Remembrance of God and the great theophanies of the People beginning with the Passover, Pentecost, New Years Day, Day of Atonement, Feast of Unleavened Bread, The Feast of Booths, The Feast of First Fruits. The Sabbath centers each week, and the Sabbath Year centers the years. The Year of Jubilee was celebrated every 49 years when loaned or sold property reverted to the original family ownership. There were to be no poor in Israel.

The Book of the Law, Deuteronomy 12-28 when scanned shows the complexity of living a holy life acceptable to God, according to the Law. The question arises of blood holiness and woman's uncleanness at childbirth and menstruation, How can it be reconciled? The proscription against the irreverent handling of blood, the awe of blood being life, is turned around to make a woman untouchable, unclean, when blood was present. This seems to have originated in the fear that holiness could contaminate the unholy. In Lv. 15:2:3 contact with holiness, like contact with its opposite, uncleanness, requires a change of garments and cleansing. Contemplating the seven commandments about the holy life and justice to others adds many other commands to the diagram. The third circle demands justice to others, again from Deut. 12-28. With such a stringent and complete legal system, every dot and tittle of it centered in God; when a person could not move without consideration of the law, it brought the fallen to consciousness of their state, and of the state that God required. The immense gap between where human kind was and where God desired them to be could not be clearer. Romans 7:7 tells how St. Paul saw it.

How did this Law get superseded in Christianity? The New Covenant in Christ's Blood sets aside the Jewish Law. The early members of the Church struggled with this question as the Letter to the Galatians attests. The book of Hebrews in its entirety deals with this transfer from the old to the new sacrificial law, See Hebrews 18, Deut 2 1:22, Gal 3:13.

All of the gospels tell of the tearing of the veil of the Temple at the death of Jesus; sin has been paid for, atonement has been made. The Holy of Holies is opened to all not by the blood of animals but by the blood of Christ.

Moses has a very special role between God and Man in the Old Testament. He ordains the High Priest, he ordains the priests, he establishes worship in all its forms, he legislates the Law — all as intermediary for God. He has the role that the God-man Jesus has in the New Testament. Moses receives his authority from God on Mt. Sinai and legislates the Law, Jesus legislates the New Law in the Sermon on the Mount. Moses prophesies about Jesus in Deuteronomy 18.

When we consider that Catholicism is the completion of everything in the Old Covenant, what do we retain?

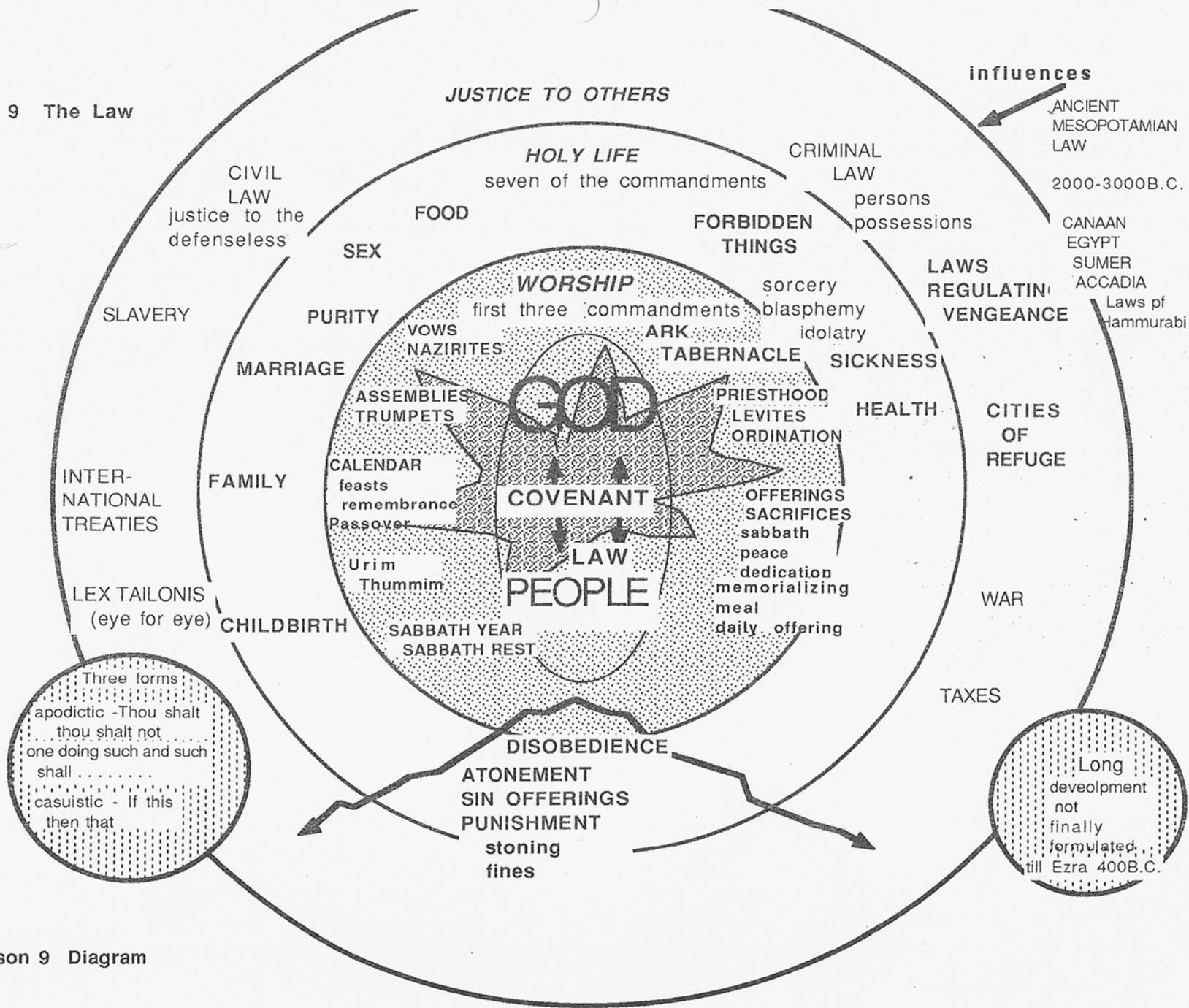
We retain the need for an authorized place of worship, one where the ritual is guarded, where the participants like the Levitical priests have authority vested in them from God. This authority is not arbitrary but comes to us in a thoroughly prescribed way, by an ancient and authoritative way by Jesus Christ Himself through his apostles. It can not vary in the essentials from what has been given. The Catholic Church has an order of priests and Levites (deacons) it has a High Priest, all of whom are properly ordained. The priest and deacons have peculiar vestments meant for them alone, for glory and beauty. The Church also retains princes like old Israel by naming Cardinals.

The divine ritual includes blood sacrifice. The Blood of the One unspotted Lamb of God who takes away all the sin of the world continually unites God to His People. The sacramental bread is unleavened. Sacred fire burns continuously, there are incense, candles (lamps). The altar is a sacred place where the one holy sacrifice is remembered. The sacred vessels are set apart for their holy use. The Holy of Holies in each church holds the living presence of The Lord. It

is called the tabernacle. The Sacrificial offering is the Lamb of God whose body and blood become the shared meal - eating of his flesh and blood in accord with His divine command.

Those members of the Body of Christ hold to the Law of Love (total love of God and love of neighbor as oneself). The Church has the authority to determine what further laws are binding on her members. When these laws, and the Law of Love is broken, estrangement from God must be mended by confession and penance, which is akin to sacrifice. The priests have the authority to bind and to loose in the name of Jesus. Certain unrepented sins can excommunicate a person from the presence of God they may be “cut off” not unto physical death but worse, unto spiritual death. Justice to others is central to the Law and to the Church. With meditation, many other aspects of the rise of the Law from the realm of human effort to the realm of divine Truth will come to light for the seeker. Here is only a rough idea of the significance of the Jewish Law in the formation of God’s Church. Over the millennia nothing is wasted in the classroom of Teacher-Holy Spirit.

Lesson 9 The Law



Lesson 9 The Law Outline

The major reference is given with the Roman numeral heading, other references to the same laws are given with the sub-headings.

1. The Ark and The Tabernacle Ex 25-31

- A. Immensely important - the dwelling of God with His people 1.God dwells amidst His people
2. "Be Holy As I Am Hoy"
3. the tabernacle faced east
4. this was the one place for the worshijiGod Dt 12
- B. Preliminary to the Incarnation
1. the Law was a shadow of the good things to come
2. Christ penetrates the veil and is the mercy seat (propitiatory)
3. Christ *is* the Temple which was preceded by the Tabernacle
- C. Materials for building it came through free will offering Ex 35:26-29
- D. Material symbols conveyed a spiritual meaning
1. spiritual realities were revealed more deeply as time went on
2. patterns were shown to Moses on the mountain by God (later Plato has the idea of reality in heaven and copies of reality on earth)
3. the mercy seat where sins were forgiven
4. cherubim guarded the mercy seat in the Holy of Holies
5. a table for the bread of presence
6. lampstand with seven branches
7. curtains of linen, blue, purple, scarlet (court of the tabernacle)
8. tanned rams skins and reddened goat skins
9. final covering of dugong (dolphin) skin Ex 26:14
10. framing for the tabernacle
 - a. silver bases
 - b. acacia wood
11. veil of twined linen cherubim
12. bronze laver for washing Ex 30:17
13. perfumed oil for anointing consecrated things, priests Ex 30:22 olive oil
14. incense Ex 30:34
 - a.altar
 - b.every morning and evening
 - c.atoned for once a year

15. perpetual light
 - a. tended by Aaron and his sons
16. altar of acacia
 - a. pots, shovels, basins, forks, fire pans, grating
 - b. of ancient influence, carried on poles
 - c.first altar of crude stones Ex 20:25
- E. Bezalel Ex. 31 the chief craftsman
 1. spirit of God inspired the craftsmen
 2. intelligence, knowledge, artistic designers, craftsmanship

II. Priesthood

- A. Ceremony described in Lv 8
 1. anointed
 2. ordained
 3. consecrated by a seven day rite Ex 29, Lv 8
 - a.brought to the Tent of Meeting
 - b.offering of a 1 yr old bull and 2 rams
 - c.offering of unleavened bread, unleavened cakes mixed with oil, unleavened wafers spread with oil
 - d.wash the people (Aaron and sons) with water
 - e.dress them in special clothing
 - f. anointing with oil poured on the head Aaron Lv 8:30 (The "Lord's anointed")
 - g.every day - the *sin offering* for priests
 - 1) lay hands on the bull
 - a) kill it (identification with the sacrificial victim) b) blood thrown on the horns of the altar, the rest at the base
 - 0) burn the fat, liver and kidneys
 - d) burn the rest of the animal outside the camp as sin offering
 - 2) lay hands on the first ram
 - a) kill it
 - b) its blood thrown on altar
 - c) cut into pieces,
 - d) wash entrails and legs
 - e) put the whole thing on the altar and burn it
 - 3) lay hands on a second ram, the Ram of Ordination Lv 3
 - a) kill it as a *Peace offering* at the Tent of Meeting
 - b) put blood on the tip of right ear of Aaron and sons
 - c) on the great toe of right foot

- d) throw the rest on the altar
 - e) take altar blood and anointing oil, sprinkle on Aaron and his garments and his sons
 - f) the fat, fat tail, fat entrails, appendage of liver, kidneys, and right thigh with loaf of bread, cake of bread and wafer
 - (1) are a *Wave offering* - presenting a gift to God and receiving it back as a "blessed" portion
 - (2) in the hands of Aaron and his sons
 - (3) then burnt as a "pleasing odor"
 - g) *the breast and thigh*
 - (1) *wave offering and portion*
 - (2) perpetual offering due from the people, offered to the Lord
 - (3) leftovers burnt because they are holy
- B. Bearers of *Itrim* and *Thummim*
- 1. sacred lots born "upon the heart" of Aaron for "remembrance"
 - 2. the two stones are engraved with names for shoulder pieces
- C. Holy garments Ex 29 and Lv 8
- 1. of gold, blue, purple, scarlet, fine twilled linen
 - 2. embroidered with pomegranates and bells (sound)
 - 3. the breastpiece hung down from shoulder pieces
 - 4. the ephod - an apron-like garment
 - 5. the robe
 - 6. a coat of checker work
 - 7. a turban (plate? of pure gold fastened to it)
 - 8. a miter
 - 9. a girdle, sash
 - 10. linen breeches (no immodesty)
 - 11. all for glory and for beauty
- D. Instructions to priests Lv 21
- 1. concerning mourning and marriage
 - a. at death no cutting, beard or head shaving (no mutilation for the dead) Dt 14, Lv 11
 - b. no harlot marriage or divorced marriage for priests
 - c. priests need special purity - virgin
 - wife cl. no blemish on a priest
 - 2. must not partake of holy things when ritually impure
 - a. no outsider eats holy things
 - b. no mutilated animals accepted for sacrifice
 - 3. oil for sanctuary lamps Lv 24

4. bread of Presence Lv 24

Levites service Nu 8

- A. Cleansed
- B. People lay on hands
- C. Offer Levites as wave offering to God

Iv. Offerings - Sacrifices

- A. All sacrifices and offerings had a four fold aspect, some emphasizing one more than the others:
- 1. expiation from sin (atonement) and opening of the way to God
 - 2. dedicatory - the worshipper dedicating himself to God
 - 3. eucharistic - thankful homage for all the good things from God's hand
 - 4. eating of the flesh by the sacrificer (peace offering) - the enjoyment of communion with God
- B. Daily Offerings Nu 28, Ex 29:36-42
- 1. "I will dwell among the people of Israel"
 - 2. sacrifice two lambs 1yr. old, morning and evening with cereal offering and libation
 - a. 10th measure of flour
 - b. 1/4 hin of oil
 - c. 1/4 hin wine
 - 3. offerings to priests Dt 18
 - 4. offerings for various occasions Nu 28
 - 5. Sabbath offerings Nu 28
- C. Atonement (Lev 1) Burnt offering
- 1. male without blemish
 - 2. on the great altar all is burnt
 - 3. priest lays on hands (symbolic identification)
 - 4. substitutionary sacrifice, life for life, shedding of blood is efficacious
 - 5. blood on the altar - God's participation
 - 6. a bird sacrificed for the poor
 - 7. also memorializes the worshipper before God
 - 8. cereal offerings
 - a. part offered to priests
 - b. for gratitude and praise
 - 9. unleavened cakes and oil
 - a. part offered to priests
 - b. for gratitude and praise

- c. no honey or leaven (foods that ferment)
- D. Peace offerings Lv 3 Dedication offerings Nu 7
 - 1. first fruits, not burnt
 - 2. salt - symbol of covenant upon which the whole sacrificial system rests
 - 3. covenant meal reunited God and people
 - 4. male or female from the herd without blemish
 - 5. lay on hands
 - 6. it is killed
 - 7. blood on the altar round about
 - 8. wave offering
 - 9. fat, entrails, kidneys, liver are burnt
 - 10. same with a lamb or goat
 - 11. eat neither fat nor blood
 - 12. rules for eating Lv 7:10ff, 19:5ff the same day
 - 13. it is holy, treated with care and respect Lv 6 :27ff
- E. Unwitting Sin Offering for Individual (Lv 4)
 - 1. inadvertently offending God's holiness - confession
 - 2. no expiation for sins committed deliberately Nm 15:30
 - 3. young bull without blemish
 - 4. it is killed
 - 5. blood sprinkled before the Lord on the horns of the altar of incense
 - 6. rest of blood poured out at the base of the altar
 - 7. fat burnt
 - 8. the whole bull is burnt outside the camp.
- F. Whole congregation - unwitting sin (Lv 4)
 - 1. young bull
 - 2. elders lay on hands
 - 3. it is killed
 - 4. blood sprinkled before the veil
 - 5. blood on horns of incense altar
 - 6. fat burnt
 - 7. bull burnt outside the camp for atonement and forgiveness
- G. Ruler's unwitting sin (Lv 4)
 - 1. male goat without blemish
 - 2. same as above
- H. Commoners unwitting sin (Lv 4)
 - 1. female goat without blemish, or lamb or two turtledoves, or two pigeons (one for sin, one for the priest) or 1/10th ephah of flour, part burnt, the rest for the priest

- 2. same as above
- I. Cases which require a sin offering (Lv 4,5,6)
 - 1. refusal to testify
 - 2. touching the unclean (the dead, a carcass etc.)
 - 3. human uncleanness
 - 4. rash oath to do evil or good
 - 5. breach of faith and unwitting sin
 - a. ram without blemish (atonement)
 - b. unwitting disobedience (sin offering)
 - c. withholding the Lord's holy things, tithes and offerings
 - 6. damage to another person
 - a. guilt offering - ram
 - b. restoration of destroyed thing plus 1/5
- J. Instructions to priests concerning sacrifices (Lv 6,7)
 - 1. keep fires burning all night
 - 2. use of linen garments - ashes- beside the altar
 - 3. take off linen garments to carry ashes outside the camp
 - 4. maintain state of ritual purity
 - 5. burn memorial portion of cereal offering
 - 6. Aaron and priest eat the rest without leaven

V. Sacred Calender Lv 23

Lunar year calendar, each new moon, Nu 29

- A. Sabbath Lv 23
- B. 1st month 14th day, sundown - Passover also Dt 16 15th day -
Unleavened Bread for seven days also Dt 16
- C. First Fruits - Day after the concluding Sabbath of feast of Unleavened Bread
Ex 12:1-17, Lv 23:5-9 Beginning of Barley Harvest in April also Nu 29
- D. Seven weeks, 50 days later, Pentecost Ex 23:16, 34:22, Lv 23:15-21, Nu 29
- E. 7th mth - Sept.,Oct. - Day of Solemn Rest - Feast of Trumpets (New Year)
- F. 10th day of 7th month - Day of Atonement Lv 16:29-34, 23:26-32, **Nu 29**
- G. 15th day of 7th mth - Feast of Booths - seven days dwelling in booths
(also Dt 16, Lv 23:33-36, Nu 29)
- H. New Year Lv 23:23-25, Nu 27

VI. Sabbatical Year Lv 25

- A. God owns the land
- B. Land lies fallow the 7th year also Dt 15
- C. Release of debts (Dt 15- you shall not borrow, you shall not lend)

- D. Slaves go free with liberal gifts Dt 15
- C. Jubilee year
 1. every 50th year
 2. land reverts to its original owner
 3. hired servant, not a slave (a sold Israelite) free at Jubilee (foreigners can be slaves)
- D. Rules of redemption - prices of redemption

VII. Day of Atonement Lv 16

- A. Once a Year
- B. Individual brings
 1. bull for sin offering
 2. ram for burnt offering
 3. makes atonement for himself, his house, and all the assembly
 4. blood of bull and goat on the horns of the altar
 5. goat and bull burned outside the camp
- C. Offering for the people
 1. 2 male goats
 - a. cast lots
 - b. one for *the* Lord
 - 1) it is killed
 - 2) for a sin offering
 - 3) its blood sprinkled **on** the mercy seat
 - c. one for Azazel (evil spirit)
 - 1) lay hands on this goat
 - 2) all transgressions put on it
 - 3) driven into the wilderness
 - d. offer burnt offering for himself and the people to make atonement
 2. a ram
 - D. Incense the mercy seat
 - E. Blood on the mercy seat sprinkled seven times

VIII. Restrictions on Animal Slaughter Lv 17

- A. Only at tent of meeting for the peace offering
- B. No blood eating Lv 17 and Dt 12
- C. Don't eat what dies of itself Lv 17
- D. Don't do as other people do - abominable things Dt 12

IX. Rules for Food Lv 11

- A. Unclean - opposite of holy
- 13. Be Holy As I Am Holy : the covenant relationship
- C. May eat that animal which parts the hoof and chews the cud
- D. From the seas eat anything with fins and scales
- E. Winged insects, O.K. locusts, cricket and grasshopper
- F. Unclean - touching any carcass also Dt.14

X. Purification of a woman after childbirth Lv 12

- A. At the birth of a boy
 1. unclean seven days
 2. eighth day circumcision
 3. 33 days for purification
- B. At the birth of a girl
 1. unclean fourteen days
 2. 66 days for purification
- C. Bring to priest
 1. 1 yr. old lamb, or turtle dove, or pigeon Lk 2:24 burnt offering
 2. pigeon for sin offering.

XI. Rules regulating leprosy Lv 13:45, Dt 24, Nu 5

- A. Skin diseases called leprosy
- B. Priests
 1. diagnose by observation Lv 14
 2. shut up the suspect 7 days.
- C. If pronounced unclean
 1. he must cry "Unclean!"
 2. he must live outside the camp
- D. Diseased house
 1. mold and mildew
 2. ritual for cleansing
- E. Examination of cleansing of leprosy
 1. ritual of guilt offering, wave offering, atonement, burnt offering, cereal offering

XII. Rules concerning male, female discharges Lv 15

- A. Male
 1. anything unclean that he touches
 2. seven days for cleaning
 3. atonement sacrifices for uncleanness

- 4. semen - unclean (not evil or sexual taboo) Lv 15:16
- B. Female
 - 1. menstruation unclean, may be linked in a strange way to the holiness of blood. Holiness being feared, eventually considered unclean, because literally too untouchable
 - 2. requires sin offering, atonement and burnt offering
- C. Separate from uncleanness
- D. God's holiness undefiled

XIII. Concerning marriage and divorce

- A. Fair treatment of sons of different wives Dt 21
- B. Stubborn and rebellious sons Dt 21
- C. Men and women do not wear each other's garments Dt.22
- D. Doubt of a woman's virginity Dt 22
- E. Adultery - stoning Dt 22 suspicion of unfaithfulness Nu 5
- F. A betrothed caught in adultery Dt 22
- G. Rape of unbetrothed Dt 22
- H. Bill of divorce Dt 24
- I. Newly married Dt 24
- J. A woman touching a man's privates Dt 25
- K. Levirate law for the widow Dt 25
- L. Incest Dt 27

XIV. Forbidden Practices Lv 18

- A. 12 Sexual prohibitions
- B. No sacrificing children to Molech
- C. No homosexuality
- D. No bestiality
- E. Idolatry Lv 26 No pillar of Asherah Dt 16

XV. Holiness Code of Lv. 19

XVI. Justice Dt 17

- A. An Eye for an Eye Lv 24) life for life Dt 19
- B. Stoning an evil person
- C. Homicide and assault Dt 19
 - 1. unknown killer Dt 21
 - 2. purge of the people
- D. Disobedience to a Judge Dt 17

- E. False prophets die Dt 18
- F. Removal of landmarks Dt 19
- G. No false witness Dt 19
- H. Cursed a man hung on a tree Dt 21
- I. Let mother bird go free Dt 22
- J. Beating with stripes - 40, no more Dt 25
- K. Perverting justice Dt 24
- L. Death for kidnapping Dt 24
- M. Each pays for his own sin Dt 24

XVII. Concerning other's possessions, loaning and borrowing

- A. Escaped slaves Dt.23
- B. Return lost things Dt 22
- C. Eating grapes and wheat in another's field Dt 23 D
- No interest Dt 23
- E. No millstone in pledge Dt 24

XVIII. Rules for Vengeance

- A. Cities of refuge Dt 19
- B. lest innocent blood be shed

XIX. Rules for War

- A. Don't be afraid of superior forces Dt 20
- B. People exempt from fighting(Dt 20
- C. Terms of peace and vassal status Dt 20 for non- Canaanite
- D." Herem" utterly destroy in Canaan
- E. Sieges - don't destroy food-bearing trees for siegeworks
- F. Captive women
- G. Blot out Amalek Dt 25

XX. Taxing

- A. Half shekel tax
- B. From rich and poor
- C. Atonement money for service of tent of meeting

XXI Religious Vows Lv 27

- A. Animals, houses, lands vowed
- B. Devoted things - herem - holy war
- C. Tithes (also Dt 14 -that you may learn to fear the Lord) Dt 26

- D. Perform your vows Dt 23
- E. Nazirite vows Nu 6
 - 1. separate himself to the Lord
 - 2. no razor to touch his head
 - 3. touch no dead bodies
 - 4. drink no wine or strong drink
 - 5. time completed - special offering
- F. Aaronic Benediction Nu 6
- G. Vows made by men and women, widow and divorced Nu 30

- D. Disobedience Lv 26 also Dt 28
 - 1. plagues, destruction, fruitlessness, pestilence, cannibalism etc.
 - 2. after repentance, covenant will be remembered by God

XXII. Rules for religious assemblies

- A. The un-whole do not enter the assembly Dt 23
- B. No bastards Dt 23
- C. No Ammonite or Moabite
- D. Don't abhor Edom
- E. Unclean from semen Dt 23
- F. No cult prostitute Dt 23

XXIII. Sabbath Rest Ex 31:12

- A. If profaned - death
- B. A perpetual covenant
- C. A sign that God's overall authority is acknowledged

XXIV. Moses' blessing Ex 39:43

- A. Prophecy of a Moses-like prophet Dt.18
- B. Admonition to love with all your heart, soul, and mind Dt 26
- C. Be a people holy to the Lord Dt.26
- D. Instructions on the day you pass over Jordan
 - 1. set up stones for remembrance
 - 2. on Mt. Ebal make an altar
 - 3. the division of people at Mt. Ebal and Mt. Gerizim
 - 4. curses and blessings Dt 27, 28

XXV. God's blessing Ex 40:34

- A. Cloud covered the tent
- B. Glory filled it
- C. Blessings of obedience Lv 26 also Dt 27
 - 1. peace, prosperity, victory
 - 2. I am your God, you are my people Lv 26:12