

Behar (on the mount) **בהר** Torah Portion 32 Leviticus 25:1 - 26:2

Background: This Torah portion begins with **יהוה** telling Moses on Mount Sinai to speak to the Children of Israel and say to them; when you come into the land that I give you, the land shall observe a Sabbath rest for **יהוה**. This Sabbath year called Shemittah was to be observed every seventh year. The Words of **יהוה** "that I give you" are in the present tense. This is because it is on going, He is still giving it to them. The pattern we see is that a Sabbath for man is after six days, and he is refreshed. The Sabbath for the land is after every six years and the land is refreshed and restored. According to Psalms 90:4 a thousand years is as a day to **יהוה**. After six thousand years (six days) is **יהוה's rest**. Isaiah 11:10 says; And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek: and **His rest** shall be glorious. After six years, Hebrew slaves are set free and restored. After fifty years all property that was sold or lost because of debt is restored.

6,000 years = six days = 120 Jubilee years

Behar (בהר) = on the mount

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

Events in this Torah portion:

- **יהוה** speaks to Moses about when the children of Israel come into the Land
- **יהוה** commands that the land is to rest on the seventh year
- **יהוה** commands the year of Jubilee be kept
- Laws of kinsman redeemer
- Laws of buying and selling land and houses and the jubilee year
- Laws of Hebrew bondservants and non-Hebrew slaves
- Do not make idols or statues or pillars
- Do not have flooring stones to prostrate yourselves on
- Observe Sabbaths and revere My Sanctuary

The Sabbath rest for the land

Leviticus 25:1-7 And **יהוה** spoke to Moses in mount Sinai, saying, 2 Speak to the children of Israel, and say to them, When you come into the land which I give you, then shall the land keep a **Sabbath** to **יהוה**. 3 Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit; 4 But in the **seventh** year shall be a Sabbath of rest to the land, a Sabbath for **יהוה**: you shall neither sow your field, nor prune your vineyard. 5 That which grows of its own accord of your harvest you shall not reap, neither gather the grapes of your vine undressed: *for* it is a year of rest to the land. 6 And the Sabbath of the land shall be food for you; for you, and for your servant, and for your maid, and for your hired servant, and for the stranger that sojourns with you, 7 And for your cattle, and for the beast that *are* in your land, shall all the increase of it be food.

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Shabbath = day of Atonement, Sabbath year, (s# 7676 שבת) (shab-bawth)

Seventh = ordinal number (s# 7637 שבעי) (sheb-ee-ee')

Shabath = seventh day of the week (s# 7673 שבת) (shaw-bath)

Comment: This again shows יהוה's pattern of six days/years of toil and one day/year of rest. This demonstrates that יהוה is in control of our well being. It is not how hard we work, or how dedicated to our own needs but how obedient we are to Him. **Blessing comes through obedience, not through work, or even faith.** Only יהוה could say that the crops on the year before the Sabbath year would be enough for two (2) years and that the forty eighth year would be enough for three years. The Seventh year (Shemittah year) they were not to sow their land or trim their vineyards. The seed that was dropped by accident while harvesting the sixth year יהוה would bless so that it would grow and provide food for the people. It was as if everyone's field did not belong to them on that year. All who lived in the land were welcome to come and eat what they wanted from the fields, including wild animals. Everyone could eat but no one could sell food.

The fiftieth year is the Jubilee

Leviticus 25:8-12 And you shall number seven Sabbaths of years to you, seven times seven years; and the space of the seven Sabbaths of years shall be to you **forty nine** years. 9 Then you shall cause the **shofar** of the jubilee to **sound** on the tenth *day* of the seventh month, in the Day of Atonement shall you make the shofar sound throughout all your land. 10 And you shall hallow the **fiftieth** year, and proclaim **liberty** throughout *all* the land to all the inhabitants: it shall be a **jubilee** to you; and you shall return every man to his **heritage**, and you shall return every man to his family. 11 A jubilee shall that fiftieth year be to you: you shall not sow, neither reap that which grows of itself in it, nor gather *the grapes* in it of your vine undressed. 12 For it *is* the jubilee; it shall be holy to you: you shall eat the increase thereof out of the field.

Forty = forty (s# 705 ארבעים) (ar-baw-eem) from s# 702 (4) multiple of four

Nine = nine (s# 8672 תשע) (tish-aw)

Fifty = fifty (s# 2572 חמשים) (kham-ish-sheem)

Liberty = a flowing, free run, liberty (s# 1865 דריך) (der-ore)

Shofar = shofar, ram's horn (s# 7782 שופר) (sho-far)

Sound = used in a many ways, transition, do away, escape, make partition, pass, proclaim, to make sound, this word is used in Lev. 23:24 as blowing a shofar, etc (s# 5674 עבר) (aw-bar')

Broken blast of Shofar = (s# 8643 שופר תרועה) (sho-far ter-oo-aw)

The sages derived that the broken blasts of the shofar must be preceded and followed by long clear blasts (tekiah, תקיעה) This makes the shofar of Jubilee the same as Yom Teruah.

Jubilee = ram's horn, trumpet, jubilee year (s# 3104 יובל) (yovel) from root word ram (s# 352 איל) (ah-yil) also means strength

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Heritage = something seized, a possession (especially land) (s# 272 אחוזה) (akh-ooz-zaw') one who holds land holds it in his grasp, the land grasps him as well

Comment: Seven Shemittah years plus one was a Jubilee year. Notice how similar this is to the counting of the Omer from First Fruits until Pentecost. Both say "you shall count for yourselves" seven sevens plus one. Both are counting by sevens and an additional "one" is added to make a total of fifty, either fifty days or fifty years. Most people would live to see many Pentecost celebrations but only one Jubilee Celebration. The number seven (7) represents completion of creation. You shall return each man to his ancestral heritage. This could be alluding to the return of all Israel to their ancestral heritage, the Land of Israel. The one hundred twenty Jubilee year is a total of six thousand years (6,000). All will be restored on that Jubilee year when יהוה returns. Notice that this phrase is used again in verse thirteen.

Related Scripture: All Israel will be redeemed in the last days

Isaiah 44:22-23 I have blotted out, as a cloud, your transgressions, and as a cloud, your sins: return to Me; for I have redeemed you. 23 Sing, O you heavens; for יהוה has done it: **Shout you lower parts of the earth:** break forth into singing, you mountains, O forest, and every tree therein: for יהוה has redeemed Jacob, and glorified Himself in Israel.

Comment: Singing is how the people feel when they have been redeemed. Note that it is talking about the lower parts of the earth singing. This is speaking of a future redemption and the dead being raised to life.

Related Scripture: All Israel will be resurrected in the last days

I Thessalonians 4:16-17 For יהוה Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of Elohim: and the dead in Messiah shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet Yeshua in the air: and so shall we ever be with Yeshua.

Comment: This is the same event, the final redemption, that Isaiah 44 was speaking about and that the year of Jubilee is a type and shadow of.

Freedom = a flowing, free run, liberty (s# 1865 זרנך) (der-ore)

All land is returned to the Owner in the Jubilee

Leviticus 25:13-16 In the year of this jubilee you shall return every man to his possession. 14 And if you sell ought to your neighbor, or buy *any* of your neighbor's hand, you shall not oppress one another: 15 According to the number of years after the jubilee you shall buy of your neighbor, *and* according to the number of years of the fruits he shall sell to you: 16 According to the multitude of years you shall increase the price, and according to the fewness of years you shall diminish the price of it: for *according* to the number *of the years* of the fruits does he sell to you.

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Comment: You can not buy the land, it belongs to **יהוה**. You can only buy the **number of crop years until the year of jubilee**, then the land goes back to the one that has possession of it through **יהוה's** gift to his family at the time of the Exodus.

Stone Edition Chumash (page 699) **Sequence of the passages.** The rest of this Torah portion appears to be randomly arranged but **Rashi explains their logical sequence.** By the progression of commandments, the Torah implies that:

1. If one allows greed to keep him from observing the Shemittah and Jubilee prohibitions, he will eventually have to lose his money and be forced to sell his movable property.
2. If he still does not repent, he will be forced to sell his ancestral portion and his house and finally to borrow at interest.
3. If this progression of punishment has no effect he will eventually have to sell himself as a bondsman to a fellow Hebrew and finally as a slave to a gentile.
4. Finally and worst of all he will sell himself and become a servant of idols.

Do not oppress another

Leviticus 25:17-19 You shall not therefore oppress one another; but you shall fear your Elohim: for I *am* **יהוה** your Elohim. 18 Therefore you shall do My **decrees**, and keep My **Ordinances**, and do them; and you shall dwell in the land in safety. 19 And the land shall yield her fruit, and you shall eat your fill, and dwell there in safety.

Decrees = appointed, command, decree, ordinance, site, statute (s# 2708 **חקה**) (khoke)

Ordinances = divine law that is readily understandable (s# 4941 **משפטים**) (mish-paw-teem)

In this case refers to laws of fraud and return of slaves and ancestral land. These can be understood readily.

Stone Edition Chumash (page 699) You are not to aggrieve your fellow. The sages believe this is saying don't hurt people with words. They also say that it is worse to embarrass a person publicly than it is to hurt them financially. Money can be replaced but shame lives on. It is said that one who embarrasses his fellow in public is like a murderer, and he will not emerge from Gehinnom.

Stone Edition Chumash (page 650) Decrees are those that are unfathomable by human intelligence, such as the prohibitions against the consumption of forbidden meat, wearing mixtures of wool and linen, and the laws of removal of contamination. Because these are beyond logic the verse ends with "I am **יהוה**, your Elohim. These are **יהוה's** decrees and they are not for us to decide whether or not they are worthy of our approval.

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Related Scripture: Failure to observe Shemittah & Yovel is cause for Exile

II Chronicles 36:14-23: Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of יהוה which He had hallowed in Jerusalem. 15: And יהוה Elohim of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: :16: But they mocked the messengers of Elohim, and despised His words, and misused His prophets, until the wrath of יהוה arose against His people, till there was no remedy. :17: Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their Sanctuary, and had no compassion on young man or maiden, old man, or him that stooped for age: He gave them all into his hand. :18: And all the vessels of the house of Elohim, great and small, and the treasures of the house of יהוה, and the treasures of the king, and of his princes; all these He brought to Babylon. :19: And they burnt the house of Elohim, and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. :20: And those that had escaped from the sword he carried away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: :21: To fulfill the word of יהוה by the mouth of Jeremiah, **until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill three score and ten years (70).** :22: **Now in the first year of Cyrus king of Persia, that the word of יהוה spoken by the mouth of Jeremiah might be accomplished, יהוה stirred up the spirit of Cyrus king of Persia,** that he made a proclamation throughout all his kingdom, and put it also in writing, saying, :23: Thus says Cyrus king of Persia, All the kingdoms of the earth has יהוה Elohim of heaven given me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Who is there among you of all His people? יהוה his Elohim be with him, and let him go up.

Comment: We see that Elohim will only allow man to ignore His commands for so long and then the price will be paid. In this case He allowed them four hundred and ninety years for them to keep the Shemittah year. When they failed to do it for seven times seventy, He cast them out of the land and the land had its rest.

Related Scripture: Forgiveness for seven times seventy

Matthew 18:21-22 Then came Peter to Him, and said, Yeshua, how often shall my brother sin against me, and I forgive him? till seven times? 22 Yeshua said to him, I say not to you, Until seven times: but, **Until seventy times seven.**

Blessing of the sixth year will last until the eighth year

Leviticus 25:20-22 And if you shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: 21 Then I will command My blessing on you in the sixth year, and it shall bring forth fruit for three years. 22 And you shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in you shall eat of the old store.

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Stone Edition Chumash (page 701) The sixth year crop will suffice for parts of three calendar years; the sixth year from Nissan until the end of the year, throughout the seventh year, and at least until Nissan of the eighth year, when the new winter crop will be fully grown (Rashi)

If we observe the Decree of Shemittah and Yovel יהוה will cause our crops to be sufficient to last for three years. He also will cause it to be preserved for all this time. This may be how we will be fed during the three and a half years of the **Great Tribulation**. Only those who observe His Decrees will be preserved by them. It is not just what you believe but whether you do what He said.

Related Scripture: Obey and be blessed, don't obey and be cursed

Deuteronomy 30:15-18 See, I have set before you this day **life and blessing**, and **death and cursing**; 16 In that I command you this day to love **יהוה** your Elohim, to walk in His ways, and to keep His commandments (divine law) and His decree and His Judgments, that you may live and multiply: and **יהוה** your Elohim shall bless you in the land where you go to possess it. 17 But if your heart turn away, so that you will not hear, but shall be drawn away, and worship other gods, and serve them; 18 I denounce to you this day, that you shall surely perish, and that you shall not prolong your days on the land, where you pass over this Jordan to go to possess it.

The land is not sold forever

Leviticus 25:23-28 The land shall not be sold forever: for the land *is* Mine; for you *are* strangers and sojourners with Me. 24 And in all the land of your possession you shall grant a **redemption** for the land. 25 If your brother becomes poor, and has sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. 26 And if the man has none to redeem it, and himself is able to redeem it; 27 Then let him count the years since the sale, and restore the remaining to the man to whom he sold it; that he may return to his possession. 28 But if he is not able to restore *it* to him, then that which is sold shall remain in the hand of him that has bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return to his possession.

Redeemer = kinsman redeemer, avenger, deliver (s# 1350 **ואל**) (gaw-al)

Houses in walled and unwalled cities

Leviticus 25:29-31 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it. 30 And if it is not redeemed within the space of a full year, then the house that *is* in the walled city shall be established forever to him that bought it throughout his generations: It shall not go out in the jubilee. 31 But the houses of the villages which have no wall around them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubilee.

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Related Scripture: We are redeemed

Psalms 104:2-5 Bless **יהוה** O my soul, and forget not all His benefits: 3 Who forgives all your iniquities; who heals all your diseases; 4 Who **redeems** ((s# 1350 **גאל**) (gaw-al)) your life from destruction; who crowned you with loving-kindness and tender mercies; 5 Who satisfies your mouth with good things; so that your youth is renewed like the eagle's.

Related Scripture: The inheritance is transferred to the next relative

Ruth 4:1-15: Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spoke came by; to who he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. 2: And he took ten men of the elders of the city, and said, Sit down here. And they sat down. 3: And he said to the kinsman, Naomi, that is come again out of the country of Moab, sells a parcel of land, which was our brother Elimelech's: 4: And I thought to advertise you, saying, Buy it before the inhabitants, and before the elders of my people. If you will **redeem** it, **redeem** it: but if you will not redeem it, then tell me, that I may know: for there is none to **redeem** it beside you; and I am after you. And he said, I will redeem it. 5: Then Boaz said, What day you buy the field of the hand of Naomi, you must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead on his inheritance. 6: And the kinsman said, I cannot redeem it for myself, lest I mar my own inheritance: you redeem my right to yourself; for I cannot redeem it. 7: Now this was the manner in former time in Israel concerning **redeeming** and concerning changing, for to confirm all things; a man took off his shoe, and gave it to his neighbor: and this was a testimony in Israel. 8: Therefore the kinsman said to Boaz, Buy it for yourself. So he took off his shoe. 9: And Boaz said to the elders, and to all the people, You are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. 10: Moreover **Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead on his inheritance**, that the name of the dead will not be cut off from among his brethren, and from the gate of his place: you are witnesses this day. 11: And all the people that were in the gate, and the elders, said, We are witnesses. **יהוה** **make the woman that is come into your house like Rachel and like Leah, which two built the house of Israel: and do worthily in Ephratah, and be famous in Bethlehem**: 12: And let your house be like the house of Pharez, whom Tamar bare to Judah, of the seed which **יהוה** shall give you of this young woman. 13: So Boaz took Ruth, and she was his wife: and when he went in to her, **יהוה** gave her conception, and she bare a son. 14: And the women said to Naomi, Blessed is **יהוה**, which has not left you this day without a kinsman, that his name may be famous in Israel. 15: And **he shall be to you a restorer of your life**, and a nourisher of your old age: for your daughter in law, which loves you, which is better to you than seven sons, has born him.

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The Levites can redeem their houses forever

Leviticus 25:32-34 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time. 33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of jubilee*: for the houses of the cities of the Levites *are* their possession among the children of Israel. 34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

Comment: The Levites did not receive land as the other tribes. They received forty eight (48) towns that were scattered around the country. Each town was surrounded by a ring of land that was two thousand cubits wide. This land was to be used for pasture for all those who lived in the town. It was public land and could not be sold. The **Levites had an eternal right to redeem their property**, unlike others who owned houses in walled towns who only had a year to redeem their house. If they did not redeem it in that year it belonged to the new owner forever and was not given back to the first owner in the year of Jubilee.

Related Scripture: Levites are given 48 cities

Joshua 21:41 All the cities of the Levites within the possession of the children of Israel were forty and eight cities with their suburbs (pasture land).

Those in need are given money without interest

Leviticus 25:35-38 And if your brother become poor, and fallen in decay with you; then you shall relieve him: *yes, though he is* a stranger, or a sojourner; that he may live with you. 36 Take no interest from him, or increase: but fear your Elohim; that your brother may live with you. 37 You shall not give him your money with interest, nor lend him your food for increase. 38 *I am יהוה* your Elohim, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your Elohim.

Stone Edition Chumash (page 703) The highest form of charity is to step in with help to prevent a person from becoming poor. (Rambam)

Fellow Israelites can not be made slave

Leviticus 25:39-43 And if your brother *that dwells* by you becomes poor, and is sold to you; you shall not compel him to serve as a bondservant: 40 *But* as a hired servant, *and* as a sojourner, he shall be with you, *and* shall serve you until the year of jubilee: 41 *And then* shall he depart from you, *both* he and his children with him, and shall return to his own family, and to the possession of his fathers he shall return. 42 For they *are* My servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. 43 You shall not rule over him with rigor; but shall fear your Elohim.

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Comment: A Hebrew sold as a slave is not to be treated the same as a gentile slave. They are not to be given menial work and they are to be cared for by their master since they are still **יהוה**'s servants. They are to be indentured servants for six years only. They are to leave with their wife and children that were born to them during their time of service.

Proselyte is a person who has completely converted to **יהוה** and keeps all the commands that **יהוה** has commanded His people to keep. He is treated the same as one who is native born.

Related Scripture: Gentile converts become part of Israel

Numbers 15:14-16 And if a stranger sojourn with you, or whoever *is* among you in your generations, and will offer an offering made by fire, of a sweet savor to **יהוה**; as you do, so he shall do. 15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourns *with you*, an ordinance forever in your generations: **as you are, so shall the stranger be before יהוה**. 16 **One law and one manner shall be for you, and for the stranger that sojourns with you.**

Israelites are not to be bondmen and bondmaids

Leviticus 25:44-46 Both your bondmen, and your bondmaids, which you shall have, *shall be* of the heathen that are around you; of them shall you buy bondmen and bondmaids. 45 Moreover of the children of the strangers that sojourn among you, of them shall you buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession. 46 And you shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen forever: but over your brethren the children of Israel, you shall not rule one over another with rigor.

Israelites that become servants to Sojourners must be redeemed

Leviticus 25:47-55 And if a **sojourner** or stranger become rich by you, and your brother *that dwells* by him becomes poor, and sells himself to the stranger *or* sojourner by you, or to the stock of the stranger's family: 48 After he is sold, he may be redeemed again; one of his brethren may redeem him: 49 Either his uncle, or his uncle's son, may redeem him, or *any* that is near of kin to him of his family may redeem him; or if he is able, he may redeem himself. 50 And he shall count with him that bought him from the year that he was sold to him to the year of jubilee: and the price of his sale shall be according to the number of years, according to the time of a hired servant shall it be with him. 51 If *there is* yet many years, according to them he shall give again the price of his redemption out of the money that he was bought for. 52 And if there remain but few years to the year of jubilee, then he shall count with him, *and* according to his years shall he give him again the price of his redemption. 53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigor over him in your sight. 54 And if he is not redeemed in these *years*, then he shall go out in the year of jubilee, *both* he, and his children with him. 55 For to Me the children of Israel *are* servants; they *are* My servants whom I brought forth out of the land of Egypt: I *am* **יהוה** your Elohim.

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Sojourner is one who keeps the Noahide laws and is permitted to live in the land

A **Resident** is a person who only keeps the seven laws of Noah. This is **not from Scripture**. It was **added by rabbinical tradition**. These are listed only so you will know what they are.

Seven Noahide Laws

1. Idolatry
2. Blessing the Divine Name
3. Murder
4. Sexual transgressions
5. Theft and civil laws
6. Court systems
7. Eating limb torn from living animal

No graven images or standing stones

Leviticus 26:1-2 You shall not make idols nor graven image, neither erect a standing image, neither shall you set up *any* image of stone in your land, to bow down to it: for I *am* **יהוה** your Elohim. 2 You shall keep My Sabbaths, and reverence My Sanctuary: I *am* **יהוה**.

Chiastic Structure

- A) Blessing and Curse -- Bechukkotai Lev 26-27:34
- B) First three of Ten Commandments -- Behar Lev 25:1-26:2
- C) Shemittah and Yovel - Behar Lev 25:1-26:2
- D) Blasphemer/Instructions between men - Emor Lev 21:1-24:23
- E) The Menorah & Showbread - Emor Lev 21:1-24:23
- F) The Mo'edim/Shabbath - Emor Lev 21:1-24:23
- G) Animals fit to offer - Emor Lev 21:1-24:23
- H) Holiness Among the Priests - Emor Lev 21:1-24:23
- I) **Central axis The Shekhinah & Requirements of Holiness** - Emor Lev 21:1-24:23
- II) Emor Lev 21:1-24:23
 - H) Holiness among the Priests - Tzav Lev 6:1-8:36
 - G) Animals Fit to Offer - Vayikra - Lev 1:1-5:26
 - F) The Mo'edim/Shabbath - Ki Tissa/ Vayikra Ex 30:11- 38:20
 - E) The Menorah & Showbread - Terumah/Tetzaveh Ex 25:1-30:10
 - D) Blasphemer/Instructions between Men - Mishpatim Ex 21:1- 20:23
 - C) Shemittah and Yovel - Yitro/Mishpatim Ex 18:1 - 24:18
 - B) First Three of Ten Commandments Yitro Ex 18:1 - 20:23
 - A) Blessing and Curse - Yitro Ex 18:1 - 20:23

Reference: Tony Robinson
www.RESTORATIONOFTORAH.ORG