

Achare (after the death) Torah Portion 29 Leviticus 16:1 - 18:30

Background: This Torah portion begins after the death (ah-ka-ray) of Aaron's two sons Nadab and Abihu. This portion describes the Yom Kippur service. These two subjects, the death of Aaron's sons and Yom Kippur are related in the Stone Edition of the Chumash on page 636. They say that the death of the two Righteous sons of Aaron are related to Yom Kippur in that **the death of the righteous brings atonement**. This is the picture that is being related, however it is a Thematic picture of the atoning death of Messiah the only truly Righteous person who can bring atonement for the whole world. Six weeks after receiving the Ten Commandments at Mount Sinai Israel fell to the sin of the golden calf. Moses returned from the mountain and broke the tablets. Later Moses returned to the mountain the second time for forty days to be an intercessor for them. He later returned to the mountain the third time for forty days and received the second set of tablets. It is believed that he returned from the mountain the third time on the tenth day of the seventh month, which is Yom Kippur a day of fasting and repentance. Yom Kippur is known as the eternal day of forgiveness. Then he made Atonement for them as **יהוה** had ordained to be done every year at that time.

The theme of Leviticus is how sinful man draws near to a Holy **יהוה**

Achare (ah-ka-ray) (אַחֲרַי) = after the death

Events in this Torah portion:

- **יהוה** speaks to Moses about Aaron only coming before the Ark on Yom Kippur
- **יהוה** speaks to Moses about offerings and clothing Aaron is to wear on Yom Kippur
- **יהוה** speaks to Moses about offerings on Yom Kippur
- **יהוה** speaks to Moses about lots for two goats on Yom Kippur
- **יהוה** speaks to Moses about the goat to Azazel
- **יהוה** speaks to Moses about incense before the Ark
- **יהוה** speaks to Moses about blood of the bull sprinkled before the Ark
- **יהוה** speaks to Moses about the slaughter of the he-goat and providing atonement
- **יהוה** speaks to Moses about placing blood on the Altar
- **יהוה** speaks to Moses about confessing sins on the head of the he-goat sent to the wilderness
- **יהוה** speaks to Moses about Aaron immersing himself and changing clothes
- **יהוה** speaks to Moses about Aaron's own elevation offering and the one for the people
- The person taking the goat to the wilderness shall immerse himself then he may enter the camp
- The sin offering bull and he-goat shall be removed to outside the camp and burned
- The one who burns them shall immerse himself and his clothes, then enter the camp.
- **יהוה** speaks to Moses about Yom Kippur being an eternal decree to fast on this day
- **יהוה** speaks to Moses about slaughtering animals outside the camp.
- **יהוה** speaks to Moses saying you shall not eat blood,
- **יהוה** speaks to Moses saying anyone who will eat a bird that had died

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- יהוה says to not follow the traditions of Egypt or those in the land He is giving them.
- יהוה speaks to Moses about unholy sexual relations
- יהוה speaks to Moses about not passing your children through the fire of molech
- יהוה speaks to Moses about homosexual abomination
- יהוה speaks to Moses about sexual relations with animals
- יהוה said that the people would be disgorged from the land for doing these things

Moses is told about Atonement and the Yom Kippur Service

Leviticus 16:1-5 And יהוה spoke to Moses after the **death** of the two sons of Aaron, when they offered **before** יהוה, and **died**; 2 And יהוה said to Moses, **Speak** to Aaron your brother, that he does not come at any time into the holy *place* within the vail before the **Mercy Seat**, which *is* on the Ark; that he does not die for I will appear in the cloud above the mercy seat. 3 This is how Aaron shall come into the holy *place*: with a young bull for a Sin Offering, and a ram for a Burnt Offering. 4 He shall put on the holy linen coat, and he shall have the linen breeches on his flesh, and shall be girded with a linen garment, and with the linen Mitre shall he be attired: these *are* holy garments; therefore he shall wash his flesh in water, and put them on. 5 And he shall take of the congregation of the children of Israel two kids of the goats for a Sin Offering, and one ram for a Burnt Offering.

Death = death, dying, place of death (s#04194 מות) (ma-veth)

Speak = speak, say (s#01696 דבר) (da-bar)

Before = face, presence (s#06440 פנים) (pa-nim)

Ark cover = mercy seat (s#03727 כפרת) (kap-po-reth)

Comment: יהוה spoke to Moses after the death of Aaron's sons, when they approached before יהוה, and they died. - This shows us that Aaron's sons may have **entered the Holy of Holies** with their incense and as we have already been shown, they may have also been intoxicated.

Death of the Righteous The death of Aaron's two sons is also a picture of the death of the righteous bringing atonement to those who come under the Covenant. This is a picture of what Messiah would do by His death. We should also note that most of what was done in the Tabernacle on this day was only done on this day and was only done by the High Priest. This again points to the death of Messiah, He did it all. The fact that there were two sons may point to the dual life nature of Yeshua. He came once and He will come again. This is also reflected in the meaning of Joseph's name; "will do again." We also see by the following comment in the Schottenstein Chumash that references ancient Jewish writings that the death of righteous people brings atonement. We should also note that Aaron does not wear the High Priest's garments when he enters the Holy of Holies. He is dressed in the white garments of an ordinary priest. This shows that it is a myth of placing a rope around the leg of the high priest to pull him out if the bells stop ringing. He would not be wearing garments that have bells on them.

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Schottenstein Edition Interlinear Chumash (page 721) Why is the death of the righteous [Nadab and Abihu] mentioned in conjunction with the chapter of Yom Kippur service? Because just as Yom Kippur brings atonement, so the death of the righteous brings atonement (Yerushalmi Yoma 1:1) Meshech Chochmah explains that Yom Kippur is **עת רצון** , a time of favor, and is thus an opportune time for atonement. When a righteous person such as Nadab or Abihu dies and his soul ascends to the world of souls, the other righteous souls in Heaven rejoice at his coming. This good feeling above can inspire a spirit of forgiveness and atonement to the righteous person's survivors on earth. This is the connection to Yom Kippur.

Stone Edition of Chumash (page 637) Less than six weeks after Israel had received the Ten Commandments, they fell into the sin of the golden calf. Moses' long process of seeking forgiveness for the people ended on the tenth day of the seventh month when he returned from Mount Sinai with the second set of the Ten Commandments. It is believed that, this day was set aside by **יהוה** as an eternal day of forgiveness, called **Yom Kippur**. **Yom Kippur** atones only for people who recognize it as a holy day for repentance and do what **יהוה** has instructed them to do on that day. This is the most holy day of the year.

Holy spaces: There are different requirements or commands for where we are. Some of **יהוה's** laws are in effect if we are in the land of Israel. Some laws apply only if we are in Jerusalem. Some commands only apply if we are on the Temple mount, such as being ritually pure. Only the Priests can go past the Brass Altar, normal people are not allowed there. Only the High Priest can go into the Holy of Holies and only on the Day of Atonement. **יהוה** requires more of some people than others.

Stone Edition of Chumash (page 637) **He shall don a sacred linen Tunic;** linen breeches shall be on his flesh. These are the **plain white Priestly garments** not the golden vestments. The High Priest was not to be glorified before **יהוה** on the day that he was to atone for the nation. It was a day of fasting and teshuvah (repentance) humbling himself before **יהוה**. We come before **יהוה** in humility seeking what we don't deserve but what He has graciously promised if we seek Him with a contrite heart. The High Priest would bathe and change to the golden Vestments when he came before the people, but would change back to the plain white Priest garments when he went back into the Holy of Holies. **Immerse himself** - Each time the High Priest changed garments (a total of five (5) times) he would immerse himself in a mikveh (ritual bath). In addition, to the times before and after he changed his garments, he washed his hands and feet with water from the Laver. for a total of ten (10) times.

Related Scripture: We must come before our Creator Humbly

Psalms 34:18-19 **יהוה** is near to those that are of a broken heart; and saves such as are of a contrite spirit. Many are the afflictions of the righteous: but **יהוה** delivers him out of them all.

Stone Edition of Chumash (page 638) **White Linen** is symbolic of being forgiven. It is customary to wear white for the Yom Kippur service, thus showing confidence that **יהוה** will accept our repentance.

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Schottenstein Edition Machzor for Yom Kippur (page 344)

1st entry- High Priest carried incense ladle and coal shovel with special Yom Kippur incense

2nd entry – High Priest sprinkled blood of a bull of the sin offering for himself

3rd entry – High Priest sprinkled blood of the male goat for **יהוה**

4th entry – High Priest removed incense ladle and coal shovel

Before entering each time he bathed and changed back to the plain white linen garments. When the High Priest pronounced the Name of **יהוה** all the people would be on their face saying Baruch Shem Kavod Malchuto L'olam vaed (blessed be the Name and the glory of His kingdom forever).

Stone Edition of Chumash (page 639) Aaron (High Priest) shall take a shovelful of fiery coals from atop the Altar that is before **יהוה**, and his cupped handful of finely ground incense-spices and bring it within the Curtain (vail) -- The incense was already ground to a fine powder but all that was to be used on Yom Kippur was ground again.

Two he-goats and a ram: From the assembly of the children of Israel he shall take two (2) he-goats for a sin-offering and one (1) ram for an elevation-offering.

Two (2) he-goats for sin-offering = 1st goat is symbolic of Messiah Yeshua and the 2nd goat is symbolic of the anti-messiah

Note Messiah is likened unto a goat because He would bear the sins of the world.

One (1) ram as elevation-offering = Just as Isaac was offered as an elevation-offering (olah) this is also symbolic of Messiah as He is the Holy One of Israel.

A Bull and two goats

Leviticus 16:6-10 And Aaron shall offer his bull of the Sin Offering, which *is* for himself, and make an atonement for himself, and for his house. 7 And he shall take the two goats, and present them before **יהוה** at the door of the Tabernacle of the congregation. 8 And Aaron shall cast lots on the two goats; one lot for **יהוה**, and the other lot for the **scapegoat**. 9 And Aaron shall bring the goat on which **יהוה's** lot fell, and offer him *for* a **Sin Offering**. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before **יהוה**, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.

Scapegoat = goat of departure, scapegoat (עזאזל (#05799) (az-aw-zale') The sins of the people of Israel are placed on this goat and it is led into the wilderness and pushed over a cliff. The actual word it is called is the name of a location where it is pushed off the cliff.

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The High Priest's Bull Offering:

The bull offered by the High Priest is offered for his own sins and the sins of his family. This must be offered first to enable him to be pure before **יהוה** and to be able to offer up sacrifices for the people. His offering is more costly than the goats offered for the sin of the people. This shows us that to whom much is given much is required. He is required to be held to a higher standard because he will represent all the people before **יהוה**. The **bull is between the porch and the Altar** when he confesses his sins and the sins of his family over it. This is the **only offering** that is slaughtered at this location

Stone Edition of Chumash (page 638) **The High Priest was to buy the sin bull offering** with his **own personal money** unlike the other offerings that were bought out of the communal funds. He was to bring the bull **between the porch and the Altar** and confess his sins and the sins of his family on the bull before slaughtering it. This also included the sins of all the Priests.

Related Scripture: Scripture related to the Yom Kippur offering

Joel 2:17 Let the Priests, the ministers of **יהוה**, weep **between the porch and the Altar**, and let them say, Spare Your people, O **יהוה**, and give not Your heritage to reproach, that the heathen should rule over them: why should they say among the people, Where is their Elohim?

Comment: This is the **only offering** that is slaughtered at this location, therefore we know that Joel 2:17 is speaking about the Priests confession on Yom Kippur We must also remember that the book of Joel is written completely about the Day of **יהוה**. This means that the Temple has to be rebuilt before this Scripture can be fulfilled. This Scripture eliminates the possibility that the Tabernacle could be used for the anti-christ to desecrate the Altar in the middle of Daniel's 70th week. The Temple Institute said that the design of the next Temple is complete and that it could be completed within two years after construction is started.

Related Scripture: Great Evil was perpetrated between the porch and Altar

Ezekiel 8:1-18 And it came to pass in the **sixth year, in the sixth month, in the fifth day of the month**, (665 almost 666) as I sat in my house, and the elders of Judah sat before me, that the hand of Adonai Elohim fell there on me. 2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of His loins even downward, fire; and from His loins even upward, as the appearance of brightness, as the color of amber. 3 And He put forth the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and brought me in the **visions of Elohim to Jerusalem**, to the door of the inner gate that looks toward the north; where *was* the seat of the image of jealousy, which provokes to jealousy. 4 And, behold, the glory of the Elohim of Israel *was* there, according to the vision that I saw in the plain. 5 Then He said to me, Son of man, lift up your eyes now the way toward the north. So I lifted up my eyes the way toward the north, and behold **northward** at the gate of the Altar this image of jealousy in the entry. 6 He said furthermore to me, Son of man, see what they do? *even* the **great abominations that the house of Israel commits here**, that I should go far off from My sanctuary? but turn yet again, *and* you shall see greater abominations. 7 And He brought me

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to the door of the court; and when I looked, behold a hole in the wall. 8 Then said He to me, Son of man, dig now in the wall: and when I had dug in the wall, behold a door. 9 And He said to me, Go in, and behold the wicked abominations that they do here. 10 So I went in and saw; and behold every form of creeping things, and **abominable beasts, and all the idols of the house of Israel, portrayed on the wall round about.** 11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. 12 Then He said to me, Son of man, **have you seen what the ancients of the house of Israel do in the dark,** every man in the chambers of his imagery? for they say, יהוה does not see us; יהוה has forsaken the earth. 13 He also said to me, Turn again, *and* you shall see greater abominations that they do. 14 Then He brought me to the **door of the gate of יהוה's house which was toward the north; and, behold, there sat women weeping for Tammuz.** 15 Then He said to me, Have you seen *this*, O son of man? turn you yet again, *and* you shall see greater abominations than these. 16 And He brought me into the inner court of יהוה's house, and, behold, at the door of the Temple of יהוה, **between the porch and the Altar, were about twenty five men, with their backs toward the Temple of יהוה, and their faces toward the east; and they worshiped the sun toward the east.** 17 Then He said to me, Have you seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, behold, they put the branch to their nose. 18 Therefore **will I also deal in fury: My eye shall not spare, neither will I have pity: and though they cry in My ears with a loud voice, yet will I not hear them.**

The High Priest Confession: I beg of you, יהוה, I have acted wickedly, rebelled, and sinned before You, I and my household. I beg of You, יהוה, forgive now the wicked acts, rebellions and sins, for I have acted wickedly rebelled, and sinned before You, I and my household, as it is written in the Torah of Your servant Moses.

Speaking The Name: Near the end of the second Temple period the priests had stopped saying the Name of יהוה, and had substituted HASHEM (the Name). They only spoke His Name יהוה on Yom Kippur. The Name יהוה is written nearly 7,000 time in the Old Testament. If He did not want us to say His name we would have Scripture telling us not to say it. Every seven years during the Feast of Tabernacles the Torah was commanded to be read and His name was pronounced until this change took place before Messiah came in the first century.

Related Scripture: We are to call Him by His Name יהוה Forever

Exodus 3:15 And Elohim said moreover to Moses, This shall you say to the children of Israel, יהוה of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, has sent me to you: **this is My Name forever**, and this is My memorial (or mentioning name) unto all generations.

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Related Scripture: We are told to call our Creator יהוה

Jeremiah 12:15-17 And it shall come to pass, after that I have pulled them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. 16 And it shall come to pass, if they will diligently learn the ways of My people, to swear by My name, **Living YHVH (חי־יהוה)** ; as they taught My people to swear by Baal (Lord); then shall they be built in the midst of My people. 17 But if they will not obey, I will utterly pluck up and destroy that nation, says יהוה.

Call Him by the Name He has told us to call Him by, יהוה

Aaron brings incense and the blood into the Holy of Holies

Leviticus 16:11-14 And Aaron shall bring the bull of the Sin Offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bull of the Sin Offering which *is* for himself: 12 And he shall take a **censer** full of burning coals of fire from off the Altar before **יהוה**, and his hands full of sweet incense beaten small, and bring *it* within the vail: 13 And he shall put the incense on the fire before **יהוה**, that the cloud of the incense may cover the **Mercy Seat** that *is* on the Testimony, that he will not die: 14 And he shall take of the blood of the bull, and sprinkle *it* with his finger on the Mercy Seat eastward; and before the Mercy Seat he shall sprinkle of the blood with his finger seven times.

Censer (Shovelful) = fire holder, fire pan (s#04289 **מחטה**) (makh-taw)

Mercy Seat = Ark Cover (s#03727 **כפרת**) (kap-po-reth)

Stone Edition Chumash (page 640)..place the incense on the fire before יהוה. The incense was carried separately in an incense ladle which he carried in his left hand and the fire pan with coals from the Altar was carried in his right hand. The High Priest would pour the incense from the ladle onto the fire pan when he was standing before the Ark of the Covenant and remain in the Holy of Holies until the incense cloud rose and covered the Mercy Seat, the golden cover of the Ark. Aaron (High Priest) shall dip his right index finger into the blood and sprinkle it eight times toward the Ark with a whip like motion. He would aim upward once and downward seven times. It was not necessary that it actually landed on the Ark. This provided atonement for the Sanctuary in case anyone had come in while they were *taw-may* (unclean).

Stone Edition Chumash (page 641) This atoned for sins committed intentional and unintentionally. Chofetz Chaim said that the High Priest comes into the Holy of Holies once a year and the first service he performs in that awesome place and on that awesome day is to **seek atonement for the sins of gossip and slander**.

Comment: The fact that the blood was sprinkled upward once and downward seven times could be pointing to the seven thousand years that atonement would be provided to those who seek to please their Creator. The time that it was sprinkled upward pointed to the eighth thousand year

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return to the Garden. All sin will be judged at the end of the millennial reign and all the wicked will be judged and **sin will be no more**. The eighth millenium is the time when everyone will know **יהוה** and the fullness of the Holy Spirit will be poured out on all and atonement will not be needed anymore. This event is prophesied in Jeremiah chapter 31. Mankind will be able to return to the garden and walk in Harmony with Yeshua. The New Covenant is only made with the House of Judah and the House of Israel. Gentiles must be grafted into Israel to be in the Covenant.

The Two Goats on Yom Kippur:

The two identical goats are brought into the Temple. Both are facing west toward the Holy place with the Altar behind them. The High Priest stands before them facing east. He puts his hand into a box, that is held above his head by another Priest, and quickly draws out lots for each one of them at the same time. The Priest who holds the box will look at the lots in his hand and will tell him to raise his right hand if the lot to **יהוה** is in his right hand, or he will tell him to raise his left hand if it is in his left. The lot he draws out with his right hand will be placed on the head of the the goat that is by his right hand, the lot he draws out with his left hand will be placed on the head of the goat by his left hand. One lots says **to יהוה (ליהוה)** the other says **to Azazel (לעזאזל)**. It was considered a good sign if the High Priest picked up the lot **to יהוה** in his right hand. Right is the side of blessing, left is the side of cursing. A red (shanie) woolen strip, referred to as a **scarlet tongue** in Yoma volume of the Talmud, was placed on the horns of the goat that was to go to Azazel. Later in the service the goat given to **יהוה** was sacrificed and the goat to Azazel was given to a "**fit man**" (**עתי**)(it-tee) This word is used only once in the Bible, and is connected to the idea of timing. Another red woolen cloth was placed on the door of the Temple. The goat would be led out of the Temple across the Kidron brook, on a special wooden ramp that was built each year for this event, then it was led up the mount of Olives and into the Judean desert toward the Dead Sea. He would transfer the goat to another person at the end of a Sabbath's day journey (3/5 of a mile) where a sukkah was built, and wait in that location for the signal. After the goat had been transferred many times at each sukkah it arrived at a rocky cliff about twelve miles southeast of the Temple. The "**fit man**" would remove the red cloth and place it on the rock called "**hudo**." He would then back the goat up to the cliff by holding up his front feet and push him off backward. The goat would be killed instantly by the jagged rocks below. If the people's hearts were sincere and they had truly repented and turned away from sin, then **יהוה** would miraculously change the blood red color of the cloth on the rock to white showing that they were in right relationship with Him. This last person would wave a banner to the person he had received the goat from, telling him that **יהוה** had changed the cloth to white and that their sins had been atoned for. That person would wave a banner to the next and so forth. The message would get back to the Temple in a very short time. The High Priest would then change the cloth on the Temple door to white. The mood of the people would change from mourning to joy. They would continue to fast until sunset but an outbreak of joy would be everywhere. This feeling could be compared to how we felt when we first turned to **יהוה** and felt the burden of sin lifted from us. The next Festival was Sukkot (Tabernacles) which was only four days away. This Festival is called "The Season of Our Joy."

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It is recorded in the **Talmud volume Yoma**, that the cloth never turned white the last forty years before the destruction of the Temple. It is also recorded in the Talmud that the lot to **יהוה** never happened to be in the High Priests right hand any of those same forty years. This change took place after the crucifixion of Yeshua. **יהוה** was showing to the Priests and the nation of Israel that sin had been atoned for, once and for all. Two other signs also preceded the destruction of the Temple. The western lamp of the Menorah would not stay lit and the huge Temple door opened by itself, foreshadowing a future event when it was opened to receive the fire from Rome, Judah's enemies. These four signs recorded in the Talmud were recognized by the sages that **יהוה** had removed His hand of protection from His Temple and the nation of Judah and that the Temple would soon be destroyed.

Reference: Joseph Good teaching on the Festivals and Talmud volume Yoma

The High Priest kills the goat for the sin offering

Leviticus 16:15-17 Then he shall kill the goat of the Sin Offering, that *is* for the people, and bring its blood within the vail, and do with that blood as he did with the blood of the bull, and sprinkle it on the Mercy Seat, and before the Mercy Seat: 16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the Tabernacle of the congregation, that remains among them in the midst of their uncleanness. 17 And there shall be no man in the Tabernacle of the congregation when he goes in to make an atonement in the holy *place*, until he comes out, after having made an atonement for himself, and for his household, and for all the congregation of Israel.

The goat to Azazel is sent out

Leviticus 16:18-22 And he shall go out to the Altar that *is* before **יהוה**, and make an atonement for it; and shall take of the blood of the bull, and of the blood of the goat, and put *it* on the horns of the Altar round about. 19 And he shall sprinkle of the blood on it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. 20 And when he has made an end of reconciling the holy *place*, and the Tabernacle of the congregation, and the Altar, he shall bring the live goat: 21 And Aaron shall lay both his hands on the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: 22 And the goat shall bear on him all their iniquities to a land not inhabited: and he shall let the goat go in the wilderness.

Comment: Aaron (High Priest) shall lean his hands on the living goat and confess the iniquities of the children of Israel including all their rebellious sins. Then he would send the goat with the

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designated man into the desert. This man becomes tamei (unclean) as soon as he leaves the wall around Jerusalem.

Related Scripture: What is done to others will be paid back in full

Leviticus 24:19-20 And if a man cause a blemish in his neighbor; as **he has done, so shall it be done to him**; 20 Breach for breach, eye for eye, tooth for tooth: as he has caused a blemish in a man, so shall it be done to him *again*.

Related Scripture: Evil intentions are punished

Deuteronomy 19:18-19 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* has testified falsely against his brother; 19 Then you shall do to him, **as he had thought to have done to his brother: so shall you put the evil away from among you**

Comment: We need to understand what this verse is saying. First of all the Hebrew court can only give three punishments, death sentence, lashes and pay money for wrong doings. They can not put out a persons eye or break a persons tooth. They can only make a person who has harmed another, pay for lost time and pain and suffering. Any other punishment for his crime will come from Elohim. This is exactly what will happen to hasatan, he will be paid for every single thing that he has done to every person. That is a lot of punishment for his sins that he has committed over thousands of years. This is what the destruction of the goat of Azazel is showing.

to Azazel = scape goat ? (s#05799 לעזאזל g#145) (la-az-azel) in Hebrew today this means to “go to Hell.” The translation as scape goat is not an accurate translation. Joseph Good says that **this word in Hebrew, Aramaic and Arabic means demon**. He further states it is a picture of יהוה's judgment on the anti-messiah (antichrist) when Yeshua returns. The non-Biblical book of Enoch, which was very popular in the first century, speaks about the army of the anti-messiah in the battle of Gog and Magog, in chapter 54 and 55, and calls this demonic army, the army of Azazel. The poor translation of the word Azazel may have been attributed to the fact that the translators did not know how to explain that יהוה had commanded the Hebrew people to offer a sacrifice to a demon. The actual event, on Yom Kippur, is showing the judgment of hasatan's spokesman, the anti-messiah, **not** an offering to him. Offerings are only made in Jerusalem in the Temple. They are never commanded by יהוה to be anywhere else.

Stone Edition Chumash (page 641) **Cleansing of the Incense Altar:** Aaron (High Priest) shall go out to the Altar that is before יהוה (Golden Incense Altar) and mix the blood of the bull and the goat and place it on the horns of this Altar then he moves some of the ashes of the incense off the top of this Altar so that the golden surface was exposed so he could use his forefinger to sprinkle it seven times with the blood. This cleanses this Altar from past desecrations and sanctifies it. (Yoma 44a) **He shall provide Atonement**. This verse refers to the incense service, which atoned for the sin of (לשון הרע) lashon hara, the evil tongue, slander

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and gossip. The Sages say: Let incense - a service that is performed quietly - come and atone for lashon hara, that is spoken stealthily, behind someone's back.

Comment: The removing of the ash from the top of the Altar so that the gold may be seen, points to Messiah coming and the veil that hid His glory being removed so that we could behold Him in all His glory. The life is in the blood, so **when the two bloods are mixed** it is showing that on His return, **our lives will be mixed with His** and we will live forever before Him. Because He lives forever we also will live forever.

Related Scripture: If Atonement was granted the cloth turned white

Isaiah 1:17-19 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. 18 Come now, and let us reason together, says יהוה: **though your sins be as scarlet, they shall be as white as snow**; though they be red like crimson, they shall be as wool. 19 If you are willing and obedient, you shall eat the good of the land:

Aaron changes his garments outside the Holy of Holies

Leviticus 16:23-28 And Aaron shall come into the Tabernacle of the congregation, and shall take off the linen garments, which he had on when he went into the holy *place*, and shall leave them there: 24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his Burnt Offering, and the Burnt Offering of the people, and make an atonement for himself, and for the people. 25 And the fat of the Sin Offering shall he burn on the Altar. 26 And the one that let the goat go for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. 27 And the bull *for* the Sin Offering, and the goat *for* the Sin Offering, whose blood was brought in to make atonement in the holy *place*, one shall carry outside the camp; and they shall burn in the fire their skins, and their flesh, and their dung. 28 And he that burned them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

The 10th day of the seventh month you shall fast

Leviticus 16:29-34 And *this* shall be a statute forever to you: *that* in the seventh month, on the tenth *day* of the month, you shall **afflict** your souls, and do no work at all, *whether it is* one of your own country, or a stranger that sojourns among you: 30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* you may be clean from all your sins before יהוה. 31 It *shall be* a Sabbath of rest to you, and you shall afflict your souls, by a **decree** forever.

Afflict = to afflict, humble, become low, be down cast (ענה) (aw-naw) This word is used to mean that a person was to fast for the whole day from sundown to sundown. This included all food and drink including water.

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Decrees = appointment, custom, statute (s# 02708 חקה) (khook-kaw') These are laws that are not easily understood by man. These are things we do because יהוה told us to. The word Decree (חק) is derived from the three letter root word (חקק) which means to engrave into metal or stone. This tells us these are unchanged by time or conditions.

The Priests shall make Atonement for the People and the Tabernacle

Leviticus 16:32-34 And the priest, who He shall anoint, and who He shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the Tabernacle of the congregation, and for the Altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting decree to you, to make an atonement for the children of Israel for all their sins once a year. And he did as יהוה commanded Moses.

Comment: Every Sabbath is a day of rest but Yom Kippor is described as a day of **complete rest**. All labors are forbidden since a minimum of labor to prepare food is allowed on normal Sabbaths, but food is not to be eaten at all on Yom Kippor unless there is sickness or for small children since their health does not permit them to do without food. Adults are not to eat or drink anything on that day, not even water.

Leviticus 16:32 And the priest, who He shall anoint, and who He shall consecrate to minister in the priest's office **in his father's stead, shall make the atonement**, and shall put on the linen clothes, *even* the holy garments:

We see here that a person who has been **given authority to minister in place of his father** can make atonement for everyone. The **pashat** or literal meaning of this is that the priesthood is passed down from father to son. However the **remez** or hint of meaning, of this allows Yeshua who was given all authority from the Father to make atonement for all the people. The prophesy of this act is shown in Zechariah chapter 3.

Related Scripture Yeshua is given Authority to make Atonement

Zechariah 3:1-10 And he showed me Joshua (*Yeshua*) the high priest standing before the angel of יהוה, and Satan standing at His right hand to resist Him. 2 And יהוה said to Satan, יהוה rebuke you, O Satan; *even* יהוה that has chosen Jerusalem rebuke you: *is* not this a brand plucked out of the fire? 3 Now Joshua (*Yeshua*) was clothed with **filthy garments**, and stood before the angel. 4 And He answered and spoke to those that stood before Him, saying, Take away the filthy garments from Him. And to Him He said, Behold, **I have caused Your iniquity to pass from you**, and I will cloth You with a change of raiment. 5 And I said, **Let them set a fair miter on His head**. So they set a fair miter on His head, and clothed Him with garments. And the angel of יהוה stood by. 6 And the angel of יהוה protested to Joshua (*Yeshua*), saying, 7 This says יהוה of hosts; If You will walk in My ways, and if You will keep My charge, then You shall also judge My house, and shall also keep My courts, and I will give You places to

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walk among these that stand by. 8 Hear now, O Joshua (*Yeshua*) the high priest, You, and Your fellows that sit before You: for they *are* men wondered at: for, behold, I will bring forth My servant the BRANCH. 9 For behold the stone that I have laid before Joshua (*Yeshua*) ; on one stone *shall be* seven eyes: behold, I will engrave the graving there, said יהוה of hosts, and **I will remove the iniquity of that land in one day.** 10 In that day, said יהוה of hosts, shall you call every man his neighbor under the vine and under the fig tree.

Comment: This atonement is only provided to those who seek to be atoned for. This atonement does not atone for offenses that have been committed against another person. The person who has done wrong must ask forgiveness from the one he has wronged and pay for any losses that were a result of that act. The filthy clothes that are on Yeshua is the sins of the world that He is atoning for

Related Scripture: Be reconciled to our brother, then with God

Matthew 5:21-24 You have heard that it was said by them of old time, You shall not murder; and whoever shall murder shall be in danger of the judgment: 22 But I say to you, That whoever is angry with his brother without a cause shall be in danger of the judgment: and whoever shall say to his brother, Raca, shall be in danger of the council: but whoever shall say, You fool, shall be in danger of hell fire. 23 Therefore **if you bring your gift to the Altar, and there remember that Your brother has ought against you; 24 Leave there your gift before the Altar, and go your way; first be reconciled to your brother, and then come and offer your gift.**

Stone Edition Chumash (page 645) **Atonement** removes the liability to punishment that would result from disobeying יהוה. **Cleansing** removes the encrustation of sin which makes it easy to fall back into sin. This is accomplished by our working with יהוה so that we understand the implications of our sin. Then our motivation changes from fear of punishment to love and our desire to please Him.

Anointing oil was hid by King Yoshiahu in the first Temple period. No priests were anointed during the second Temple period. They received their authority to be priests by their birth as a descendant of Aaron and by wearing the Priest's garments.

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Bring all animals that can be offered to the door of the Tabernacle

Leviticus 17:1-7 And יהוה spoke to Moses, saying, 2 Speak to Aaron, and to his sons, and to all the children of Israel, and say to them; This *is* the thing which יהוה has commanded, saying, 3 Whatever man of the house of Israel, that kills an ox, or lamb, or goat, in the camp, or that killed *it* out of the camp, 4 And did not bring it to the door of the Tabernacle of the congregation, to offer an offering to יהוה before the Tabernacle of יהוה; blood shall be imputed to that man; he has shed blood; and that man shall be **cut off** from among his people: 5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to יהוה, to the door of the Tabernacle of the congregation, to the priest, and offer them *for* Peace Offerings to יהוה. 6 And the priest shall sprinkle the blood on the Altar of יהוה *at* the door of the Tabernacle of the congregation, and burn the fat for a sweet savor to יהוה. 7 And they shall no more offer their sacrifices to devils, after who they have gone a whoring. This shall be a **decree** forever to them throughout their generations.

Cut off = cut off, cut off body part, cut covenant (s#03772 כרת) (kaw-rath)

Decrees = appointment, custom, statute (s# 02708 חקה) (khook-kaw') These are laws that are not easily understood by man. These are things we do because יהוה told us to.

The word Decree (חק) is derived from the three letter root word (חקק) which means to engrave into metal or stone. This tells us these are unchanged by time or conditions.

Comment: Every animal that is to be offered to יהוה must be offered at the door of the Tabernacle. Other animals such as deer or chickens etc can be killed anywhere. Animals that are to be offered to יהוה can not be offered at any other place even if the service is dedicated to יהוה. Since there is not a standing Temple today, there can be no animal sacrifices. Every animal that could be offered as a sacrifice in the camp of Israel was required to bring it before the Priests for a sacrifice when he decided to eat it. The Priest would offer up the fat and the organs and take his portion and the rest would be given to the owner. If a person slaughtered his own animal in the camp of Israel, יהוה considered him as if he had killed a man. He would be cut off from the Covenant by יהוה. This was not required when they went into the land. They could slaughter for themselves and eat all the meat if they lived far from the Temple. They shall no longer slaughter their offerings to the demons after whom they stray. This is to show that the goat that was sent to Azazel was not an offering to a demon as many Jewish and other people believe today.

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Offerings must be brought to the Tabernacle

Leviticus 17:8-13 And you shall say to them, Whatever man *there is* of the house of Israel, or of the strangers which sojourn among you, that offers a Burnt Offering or sacrifice, 9 And does not bring it to the door of the Tabernacle of the congregation, to offer it to יהוה; even that man shall be cut off from among his people. 10 And whatever man *there is* of the house of Israel, or of the strangers that sojourn among you, that eats any manner of blood; I will even set My face against that soul that eats blood, and will cut him off from among his people. 11 For the life of the flesh *is* in the blood: and I have given it to you on the Altar to make an atonement for your souls: for it *is* the blood *that* makes an atonement for the soul. 12 Therefore I said to the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood. 13 And whatever man *there is* of the children of Israel, or of the strangers that sojourn among you, which hunts and catches any beast or fowl that may be eaten; he shall even pour out the blood of it, and cover it with dust.

Comment: The blood/life of innocent animals atones for sin. Animals are not required to keep the commandments of Elohim, therefore they are innocent. Their blood atones for sin. It does not pay for sins, It puts off the punishment for sin for a period of time. Only the blood of Messiah, who is innocent, can pay for sins. Look at **Chiastic Structure** at the end of this Torah Portion.

Stone Edition Chumash (page 648) Any animal that is kosher and may be eaten can not be eaten until it's blood is covered with dirt. The blood of animals that are to be offered on the Altar is never covered as it is used to cover our sins.

Eating animals who had died on their own makes those who eat it unclean

Leviticus 17:14-16 For *it is* the life of all flesh; the blood of it *is* for the life of it: therefore I said to the children of Israel, You shall not eat the blood of any manner of flesh: for the life of all flesh *is* the blood of it: whoever eats it shall be cut off. 15 And every soul that eats that which died *of itself*, or that which was torn *with beasts*, *whether it is* one of your own country, or a stranger, they both shall wash their clothes, and bathe *themselves* in water, and be unclean until the evening: then he shall be clean. 16 But if he does not wash *them*, nor bathe his flesh; then he shall bear his iniquity.

Don't follow pagan customs

Leviticus 18:1-5 And יהוה spoke to Moses, saying, 2 Speak to the children of Israel, and say to them, I am יהוה your Elohim. 3 After the doings of the land of Egypt, where you dwelt, shall you not do: and after the doings of the land of Canaan, where I bring you, shall you not do: neither shall you walk in their **ordinances**. 4 You shall do My **judgments**, and **Obey** My Decrees, to walk in them I *am* יהוה your Elohim. 5 You shall therefore keep My statutes, and My judgments: which if a man does, he shall **live** in them: I *am* יהוה.

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Ordinances = = appointed, custom, manner, ordinance (s#2708 חקה) (khook-kaw')

Obey = keep, obey (s#08104 שמר) (sha-mar) related to the word shama

Live = live forever, to have life, restored to life (s#02425 חיי) (khaw-yah-ee)

Obey = keep, obey (s#08104 שמר) (sha-mar) related to the word shama

Comment: Israel was told to not live like the Egyptians or like the Canaanites. Those who serve the living Elohim must live to a higher standard. They were warned not to allow these cultures to influence their lifestyle. We today, are not allowed to bring customs from ungodly cultures into our lives. This includes pagan festivals for the fertility goddess **Easter** or the pagan custom of **lent** that mourns the death of Tammuz, son of Easter, for forty days as described in Ezekiel 8:14. This also includes the birth of Tammuz on December 25th each year. Anyone who continues to keep these festivals after they know the truth have disobeyed this command in Leviticus 18:1-3 and have sided with the enemies of **יהוה**. We are told in verses four and five that we are to obey **יהוה's** commands and decrees so that we may live. Sometimes we read verses like this and don't understand that He is telling us that our very lives depend on obedience.

Related Scripture: Worshiping the sun god

Ezekiel 8:14-18 Then he brought me to the door of the gate of **יהוה's** house which *was* toward the north; and, behold, there sat **women weeping for Tammuz**. 15 Then He said to me, Have you seen *this*, O son of man? turn again, *and* you shall see greater abominations than these. 16 And he brought me into the inner court of **יהוה's** house, and, behold, at the door of the Temple of **יהוה**, between the porch and the Altar, *were* about five and twenty men, with their backs toward the Temple of **יהוה**, and their faces toward the east; and they worshiped the **sun** toward the east. 17 Then he said to me, Have you seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, behold, they put the branch to their nose. 18 Therefore I will also deal in fury: My eye shall not spare, neither will I have pity: and though they cry in My ears with a loud voice, *yet* will I not hear them.

Comment: Nimrod (Osiris, Zoroaster, Moloch, Volcan, Baal...) led an open rebellion against **יהוה** and was worshiped as a god. When he was killed his wife Semiramis (also known by many other names in different cultures Easter, Venus, Astarte, Queen of heaven, Isis, Diana, Vesta, Ishtar...) said that Nimrod had died but he had become the sun god. Some time later she became pregnant and said that the rays of the sun had landed on her and impregnated her. She had a son and named him Tammuz (other names Bacchus, Mithra, Saturn). He was born December 25 when the sun is at its lowest point in the sky, so it was as if the sun/son was reborn each year at this time. He was a hunter and he is pictured as a naked baby boy with a bow and arrow in his hands (valentine). When Tammuz was killed by a wild bore when he was forty years old, those who worshipped this father/wife/son mourned for him and gave up something each year for this forty days (lent). This is what the women are doing in Ezekiel chapter eight. The men were worshipping the sun at sun rise with their backs toward the Temple (Easter sun rise service).

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Reference: The Two Babylons by Rev Alexander Hislop

Unholy Sexual Relations

Leviticus 18:6-11 None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am **יהוה**. 7 The **nakedness of your father**, or the nakedness of your mother, you shall not uncover: she *is* your mother; you shall not uncover her nakedness. :8 The nakedness of your father's wife you shall not uncover: it *is* your father's nakedness. 9 The nakedness of your sister, the daughter of your father, or daughter of your mother, *whether she is* born at home, or born abroad, *even* their nakedness you shall not uncover. 10 The nakedness of your son's daughter, or of your daughter's daughter, *even* their nakedness you shall not uncover: for theirs *is* your own nakedness. 11 The nakedness of your father's wife's daughter, begotten of your father, she *is* your sister, you shall not uncover her nakedness.

Nakedness = nudity, shame, improper behavior (s#06172 **ערוה**) (er-vaw)

Related Scripture: The nakedness of your father

Genesis 9:21-27 And Noah began *to be* an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 22 And **Ham, the father of Canaan, saw the nakedness of his father**, and told his two brethren without. 23 And Shem and Japheth took a garment, and laid *it* on both their shoulders, and went backward, and **covered the nakedness of their father**; and their faces *were* backward, and they **saw not their father's nakedness**. 24 And Noah awoke from his wine, and knew what his younger son had done to him. 25 And he said, **Cursed *be* Canaan; a servant of servants shall he be to his brethren**. 26 And he said, Blessed *is* **יהוה** Elohim of Shem; and Canaan shall be his servant. 27 Elohim shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

What did Ham do?

We read that Ham uncovered the **nakedness of his father**. Notice the way that verse twenty two tells the story. The phrase "**Ham the father of Canaan**" is odd in that it interjects that Canaan was fathered by Ham in the middle of telling us that Ham uncovered the nakedness of Noah. It seems we are given no reason why Canaan should be cursed for something that Ham apparently did. Verse eight tells us that to see the nakedness of your father's wife is your father's nakedness. This is the key to understanding what really happened and why Canaan was cursed. Ham actually saw his mother naked and impregnated her when Noah was drunk. The son that was born was Canaan and he was cursed because he was from an incestuous union that is forbidden by **יהוה**. This is also one of the reasons that Abraham's descendants were not to intermarry with the people in the land of Canaan. They were descendants of Canaan. Other reasons were because they worshiped idols and had turned away from following **יהוה**. Much evil had been destroyed by the flood but man had brought evil back into the world. The seed of the serpent found its way back into mankind and the world.

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Related Scripture: Reuben uncovered the nakedness of his father's wife

1 Chronicles 5:1 Now the sons of **Reuben** the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he **defiled his father's bed**, his birthright was given to the sons of Joseph the son of Israel: and the genealogy is not reckoned after the birthright.

Forbidden Sexual Relations with Relatives

Leviticus 18:12-16 You shall not uncover the nakedness of your father's sister: she *is* your father's near kinswoman. 13 You shall not uncover the nakedness of your mother's sister: for she *is* your mother's near kinswoman. 14 You shall not uncover the nakedness of your father's brother, you shall not approach to his wife: she *is* your **aunt**. 15 You shall not uncover the nakedness of your daughter-in-law: she *is* your son's wife; you shall not uncover her nakedness. 16 You shall not uncover the nakedness of your brother's wife: it *is* your brother's nakedness.

Aunt = an aunt, father's sister, uncle's wife (s#01733 **זוה**) (do-daw')

Related Scripture: Amram married his father's sister

Exodus 6:20 And **Amram took him Jochebed his father's sister to wife**; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

Comment: This is hard to understand that **יהוה** choose Moses and Aaron to be His ministers when they both were offspring of a forbidden marriage. He also makes it very clear in verse twenty six and twenty seven that this was the Moses and Aaron that took the Children of Israel out of Egypt. **יהוה** does nothing by mistake so we know it was His purpose to do it this way and we must continue to look for understanding. Maybe this is showing us that even the most honored of leaders are still under grace.

Related Scripture: Judah uncovered his daughter-in-law's nakedness

Genesis 38:13-18 And it was told Tamar, saying, Behold your father-in-law is going up to Timnath to shear his sheep. 14 And she took her widow's garments off and covered herself with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for **she saw that Shelah was grown, and she was not given to him as a wife**. 15 When Judah saw her, he thought she was a harlot; because she had covered her face. 16 And he turned to her by the way, and said, Go to, I ask you, let me come in to you; (for **he did not know that she was his daughter in law**.) And she said, What will you give me, that you may come to me? 17 And he said, I will send *you* a kid from the flock. And she said, Will you give *me* a pledge, till you send *it*? 18 And he said, What pledge shall I give you? And she said, Your signet, and your bracelets, and your staff that *is* in your hand. And he gave *it* to her, and came to her, and **she conceived by him**.

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Comment: We need to recognize that Judah's two sons who had married her were now dead, so she was no longer married to them. However we see that Judah did not continue to have relations with her when he found out who she was. Maybe this also is showing us that even the most honored of leaders are still under grace.

Forbidden Sexual Unions with Non Relatives

Leviticus 18:18-20 You shall not uncover the nakedness of a woman and her daughter, neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are her near kinswoman: it is wickedness.* 18 Neither shall you take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*. 19 Also you shall not approach a woman to uncover her nakedness, as long as she is put apart for her uncleanness. 20 Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her.

False Worship and Perverted Sexual Acts

Leviticus 18:21-28 And you shall not let any of your seed pass through *the fire* to **Molech**, neither shall you profane the name of your Elohim: I *am יהוה*. 22 You shall not lie with mankind, as with womankind: it *is* abomination. 23 Neither shall you lie with any beast to defile yourself: neither shall any woman stand before a beast to lie down to: it *is* confusion. 24 Defile not yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 25 And the land is defiled: therefore I will visit the iniquity on it, and the land itself **vomits** out her inhabitants. 26 You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourns among you: 27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) 28 That the land not spue you out also, when you defile it, as it spued out the nations that *were* before you.

Molech = king, the chief deity of Ammonites (s#04432 מלך) (mo'-lek)

Disgorge = vomit (s#06958 קיא) (kaw-yaw)

Stone Edition of Chumash (page 653) Molech was the false god worshiped by the Canaanites. They had a large metal idol that had the shape of a bull. It was hollow and a fire was built inside it to make the metal red hot. The priest of molech would take infants given by parents and place it in the red hot open arms of the idol and the child would be burned to death as an offering to molech. This abomination caused the Canaanites to be **disgorged** out of the land.

Holiness of the Land (of Israel) requires a greater level of obedience to יהוה to be allowed to remain. Although יהוה's moral laws concerning how we are to live are the same everywhere. The land of Israel where יהוה has placed His name requires a greater level of obedience. There

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are different requirements related to location. Only those who are under the Covenant are allowed to enter the Temple area, only those who are bringing offerings can approach the Brass Altar, only Priests can go past the Brass Altar to the Holy place, only the High Priest can go into the Holy of Hollies on one day of the year.

Don't commit Abominable Act

Leviticus 18:29-30 For whoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people. 30 Therefore shall you keep My ordinance, that *you* do not commit *any one* of these abominable customs, which were committed before you, and that you do not defile yourselves in them: I *am* יהוה your Elohim.

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Chiastic Structure Leviticus 17-18

A Leviticus 17:4-5 And brings it not unto the door of the Tabernacle of the congregation, to offer a offering to יהוה before the Tabernacle of יהוה; blood shall be imputed to that man; he has shed blood; and **that man shall be cut off from among his people:** 5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them to יהוה, to the door of the Tabernacle of the congregation, to the priest, and offer them *for* peace offerings to יהוה.

B Leviticus 17:7 And they shall no more offer their sacrifices to devils, after whom they have gone a whoring. This shall be a statute forever to them throughout their generations.

C Leviticus 17:8-9 And you shall say to them, **Whatever man *there is* of the house of Israel, or of the strangers which sojourn among you**, that offers a Burnt Offering or sacrifice, 9 And does not bring it to the door of the Tabernacle of the congregation, to offer it to יהוה; even that man shall be cut off from among his people.

D Leviticus 17:10 And whatever man *there is* of the house of Israel, or of the strangers that sojourn among you, that eats any manner of blood; I will even set My face against that soul that eats blood, and will cut him off from among his people.

Central Axis Leviticus 17:11 For the life of the flesh is in the blood; and I have given it to you on the Altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul.

D Leviticus 17:12 Therefore I said to the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourns among you eat blood.

C Leviticus 17:13-14 And whatever man *there is* of the children of Israel, or of the strangers that sojourn among you, which hunts and catches any beast or fowl that may be eaten; he shall even pour out the blood of it, and cover it with dust. 14 For *it is* the life of all flesh; the blood of it *is* for the life therefore I said to the children of Israel, You shall not eat the blood of any manner of flesh: for the life of all flesh *is* the blood of it: whoever eats it shall be cut off.

B Leviticus 17:15 And every soul that eats that which died *of itself*, or that which was torn *with beasts, whether it is* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and **be unclean until the even:** then shall he be clean.

A Leviticus 18:3 After the customs of the land of Egypt, where you dwelt, shall you not do: and after the customs of the land of Canaan, where I bring you, you shall not do: neither shall you walk in their ordinances.