

Lev. 1:2 Gph. Am. ... meat

4. Lays, ... meat

3, 1 ... Tabern

4:2 Priest prox ... bullock subst. ... Priest  
... turned, not eaten

5:6 lamb = bird = 2 turtle = 2 pigeons = 1/10 ephah

5:14 a pt. ram = Ag shekels

6:25 of sin = 2, 30. a peace 2, a wave 2, ... elct

8:12 Aaron ... 14. hd + lay ... bullock's head (atme) ... similitude

8:22. ... blood ... Aaron's R ear & R thumb  
... 24 ... signif ... blood ... there's  
wh. shed: 1st transfer ident., claim (blood a) own.

9: Peace 2. (meat & oil, gravy) ... sin ... atone ment

10:10 ff "fanatical" rules ... separating ... unholy, clean  
& unclean, ... mix, "reveal" (fatal)

14:10 2 lambs: throat & ear & blood & (heating) oil

17:3 beast of Tabern.

18:1 ff ... intention ... Eg. & Canaan

19:9 ff ... Consecr. ... specific

20:7 ... Holy - hallel! ... vulgar, ordinary

20:24-26 A wall ... gulf betw ... hallel! secret or aloof!

23:2-3 feast ... holy & unholy ... Passah ... Maggot ...  
Firstfruits → Pentecost → Y. Kippur (Repent!) → Succoth → lights

25: Jubilee ... all for Salv.

27: all of Consecr. ... 1/10  
2) Redemption  
3) atone ment



Sacrif. in descending  
 Leviticus 1:2. Speak to the bne Yisreal and tell them to bring a Qorban, each man of you for Jehovah, from your flocks and herds.  
 (qorban--approach, draw near, make petition) <sup>male</sup> without blemish ("pf.")  
 3. A burnt sacrif. (one that ascends, from the herd, male, without blemish ("pf.") a PERSONAL, VOLUNTARY OFFERING brought to the door of the TABERNACLE  
 4. He will lay his hand on it, after which it will represent HIM, a ransom  
 [The whole scheme is one of PROXY]

The conditions of the atoning sacrifices are given: all follow the same pattern, already given in Exodus. *of Jewish relig? - defective*

*\* Temple Scroll!*

Levit. 2: 1ff. There is always a MEAL, a MEAT offering, made palatable & edible by meal and oil, and salt.  
 Some of it is burned and some of it is eaten by the priests

11. NO LEAVEN and NO HONEY, i.e. nothing for dessert--this is a time of humility; one is recalling his sins, "and ye shall eat it in sorrow."

12. Though the meat offering must always have salt

14. New GRAIN is the equivalent of meat  
 [One form of sacrifice can do for another--the principle of PROXY being pervasive.]

Levit. 3:1ff. the PEACE offering ~~is~~ uses the same proxies, and follows the same pattern and conditions

Levit. 4:1ff deals with unintentional, unwitting transgressions.

2. When the community does something wrong as a whole, the people's sins may be taken over by the priest, who fulfills the conditions for them.  
 (The purpose of a priest is to serve as a SUBSTITUTE or PROXY for the KING, or the PEOPLE) *Abel!*

*King redeemed & G.*

"Kings who die for the people" were required to take uponth them the transgressions of all.

Rather than suffer death, the King found s SUBSTITUTE who took HIS place, redeeming HIM. *Yk. trag.*

*G. & bullock*

5-6. the Priest is bought off (redeemed) with a bullock, Its blood is sprinkled before the Vail some of it put on the horns of the altar; the rest poured out at the foot of the ~~altar~~ OTHER altar

[It is NOT slaughtered ON the altar or brought into the holy place

This bull is not eaten: the whole animal is burned at the ash-dump OUTSIDE the camp.

12. The same procedure is followed when ALL of ISrael sins unwittingly: a bullock is the ransom

*Ram*

22. When a ruler (nasi) sins unwittingly the same, but with a GOAT

1. ~~offerings~~ = ~~Redemption, trespass~~ 2.  
Punishments = Adone ment 14:19

Levit. 4:27. For the unintentional trespass of a commoner, the same, but with a female KID as the ransom.

Levit. 5:1. Special trespasses: For NOT REPORTING a crime

3. For touching anything unclean

4. If a man takes an oath, or knows of another who has, to do a certain thing, good or evil, HE will be considered guilty. *apod, understood?*  
[~~Swear~~ "Swear not at all," WHY not? BEcause you have no control of the future-- you cannot make one black hair white or add to your stature, taking an oath proclaims dominion far beyond one's powers.]

6. For all these trespasses the offering is a fem. LAMB or KID, or two turtle doves, or two young pigeons (one for a sin-offering and one for burning) [Note that one creature can be offered in the place of another, the reason being one of expediency--a descending scale, with a good reason of substituting each form for the one above it, adapted to circumstances.]

11. If you can't get even the pigeons, one-tenth of an ephah of flour will do! Burned on the altar, but without anything else: NO oil or incense" this is NOT a feast for diversion, but a SIN-offering, & you should feel it.

14. Sinning against holy things (ordinances, prohibitions, sacred places, objects, etc.) UNINTENTIONALLY can happen easily. *... ..*  
BUT it must be taken very seriously: A PERFECT RAM must be brought, or its equivalent in shekels (i.e. by weight) of SILVER.  
[Exod.: the ransom for a human life: Isaac and Jesus]

17. In NO ~~CRIME~~ CASE is ignorance of the Law an excuse.  
One may break the Law unwittingly; but one may not be ignorant of the Law unwittingly--all ISrael is commanded to know it. It is written down. *red light. If you delib. ignore all 20-mi. zones.*

This CH. in the MT contains 7 more verses, missing from the KJ, but included also in the LXX. ~~Why does the KJ leave them out?--They are mere repetition--~~ they are included in the SIXTH Chap. of the KJ, but in the 5th of the MT, LXX.

Hence we begin with:

*The Above is the Program, what follows is its implementation:*

Levit. 6:8ff. SPECIFIC instructions on how Aaron and his sons shall go about performing these careful operations: "The Law of the Burnt Offering". as the fire burns on the altar all night (it cannot go out)

10. Beginning the day, first they put on their linen garments & trousers and clean up the ashes.

11. Then they change clothes, and carry the ashes outside the camp to a clean place (no other refuse allowed) *→ requires covered dust.*

12. During this the fire on the altar must not go out, it must NEVER GO OUT (v.13) its main purpose, to burn the face of the PEACE-offerings, of which the rest of the meat is eaten.

15. The MEAT offering is with flour, oil, and spices; burned on the altar for a sweet savor,

16. most of it eaten by Aaron & his sons, in the sacred enclosure with unleavened bread (sacrament, a passover)



★

NUMbers 6:3. A Nazarite drinks no alcohol and eats no grapes in any form.

5. Hair unshorn as long as the period of SEPARATION lasts.

6-7. Observes all the laws of purity strictly (apparently others did not)

8. "All the days of his separation he is HOLY unto the Lord."

13. When the Nazarite period is ended

14. he brings the formal lamb offering to the tabernacle with oil, cakes, etc.

18. shave his head and burn the hair as a peace offering.

20. a wave offering of bread and meat

23. The formal BLESSING ON THE CHILDREN OF ISRAEL given to Moses. This is the closing blessing in almost all CHRISTIAN LITURGIES:

24. The Lord belss thee and keep thee

25. the Lord make his face shine upon thee and be gracious unto thee (3 Ne.18ff

26. The Lord lift his countenance upon thee and give thee peace.

27. And they shall PUT MY NAME UPON the children of Israel; & I will bless them.

Num. 7:7 The whole of Israel come to the Tabernacle with their offerings:

3. In all 6 covered wagons, 12 oxen--one for each prince, and 1/2 a wagon.

5. they were turned over to the LEVITES, who were in charge of the moving of the Taber  
5ff. as they would need them for the purpose.

13-83. List of what was brought by each of the 12 tribes.

All bring the same: Sacred vessels, flour, and animals.

84-88. Summary: All this on the day of the Dedicztion of the Altar.

*"good & in it" vs. "be" vs. "be"*

Num. 8:2-4 the MENORAH described

*Installation of the Levites: See next page!*

6. Insturctions for cleansing the LEVITES as aspersion,;shaving & laundry,

8. followed by the usual meat offerings.

9. All the LeVITES are brought before the Tabernacle, with the People all  
in attendance

11. where the Levites are formally dedicated to the service of the Tabernacle.

12. they are cleared by the atoning sacrifice of a bullock, upon which they  
(the Levites) have laid their hands on the heads thereof.

14. Thus the Levites are SERPARTED from all the rest, to become pecu<sup>l</sup>iarly  
the Lord's.

16. They will <sup>be</sup> substitutes for the First-born of all the rest of Israel in the  
service, <sup>as the bullocks substitutes</sup> 17. upon whom :God has an exclusive claim.

18. he releases them in return for the service of the Levites.

19. Specifically, they are servants to AARON AND HIS SONS, in the work  
of the ordinances of the TABERNACLE

25%. This strenuous service is only required of the Levites between the ages  
of 25 and 50. *fair*

Num. 8:2. All must keep the PASSOVER.

7. But what if one has been derfiled, e.g. by contacted with something dead?

Leviticus 6:20. The priests must make offering for THEMSELVES when they are anointed:

- 1/10 ephah of flour (the minimum) in a.m. and p.m. installments.  
21. The usual meal with baked meat, flour and oil.  
22. But they shall not enjoy their own sacrifice as a meal: it must be burned completely and not tasted, since it is THEIR offering: *(no fee) - it, the meat*  
25f. But the priest who offers the SIN-offering shall eat it in the holy place.

27. This flesh is very holy; it sanctifies whatever it touches; blood sprinkled from it can only be washed from a garment in the holy place.  
28. Vessels in which it is cooked must be thoroughly cleansed; earthen pots in which it is boiled must be broken--cannot be used again.  
29. The male priests only may eat it: it is very, very holy  
30. SIN-offerings the blood of which has been used in the tabernacle, may not be eaten.

(asham)

Leviticus 7: 1 The trespass offering/is especially holy eaten by all the P.H.

7. The SIN-offering treated the same way.  
19. FLESH touching any unclean thing shall not be eaten.  
22. There is to be absolutely NO contact with anything unclean during sacrificial rites.  
27. No BLOOD is EVER TO BE EATEN.

#30. The individual PEACE offering includes the wave breast and the heave shoulder, *choice cuts*.

Leviticus 8: They proceed to act, 1. by MOSES's orders from the Lord.

2. They get all their equipment together  
3. Summon all the people together at the door of the TABERN. OF THE Congr.  
5. Moses: HOC AGE! This is what the Ld. has commanded us to do:  
6. Aaron & his sons are washed,  
7. clothed in their temple garments (described) as described in Exod.  
10. Everything and everybody in the Tabernacle is ANOINTED.  
11. Oil on the altar 7 times, & all the KLEE  
12. Oil poured on Aaron's head to sanctify him.  
13. his sons are then brought and properly attired  
14. they bring in the BULLOCK, & LAY THEIR HANDS ON ITS HEAD-- it is to atone for their sins.  
15. Aaron kills the bullock; blood on the horns of the altar, blood at the bottom of it, KAPPER--to make atonement--for them. [The bull represents all of them as if they had been sacrificed]  
16. A. all the FAT is burned on the altar, *burns easily*  
17. Hide and entrails are burned OUTSIDZE of the camp, *smells & burns easily*  
18 20. The SAME is now done with the RAM

Leviticus 8:21. TWO RAMS: one must be completely burned, after going through the USUAL selective process, of the other meat-offerings.

22. They lay their hands on the head of the OTHER ram also, put its blood on Aaron's right ear and his right THUMB and right big TOE.

24. The same is then done for all of Aaron's sons. *Seq. m. Blood is theirs who she, symbol of Aarons' sacrif*  
The rest of the blood sprinkled on and around the altar.  
tip of right ear, thumb and toe  
fat burned

oiled loaves, cakes, wafers, put in basket & on right shoulder waved as wave offering before the Lord

28. then Moses burns them

29. Moses waves the breast

m 30. Moses takes the anointing oil & the blood from the altar and sprinkles Aaron & his sons & their garments

31. Then he orders them to boil meat at the door and eat it with the bread of consecration in the basket

32. burning everything that is not eaten

33. not leaving the tabernacle during the 7 days of their consecration

Leviticus 9:1. On the 8th day, by Moses' order, the priests AND the Elders of Is.

2. offer a calf for a sin offering and a ram for a burnt offering

3. also a kid for a BURNT offering

4. a bullock and ram for a PEACE offering, and a meat offering mingled with oil.

6. the object: to enjoy the GLORY of the Lord *Lds' P*

7. preceded by SIN offerings and BURNT offerings for ATONEMENT

8 21 they went thru the above routine

21. After the waving of the right shoulder,

22 Aaron raised his hand toward the people & blessed them

23. Mos. & Aaron entered the tabn. , came out & blessed the people (ha'olah wehash'lamim, LXX eulogeson panta ton laon.

24. ~~Fire~~ "And there came out a fire from bef. the face of Jehovah and ate upon the altar the burnt offering and the fat things and all the people saw and they were afraid and fell upon their faces.

Lvit. 10:1. But the 2 sons of Aaron, Nadab & Abihu, offered sacrif. using in the fire incense which was not prescribed

2. Fire from the Lord ate THEM bef. the Lord (Cf. Nahor

3. Moses tells Aaron, the Lord really meant it when he said, I WILL BE SANCTIFIED in them that approach me ("Holiness to the Lord!")

I will be GLORIFIED in the presence of all the people.

And Aaron could not complain.

4-5. THE OTHER SONS OF Aaron carry out the remains.

6. Moses forbids them to mourn--an insult to God's judgment, only to lament the necessity for the burning.

7. While the anointing oil was on the priests they could not go out in public

8. They must be SOBER in the tabernacle, on pain of death--no wine or strong drink *WW*

(With the least concession things would get out of hand.

Hence the legalistic extremes of the Talmud)



Levit. 10:10. The object of these rules is to make a sharp distinction (l<sup>e</sup>habdil) between what is holy and unholy, clean and unclean..

(Do we do that: street clothes in the Temple; initiatory not required as part of endowment

LL. AND TO DRIVE HOME THE LESSON WHEN YOU TEACH YOUR CHILDREN

13. The priests have a claim on the meat, but they must eat it in the holy place
14. the breast and shoulder of the heave-offering to be eaten in a CLEAN place by priestly sons AND DAUGHTERS
15. heave shoulder and wave breast (choicest cuts) for the priest in perpetuity.
  
- 16-17. the EATING was part of the ordinance: when Eleazar and Ithamar once burned what they should have eaten, Moses was angry: the goat of the sin offering HAD to be eaten by the priests "to bear the iniquity of the congregation, to make atonement before the Lord."
18. moreover they had failed to eat it in the HOLY PLACE--all that was to be part of the ORDINANCE.
  
- 19-20. When they did it right, Moses was content.

Levit. 11. Ch. of the CLEAN AND UNCLEN creatures for eating.

2f. cleana is what has CLOVEN HOOF & CHEWS THE CUD. BOTH required.

9f. FISH: with SCALES and FINS

13. NO birds of prey, swan, pelican, stork, heron, hudhud, bat

22. INSECTS: OK are locust, beetle, grasshopper, ONLY.

24. whoever touches any unclean creature, alive or dead, is unclean.

27. Animals with paws are unclean.

32. If you touch anything that has touched the carcass of any unclean creature YOU are unclean.

33ff. A hierarchy of infection/

39. The carcass of a NON-forbidden animal also makes unclean, but only until sundown, <sup>^</sup>if you wash your clothes after touching it.

41ff. All reptiles are OUT

47. These rules are also to make "a sharp distinction between what is what is CLEAN and what is UNCLEAN.

Levit. Levit. 12:2. After giving birth to a male child a woman is unclean for 7 days.

3. On the 8th day circumcision; when LDS of name 6. *I more respect v Old law*
  4. then 33 more days of purification. *3 Ne 12-14*
  5. After having a girl, 2 weeks of impurity, plus 66 days of purification.
  6. After that she brings a lamb for burnt offering & a pigeon or turtledove for a sin offering. 7. to the priest to make atonement for her.
- 2<sup>d</sup> kind of sacrif. & atonement (proxy,*

Njmbers 11:15. Mos to the Lord; I am helpless in this situation; Kill me and get me out of it! *Moses a demeritus soul - or P. -> more.*

*Spirit, & exp.*

- 16. The Lord to Moses: You don't have to handle it yourself: take 70 ~~ELDERS~~ TO THE Tabernacle, assemble the people
- 17. ~~And I will take of the SPIRIT WHICH IS UPON THEE, AND PUT IT UPON THEM~~ I will take of the SPIRIT WHICH IS UPON THEE, AND PUT IT UPON THEM  
*(This was the Power of the P.H. - 70 -> a stock theme)*  
 SO that you will not have to bear the whole load by yourself. *\* Mos. 1:25*  
*Purpose of P.H. = bear the King's load: Moses a Rex Sacer.*
- 18. Tell the people to sanctify themselves and tomorrow I will give them flesh...
- 20. for a whole month they will feast until it comes out of their noses, stuffing their mouths until it makes them sick
- 22. Will anything satisfy such people?
- 24. Moses gathers the people,
- 25. The Lord comes down in a cloud; so that the Bspirit of Moes rests on the 70 and they prophesy as if they were Moses. *\* Mos. 1:25*

*no Authority*

- 26. (An incident given here by way of explanation: Eldad and Medad were also prophsying by the Spirit, but NOT at the Tabernacle;
- 28. Joshua, one of Moses's young assistantcs was shocked when a young man came to Moses with the story, and asked Moses to stop this sort of thing: My Lord, Moses, forbid them! *Authority, more early bestowed & of Spirit!*
- 29. But Moses said: You are jealous that I might have competition? I would to God that ALL FO GOD'S PEOPLE WERE PROPHETS, and that the Lord would put his Spirit on all of them. *Spirit breathes where it listeth*  
 [Here is another N.T. principle full-blown in the O.T. In ordinances and P.H. the rules are very strict; but where God chooses to bestow his Spirit is his affair-we do not contro] it!  
*B.Y.: Prophecy, a gift, not an office. - bestowed (a show of hands,*
- 31. A wind from the Coast brings the quails, covering the desert for a day's march in all directions. (Sugar Creek

- 33. While they were stuffing themselves the people got very sick; it was a BAD epidemic
- 34. Those that overate were those that were buried. *quails & too easy catch - a & sickness - wild*
- 35. So they move on.

*More trouble (authority: a) human one, D.Y.: those in a deplore or power in any of own! Those in a abol. govt. & ones in to Be govt: Stocken*

- Numbers 12:1. Miriam and Aaron resnt Moses's having an ETHIOPIAN WIFE. (looking for a pretext)
- 2. Why should we be dependent on HIM,? He is not the only one by whom the Lord speaks! He has spoken by us too. *like En, Abr., Moses did NOT seek leadership (Aaron in) -> On??*
- 3. They were taking advantage of Moses's MEEK nature--the meekest of all men. (This is not the fierce M.G.M. Moses of C.B. DeMille \* virtues & vice - Louis No wonder Aaron the mouth-piece wanted a more dynamic!) *not dynamic!*
- 4. So the Lord DID speak to Aaron and Miraim, and called them out before the Tabernacle with Moses, *-> Fe*
- 5. came down in the pillar of cloud & called Aaron & Miriam to stand forth,
- 6. telling them, Prophets I speak to by visions and dreams,
- 7-8. BUT with Moses I speak MOUTH TO MOUTH, not by inderiction & metaphor
- *Prophet = SEER =* And he SEES the SIMILITUDE of the Lord--exactly what he looks like.  
 How did you dare speak against him?
- 9-10 The Lord daparts, then the CLOUD departs
- 11. And Miriam has ~~was~~ leprosy. 13. Aaron cries to God to heal her.
- 14. She is shut out of the camp for 7 days, and then is readmitted. She would have been unclean THAT long if her father had only spat in her face!

Levit. 13. On contagions.

2ff. Clinical description of skin infections & diseases.

5. if it doesn't spread, he must be shut up seven days for observation.

6. if it still has not spread--he washes his clothes & is clean.

8. If it does spread it is LEPROSY. Whether he is "clean" or not depends on whether there are open sores

18ff. Boils must be carefully watched for signs of leprosy.

59. "This is the law of the plague of leprosy in a garment of wool or linen. (two washings after the person is pronounced clean)

Levit. 14. Treatment of a leper declared clean. *life, 9:13 - exchange } life: redeems in shedding of blood*

4. TAKE TWO LIVE BIRDS, CEDAR WOOD AND HYSOP. (a strongly aromatic plant) [Hyssop was several different plants of the MINT family, Cf. Indian SAGE

5. The ordinance that follows is typically Indian, being both symbolic and in some way effective \*\*\*Black Elk

One of the birds is killed in an earthen vessel (returns to earth, receives the over running water (bears away impurities BLOOD cedar, scarlet, and hyssop and the living bird all dipped in the blood

6. the cleansed patient is sprinkle<sup>d</sup> 7 times and is clean, while the bird flies away (obvious

8. the healed one washes his clothes, shaves his hair, bathes, *his life is saved* and stays away from the camp for 7 days more.

9. on the 7th day shaves ALL his hair and bathes again

10. Brings two lambs, flour and oil

11. to the priest who presents him at the door of the tabernacle

12. one lamb for trespass (wave *price of sin*)

14. its blood upon the right ear of THE ONE THAT IS TO BE CLEANSED, thumb, & right hand. *(blood-sacrif, symbolic sacrif. Atonement P.H.)*

15. priest puts oil in his LEFT hand, & sprinkles it 7 times with the finger of his right hand. *Head, hand & foot*

17. the rest of the oil on the ear, thumb & toe of the patient, *Reversing of blood, where the blood has already been put. oil reversed flows, blood signifies new life*

18. the remaining oil poured on his head

19. priest sacrifices the other lamb as a sin offering to atone for him. then he is clean.

21. if he is POOR a reduced scale of offerings; the same ords. = proxy

33. Rules for when Is. settles down in Canaan and lives in HOUSES

36. the house must be emptied

the priest inspects it--discoloration of the walls

38. then he shuts it up for 7 days

if it has spread, the discolored stones must be removed to a taboo dump outside the city.

41. the walls are scraped & the scrapings dumped in the same place.

42. replace the stones & replaster the walls.

45. if the plague returns the house must be completely removed to the dump.

46. People who have been in the house meantime must wash clothes

49. If the plague does not return, then the usual cleansing with cedar, scarlet, hyssop and 2 birds

*Cf. Astronauts - quarantine = what?*

Levit. 15.1ff. RUnning issues of the flesh shall be considered very infectuous.  
Requiring the usual washings, purifications, astonement, etc.  
All fluids that leave the body make unclean by contact.  
The usu. prescriptions: washing, quarantine.

"Salv. by (law of Mos.) ~ / ~ of law of Moses  
no mere L + obelivances, ~ strictest L:

Levit. 16: 2. The H. of HOLIES is dangerous at times: Aaron may not enter when the Lord appears in the cloud. J. Chryst: 13-14g

3-4. He shall only come there properly clothed for the ordinances, i.e. the sacrifices.

20. After the usual sin-offerings, Aaron brings a live GOAT, scape-goat

21. He lays his hands on the goat's head and transfers, by confession, all the iniquities of the children of Israel to the head of the goat. and is led away into the wildernss by a competent man (ish 'itti)

22. into the wasteland (eretz g<sup>e</sup>zerah)

23. there he lets him go.

23...while Aaron puts off his vestments, leaves them in the sanctuary

24. washes in the holy place, dresses again and makes a burnt offering, as an atonement for himself and the people.

(cf. Cyril of Jerus.: putting off garments is shedding something

26. The man who led the goat out washes and changes clothes

27. The usu. proceeedure with the bullock

31. They repent on a Sabbath, during which they feel sorry ('innitekhem eth nafshotekhem)

33. they are also atoneming for the Holy of Holies, the Tabernacle, the altar, the priests, and the people. (Euv. LXX: 2) ~ m ~ constantly brought in line  
cf. m. \*Black Elk, p. 142, 159-163, 175

No unofficial sacrific. ~ rite, recte, satis solemnitate

Levit. 17:3. A man who kills ox, lamb, or goat without bringing it to the tabern., is guilty of shedding blood and cut off from among the people.

5. Because if they can make their own sacrifices they may get out of the habit of bringing them to the Tabernacle.

6. The priest must do the usu. blood-sprinkling and burning.

7. (This shows what has been going on) "They shall not slaughter again (or any more, 'odh) animal sacrifices to the sk<sup>e</sup>'irim (se'ir= sa'ir, shaggy, hairy LXX= tois mataiois) who are zonim after whom they have gone. ~ 72 Harlots

8-9. ALL sacrifices and offerings must be at the door of the Tabern.

10. NO blood shall be eaten

11. FOR NEFESH-HA-BASAR BA-DAM HI:  
AND I have granted it to you upon the altar to pay for (1<sup>e</sup>kapper) your own nafshoth: lives  
(That is proper) because the blood is atones (y<sup>e</sup>kapper) in the nefesh.)

12. That is why no one shall eat blood.

13. Anything caught or hunted wild: the blood must be shed and covered with dust, i.e. earth ~ cf. / (Cain, Antigone)

14. For the same reason. 15. 15f. whoever eats a thing that has died or been torn must wash them and bathe himself.

W  
m  
Part 4

re. Sem?  
W  
Temple  
Scroll

8 of food =  
no. u. life

Num. 15: 16. All must share the same culture in a land, "ONE law and ONE custom for you and any outsiders in the country sojourning with you.

18. "When ye come into the land whither I bring you" they shall observe the rules of sacrifice, feasting, etc. as set forth in Exod. and Leviticus.

29. There shall be ONE LAW for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger living among you.

30. Both are equally culpable before the Lord for their sins.

32. Story: A man was gathering sticks on the sabbath day, what to do with him? *I remember of No. 10 - instant challenge; triviality - contemptuous*  
*All is trivial, temporal & dubious. No dangerous = 2 yrs*

35. The Lord to Moses: He is to be taken outside the camp and stoned?

(God will NOT tolerate business as usual. He wants to introduce us to the Eternities--to our REAL life.

How can he make it clear the NO COMPROMISE is possible?

The Stake presidents & bishops, many of them big business, were having a meeting. They were discussing "how to stay awake in the Temple." One very rich and important man (so important that his Company places a body-guard with him at all times) said his secret of staying awake in the Temple was to hold his feet off the floor--if he got too relaxed his feet would go down and that would wake him again.

For these men the only problem was to fill up the time in the Temple until they could be released to get back to the REAL world.

Actually it was the REAL world into which the Temple ordinances were inviting them--it was the business world that was totally unreal. To live in a compound like a military base, with high walls, electric surveillance, guards at the gates to inspect the credentials of all entering the exclusive and prestigious area, and killer dogs and patrols moving about at night--that was the world of some of these men. Obviously it has no survival value--there is no permanence or real security in such a world, which THEY have made for themselves.

We are dealing here with matters of life and death.

The stoning of one man was a terrible lesson. ~~What a terrible lesson~~ The murder of thousands and millions is the alternative.

38. The Israelites are to wear a SPECIAL GARMENT as if they were liveried retainers under contract.

39. to remind them that they are working for ME now, having agreed "not to seek after your OWN heart and your OWN- eyes," which always lead you into dirty business.

40. Again: You must "remember and DO ALL my commandments, and be HOLY unto your God.

41. I brought you out of Egypt expressly to be your God, Jehovah.

Numbers 16: The Story of Korah, the great-grandson of Levi.

He and some other ambitious men led a revolt against Moses..

250 princes of the assembly, men of renown

(Cf. the revolt against Helaman and Alma by the rich and powerful *Amalichiah*)

3. They resent Moses as infringing upon their authority

*\* Korah*

5. Moses, inquiring of the Lord, instructs Korah and the priests to light their censers and be at the assembly next day, then we will see:

he turns their very words against them: YOU Levites are taking too much upon yourselves! DC 121... "all men of P..."

9. Do you Levites resent your menial service...is serving at the tabernacle such a small thing?

10. Must you also insist on being priests?

12. Korah's three priestly con-conspirators refuse to attend the meeting.

13. You talk about small things: Is it a small thing to lead us OUT of a land of milk and honey into a desert where we have to follow you to survive?

(Cf. Laban & Lemuel to Nephi)

14. We are not having any more of it;.

15. Moses calls upon the Lord in his anger to reject their P.H.--What harm did I ever do them?'

16. He summons Korah to bring all together on the morrow with censers & Aaron.

20. When they gathered God commanded Moses & Aaron to separate themselves from the rest so that they could be consumed.

(The Lord causes a DIVISION among the people for that purpose)

22. They plead with the Lord: ...why be angry with ALL of them?

*Mos. + Aaron protest, Abr., Enoch, Nephi II,*

26. So Moses invited the congregation to leave the trouble-makers, to escape being consumed with them.

27. Korah, Datan and Abiram stand with their families <sup>*defiantly*</sup> in front of their tents while the people move elsewhere

29f. Moses: Now we will see whether the Lord lets them die a natural death or whether the earth will swallow them up.

31. The earth heaved & split

32 & swallowed them up with their families & all their goods.

33. They become men of the PIT

[We are still in the Patriarchal World

34. Everybody ran for his life,

35. but the fire caught 250 incense-burners

[Cf. the Sacrif. of Abr. in Harran & Babylon

39. Eleazar on instruction from Moses took their fire-pots & made them into a broad covering for the altar

*Actiological? Priestly propaganda?*

40. to keep all strangers, not to the seed ;of Aaron from approaching to offer incense to the Lord--with Korah & his company as an example.

41. The next day the people were complaining that Moses had gone too far--over-reacted: "Ye have killed the people of the Lord." An ugly business: *μ*

42. they come together & began to move on the Tent of the Congregation, when a cloud of glory come upon it

43. & Moses & Aaron stood there.

rules of infectious diseases  
moral infections:

licentious  
in-  
fection

Chastity

017P  
+017P.V

Backbone  
1/1/2

Levit. 18:1ff. You shall NOT follow the customs & usages of the EGYPTIANS where you were or of the CANAANITES where you will be.

4. It is MY laws, practices, and commandments you shall follow: law of Obed.

(m) repl off track & u / \* En fig

6. No sex with relatives. Hierarckhy of relationships

10...for their's is thine own aidos+ aischemosyne, nat. aversion, ef. "Enmity" moral evil.

11ff. More degrees of relationship

NO promiscuity. On analysis B, (law + Chastity)

21. No offspring thru the fire to Moloch [Abraham

22. Homosexuality an abomination.

23. Bestiality ditto, all sexual perversions.

24. It was for SUCH crimes that the nations occupying Canaan have been expelled

25. That defiles the Land, so that it vomits out its inhabitants. i.e. Nature rejects such things--they are wholly unnatural.

(Such total promiscuity is the last straw

the argument that anything people do is natural is pure Sophistry.

In the same sense murder, suicide, sadism, and war are natural. (wholly a transgression) & inclination

26. None of these things must be allowed among you

27. because these were the very things that defiled the land before you.

28. If you so infect the LAND will spit you out, as it does ANY

people who behave that way--the Earth cannot bear it. (Enoch, etc.

29. WHOever is found engaging in such things must be expelled from your society, cut off from among the people. (may live, but not among you.

30. The keeping of the Ordinances absolutely requires moral cleanliness as a prerequisite. A prime.

[It was characteristic of the 4C that a man could be both deeply pious and grossly immoral. \*\*\*St. AUGastine's prayer--sed non modo!

It is significant that the above verses are never cited in the moralizing sermons of the great Rhetorical Bishops of the time

Levit. 19:2. This is an awesome commandment: it says a great deal about the natural of God and Man and the relationship between them. The distance between the two natures is for the Drs. of the Church abs. unlimited and inconceivable. Yet for them the principal attribute of God is holiness. How then can he give put such a demand upon mere mortals?

"HOLY ~~xxx~~ [q'edoshim] shall ye be, because HOLY am I, Jehovah your God."

[HOLINESS TO THE LORD--does that mean that we bestow holiness on HIM?!

We present ourselvds to him in a state of holiness; we bring to him the holiness which he demands of us. (How wh--oz all our & valid

Whatever became of that once ubiquitous formula?

Isaiah: He need not; he want unless holiness

3. You shall fear your parents and keep the Sabbath.

4. No idols.

5. Peace ;offerings must be brought at your own free ;will; nothing ro remain on the 3rd day.

9. Leave the corners of your field when you reap

10. and leave some grapes in your vineyard--that is for the poor

(You do NOT maximize profits. It's decent thing to do

This is NOT legalism; legalism binds us hand + foot.

These & the following rules are the ECONOMY OF ISRAEL

1 just one requirement = a magnan. spirit

" " one thing always forbidden = a magnan. spirit

10/1/2





Levit. 19:18. Thou shalt NOT take vengeance (tiggom)

And thou shalt not nurse a grudge (nittor = remain angry with)

i.e. You MUST forgive and forget.

And THOU SHALT LOVE THY NEIGHBOR AS THYSELF, I am Jehovah.

This is THE message of the N.T.

(Where is the lex talionis? of the "Old Law"? Money)

*Shylock's tragedy & Mt P & a Jew (P & not a true Israeli: Money & revenge dis-  
guised as a J.*

19: Like must mingle with like; avoid contamination

Arbitrary? It has been found convenient to this day to observe this rule in almost every activity--Do the one thing you are doing. Everything has its time and place.

It is not a matter of variety e.g., "Thou shalt not sow thy field with mingled seed--wheat, barley, beans, and corn COULD all grow in the same field, but it would be insane to plant them all mixed up instead of in separate patches. Then why is this commandment necessary?

"Thou shalt not permit thine animals of different species to <sup>mate</sup> consort together"--Why should they--it would not do any good anyway.

"Don't weave linen and wool together."

It is much easier NOT to!

Ar. proverb: O man, sa' s'anaka--DO what you are doing! DO what you DO!

Be straightforward and not devious or complex in your dealings.

Avoid needless complication. *Sort things out*

*A measure of order, neat, tidiness, etc: red easy or not extreme.*  
20. If a man takes advantage of a woman because she is a bondmaid (serf status) and if she ~~is~~ is engaged, *→ a man!; he is responsible* she must be redeemed or given her freedom without it.

*But* She must be whipped (because she cooperated), but cannot be killed because in the end she is not free (but subject to another).  
*→ she is cph. innoc.; if you - pretty soft - easily manipulated - is d.*

21. Her master must make a trespass offering of a ram (maximum fee) at the tabernacle of the congregation.

22. The priest will sacrifice the ram and he will be forgiven. *In recognition of → + imponderables - sex relng.*

23. In their new home they must let the fruit grow for three years before you touch it, treating it as "uncircumcised"--it has not been taken into your community. Like verse 19 this emphasizes the wholeness of the communal life.

24. Because the fruit of Israel like Israel itself must be HOLY, part of with praise to the Lord. *partaken*

We too receive the fruits of the earth with thanksgiving & praise.

No gift of God is vile. *Deny not gifts of God! vs. N.E. Tamm C.*

24. In the 4th year it is no longer out, it may be an offering

25. IN the 5th it may be eaten

26. Nothing eaten with the blood (above)

No divination (lo t<sup>e</sup>nakh<sup>a</sup>shu (whisper)

No perversity (wanton crime lo t<sup>e</sup>conenu) *→ unholy or unclear core, not holy & not clean help -!*

LXX: Do not eat upon the mountains

nor practice augury

nor observe the flight of birds

Y (1) JCM -> Amshary 2 / Wawil / -> 4:

Levit. 19:27. You shall not draw a circle around (naqaf= surround, enclose) the side-hair or side whiskers (peah) of your heads nor trim the sides of your beards  
LXX You shall not make sisoen (roll of hair, <sup>artificial</sup> side-curl) of the hair of your head, neither ~~put hairs~~ <sup>Vanity</sup> (phthereite) spoil the natural look (opsin) of your beard.

28. You shall not lacerate (sharat) yourselves for mourning (nefesh) (A very common practice, e.g. among the Plains Indians) nor write qa<sup>q</sup> (place such writing) on yourselves  
LXX Cutting for a spirit you shall not make upon your body, and tatoos (grammata stikta) you shall not make on yourselves.

29. ~~Do~~ Do not subject thy daughter to ritual prostitution and do not practice such things in the land, lest it become the common custom (zimmah)=corruption) of the country.

30. Keep my Sabbaths and hold my holy shrine in awe

31. Do not get involved (turn your face to) with oboth= ventriloquists, necromancers, heavy breathers) <sup>ventril</sup>  
LXX Ouk epakolouthesete engastrimythois kai tois epaoidois ou proskollethesate ekmianthenai en autois. and to the diviners (yeda'onim= knowers) do not repair (visit) I am Jehovah. (sheva= grey)

32. Respect for age is a commandment: In the presence of old age/thou shalt stand up show respect to the face of the aged and (thereby) fear of your Lord-- I am Jehovah.

show respect to the aged

33. And if anyone is visiting you in your country you shall not give him a bad time (yonah). LXX thlipsete auton= "push - out"

34. Treat the outsider exactly as if he were a native among you. [Remember two things]; 1) You yourselves were once strangers in the Land of Egypt, 2) and always this--I am Jehovah your God: never forget that! (Utah is notoriously inhospitable--tramps, beggars, and outcasts are in real trouble among the L.D.S.--who were themselves once outcasts. Arthur, Sp. Fk., Summit:

{=rules & we do but do <sup>slanting, favoring</sup>  
35. Do no <sup>awel</sup> (twisting, shading) in judging or in measurements (of length= middah) or in weighing things or in m<sup>e</sup>shurah= liquid measure (My AMOCO station:

36. Accurate scales accurately marked weights (stones) accurate ephas and hins (grain measures), you must have I am your God, etc. 2 "judging" = 1 sem.

Levit. 20:2. ANyone who sacrifices a child to Moloch will be stoned (An old Phoenician, Canaanite, Carthiginian custom--Abraham; Carthage) 3ff. Any one or parties; condoning or permitting such practices must be cut off. <sup>participate: v</sup> <sup>Cap. 5 be f.c.</sup>

Leviticus 20:6 Also cut off will be those who turn to spiritulists (aboth) or fortune-tellers (yad<sup>e</sup>'onim) to go chasing after them...

7. You must sanctify yourselves and be holy, for I am Jehovah your God.  
(Constant reiteration--you must SEPARATE yourselves, you are NOT living in the world; you are a society totally removed from the others; your life is not their life)

9. Whoever curses father or mother shall be put to death.  
(What is the nature of such a cursing? *manner & of mind*)  
LXX "speak his father or mother evil.." Gives them an evil report  
Heb. y<sup>e</sup>qallēl; *active side of hallal.*

10. Adulterer and adulteress shall both be put to death.

11.-12. Incest a capital offense, because they have made level= confusion, profanation, an offense to the earth, cf. murder, abusing the hospitality of the earth.  
LXX eoseb<sup>h</sup>kasin gar  
*Not the act itself but the context: e.g. spitting*

13. Sodomy a capital offense.

14. Intercourse with mother-in-law: death by burning to avoid zimmah among you  
zim = hum, hence secret goings on; nasty things under cover (soap opera)  
*→ (M) crimes horrendous; not tolerated, such r' h a way of life.*

15. Intercourse with animals: capital offence. If by men.

16. Ditto if by women.

When such criminals are put to death, they are responsible for their own blood. Such acts - anti-social by nat., an insistent challenge of 2 + mat. v. c.  
17. Male and Fem. relatives seeing each others' nakedness, must be "cut off from the SIGHT of their people."

The punishment for the peeping TOM IS NEVER TO BE SEEN HIMSELF.

(Does it refer to blinding?) or banishment? *Exeter*

18. Intercourse during mensuration: both shall be cut off from among their people.  
i.e. marries

19. Penalty for uncovering the nakedness/of an aunt: Mother's or father's sister

20. Ditto, uncles wife--a new penalty: "They shall die childless."

(They would not want children if their motive was only lust)

21. Who marries his brother's wife is also childless.

22. If you don't keep these statues, the new land in which you are going will vomit you out.

(Such things are an offense to God's earth; it was not created for such activities.)

The idea that anything anybody can think of doing is O.K. to do:

is the greatest evil of modern-day materialism: "God is dead, all is permitted." *Anything is O.K.*

Corrolary: You can have ANYTHING in this world for money. Very rich people have always considered this to extend to kinky pleasures, a subject on which Truman Capote has written revealingly.

23. YE SHALL NOT WALK IN THE MANNERS (huqqoth= accepted customs, mores) of the NATIONS WHICH I CAST OUT BEFORE YOU: FOR THEY COMMITTED ALL THESE THINGS, AND THEREFORE I aqts bam= put an END to them; CUT them off)

This is the lesson of the B.M. to US. We are prone to commit the crimes of the Nephites and Lamanites for which they were destroyed. "And this comes to you, O ye Gentiles, that you may be wiser than we have been," etc.

Here the

crimes are not those of sex, *only esp.* but of inhumanity: "Now the cause of the wickedness of the people was this...seeking power, and authority, and riches."

Leviticus 20:24. YE shall inherit THEIR land (because of their sins)...

I am Jehovah your God, who have SEPARATED you from the people (<sup>ammim = societies</sup>)  
*tribal societies*

3 John: You CANNOT be "in the world but not of the world!"

That was a lesson the LDS were taught from the beginning with the doctrine of the gathering and the flight from Babylon.

25. That is why you must set up a wall between clean and unclean animals and birds.

(They are not in themselves unclean, but "I have separated them from you as unclean.")

26. It is all to drive home one idea: YOU MUST BE HOLY, because I want you to be MINE; and I AM HOLY,

to keep you separate from other people (who will not have me) I have designated them as UNCLEAN to you.

27. Male or female MEDIUMS, shall be stoned, for they bring it upon themselves (they cannot, knowing the penalty call it inhuman).

Because they introduce a competing revelation (they compete also with each other); a rival authority, a distraction, diminution, confusion, that will discredit my discipline in your eye;s, and bring things down to a level of human vanity and petty squabbling, intrigue, tricks and deceptions-- this is not only religion at its worst, but intelligence at its basest.

★ (Extra p. here, or meaning of consecration!)

Levit. 21:1. Moses speaks again by command: to every individual--lo yitammeh b'--  
<sup>ammaw,</sup>

either "no man is made unclean by his own people..." *uncleaness, relative; 2*  
or "no man may be unclean among his people" *depo. & 1 = "whited wall"*

(<sup>to me</sup> = must avoid ordinary contact with people)

2. That is only for a death in one's immediate family. 3. Not even for a sister who is married.

3. One may not declare himself unclean. *{φιλαντία vs. (μικροψυχος)}*

5. repeat: do not shave the head, trim the beard or disfigure themselves by gashes (A common African practice) *Vanity. To do p in & undervalue yourself.*

6. Again, all this because they are under covenant to God; they belong to him; they bring him their food offerings and their burnt offerings, and so must be absolutely pure--HOLY.

7. One may not marry a "common woman," one with a <sup>easy</sup> past or present, or one who has been divorced thru her own fault, her husband remaining true to God.

8. AS ONE ENGAGING IN ORDINANCES HE IS CONSIDERED HOLY--AS HE MUST BE TO SERVE Jehovah. [The follow verse shows that this refers to PRIESTS].

9. The daughter of a priest who plays the whore shall be burned, because she tekhal her father--makes him HILLAL.

Not because of offence to him, but because of making his office of no account and abolishing the barrier protecting the holy things of the Cov.

10. The H.P. shall never uncover his head nor "open" his garments.

(yiphrom, does not mean tear, but to shed off, lay aside, wear loosely, *stoppil* in the manner of ~~&~~ other people),

*But... with...*

Leviticus 21:11. refers to the prevailing ~~xxx~~ Totenkult of Palestine, as set forth in Paul Karge (Lud. Karst?) Nephilim, described in the Ch. Fathers; later (John Chrysostom; St. Ambrose imported the cemetery-sings to Italy.

The Cult of the Dead is archaic and prevalent all around the Mediterranean--the cult of caves and standing stones, esp. circle; with sacrifices, feasting, dancing and orgies. Attested everywhere in the diggings.

> Lit. "And he shall not go to the spirit of any dead person, even if it is his father or mother he shall not so defile himself."  
(i.e. the H.P. shall not participate in such rites or lend his prestige to them).

12. He may not participate in ANY public ordinances save those of the Temple:  
"From the miqdash he shall not go forth, nor ~~m~~ y<sup>e</sup>khallel (make common) the holy place of Elohim, for the crown of the oil of anointing (mishkhat) of his God; is upon him--I am Jehovah." *pre-fane*

13. A priest must marry a virgin, 14. of his own people ('ammi)

15. He must not be promiscuous, because Jehovah has sanctified him.

17. Even a descendant of Aaron may not officiate as a priest if he has any bodily or mental defect (moom) cf. maim LXX= momos.

18. whether blind, lame, kharam= broken or flat nost (common sign of leper?) LXX kaloborrin ē otometos

19. Club (broken) foot or twisted hand → deformed

20. Hump-back, dwarfed. sore-eyed, scurvy, scabs, or damaged virility.

21. No descendant of Aaron shall administer with a physical blemish.

22. Such have claim upon sacrificial food (bread) deformity = fault

23. But he shall not go to the parokheth (breaking, separation, partition = reserved sect. not shall he approach the altar in it and shall not make my miqdash hillal because- I Jehovah have made them holy. *Awkward delays & blunders*  
*defective & inefficient & un-  
rightly, tho the 2 go* *Ex-Entry-  
-dunk*

Levit. 22: Sums up rules for sacrificial offering (Rules for PRIESTS)

2. The main rule is that things which are HOLY must not be mingled with hillal.,

3. i.e. anything UNCLEAN

4. Officiants may not be sick (perpers) or have touched anything unclean or dead

5. or <sup>③</sup> creeping thing 6-7 until sundown after one has washed.

*creeping = unclean, no creeps = unclean in themselves; "slimy"*

10. A visitor or servant of a priest may not share the priestly food.

11. Unless the priest has bought the servant (with rites of sanctification in possession), or if he is born in the priests household, he may share the food

13. IF his daughter has married she is out of the family; but if she goes back home after becoming a widow, she may share it.

14. Anyone eating the dedicated food unintentionally, he shall pay the priest extra--a "sanctified thing", plus food, plus 1/5 portion more of food: i.e. *rep. for*

18. ANYone, including is stranger IN Israel may bring a freewill offering to keep a vow.

19. what they offer must be a male (bullock, sheep or goat) without blemish.

21. Same rule for "a peace offering to fulfill a vow"

22. What "blemishes"? Applies to beasts offered; blind, shabor (smashed), maimed, (kharutz), or yabbeleth (balah= vex, annoy, hurt) i.e. zub, scrape, scurvy, scab, etc. not be offered.

23. No freaks: nothing too much and nothing missing.

You may offer such if you will, but it will not fulfill a vow of offering.



Leviticus 25:36. You must not charge interest to you brother and "brother" includes strangers and visitors among you "that thy brother may live with thee."

[B.Y. preached this. But have any people been less inclined to observe it? Utah is the worst place in the world to be broke.

C.W.N. Do you want to know what perfect hell is? IT is to be without money in our society.

IN a society observing the "primitive " rules of Leviticus, such as are followed by the Hopis this would not be the case. ("I a corn we all) corn"

Some national leaders have regarded the Indian attitude as dangerous and subversive.

37. You may lend to one in need, money or food, but you may NOT charge interest.

38. I brought you out of Egypt, etc.—remember that, and you have accepted me for your God. You Must do what I say, then.

The teachings of the Scriptures & the Ordinances & Covenants are often extremely IMPRACTICAL in the adverse setting of our society. They seem even to lack good sense.

But we would not need the Scriptures if they told us only what we wanted to hear, or what appeared naturally logical to us, or what we would have thought of anyway...

The trouble lies in not accepting the principle of TOTAL SEPARATION after we have covenanted to do just that.

39. You cannot take advantage of another's poverty to force him to work for you as a bond-servant, i.e. for mere subsistence (which had to be given to slaves to keep them working).

[Yet this is the IRON LAW OF WAGES which produced the great fortunes of the industrial age; a permanent labor pool & competition (W & M) - Malthus laid down the Law; Darwin gave it moral sanctions; a Law of Nature Mill and Spencer sanctified it for AZmericans--

In 1875 B.Y. founded the BY Academy at Provo for the EXPRESS PURPOSE of combatting that philosophy.

40. You shall pay him wages, even if he is sold to you as a bond servant because of his poverty, & not put him under compulsion. *for adv. labor unit: Law of Expt*  
You shall treat him as a worker for wages and a guest; *circumvented*

41. but you cannot retain his services or any of his family beyond the Jubilee. *Scripture follow batches 1 day of: - & sets mine-owners & integrity*

42. "for they are MY servants. I brought them out of Egypt as much as I brought you. I liberated them, and they shall NOT be sold as bondmen.

[In our society those who talk most about "freedom" are the most ready to curtail the freedom of those who displease them, and deny any freedom at all to those without money

43. You may NOT BE SEVERE with employees, *once - by Taylor*

44-46. Permanent servants must all be of Gentile extraction

But one Israelite may not rule over- another with rigor.

(How M. Bean, D. Eccles, C.W. Nibley, got rich--by exploiting the child labor available to them in the Church, for thinning beats and bagging

*D.P.M. earlier exploit kid's labor & = Edmunds.*

47. (Preferential treatment for "Our People".

47-55. How an Israelite forced into bondage to a Gentile by poverty may be REDEEMED by an uncle, nephew or any such kin; 49. or if possible he can redeem himself by paying what his loss will cost the employer between that time and the Jubilee. HE must be treated as well as a yearly hired man in Israel. In the Jubilee year he and his family MUST go free.

55. For the Children of Israel are MY servants--I freed them from Egypt.

Challenging: why & inspiration = (2000m)

Leviticus 26:1. No OAKS, IDOLS, or STANDING STONES. I am Joeh. your God. Ceremonial cen

- 2. My shavtoh ye shall keep, and ye shall fear what I have sanctified. *Terz*
- 3. If you walk in my khuqqoth and keep my commandments and DO them.
- 4. If you do thazt you will get RAIN (you wont have to go to the gotne circles and do rain-dances, etc. (A. Burd). 5. Also bumper HARVESTS.
- 6. And EVEREE PEACE in the land--dormi secure wild animals (from mice to lions) won't trouble you. No weaopn-bearing vandals (criminals or foreign) shall go through the land.
- 7. You shall turn back invaders--they won't get out alive. (B.M.)
- 8. No matter WHAT the odds--numbers mean nothing. *Toungou Dec. 7, futile might. Harbor*
- 9. It is I who will manage all this. BEcause we have a contrazct--a covenant.
- 10. Year to year your food supply will not fail.
- 11ff. I will be in your midst; your INTIMATE, your God,
- 13. Who broke your Egyptian bonds and let you walk straight.

- 14. All this IF you obey me & do EVERYTHING I command.
- 15ff. If you don't, will will go ALL BAD with you. *Penalty laws - Gov.*
- 16. IN your PERSONS you will suffer every discomfort, your crops will fail, your ENEMIES will get the upper hand.

- 18. If such pressure does not bring you around, it shall go SEVEN TIMES worse with you.
- 19. You can't win by being brave, proud & tough: POWER WILL NOT WIN: "I will smash your pride and your power"
- 20. No matter how hard you try, you can't win...land will not bear. *for the fixation of WILLE: Bismark Nietzsche*
- [This is how we are trying to solve our problems--economic, mil., & polit.] Mr. Stockman thinks he knows "how the world works"

- 22. You will be plagued by wild beasts. (big cats esp. common in Palest.)
- 23f. IF you can't learn your lesson, then you are putting yourselves against me--walking in the opp. direction; the I will collide with you--you will find ME in the opp. direction. YOU will find it 7 times as bad.

24f-43. IF you do not keep my commandments I will be your sworn ENEMY!  
GOD is the only enemy Israel has to fear  
 If he is with us, no enemy is to be feared [His word to Nephi also]  
 IF he is against us NOTHING we can do will save us. *Mad!*

[Today we are wholly obsessed with stopping another enemy by force of arms--the fatal mistake of the Jaredites and Nephites, Mor.4:5 BEhold the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed." It is wickedness on BOTH SIDES that that seeks for military solutions.

24-43. These verses are right out of the Prophets: this is what the later Prophets repeat over and over again, so that scholars have thought this to be a later interpolation--but it is not; it is what Moses has been saying over and over again from the beginning: If you are not clean, you will be unclean--an abominat

What makes the scholars suspicious is that this is exactly how it REALLY HAPPENED!  
 44-45. Right out of Isaiah & the Prophets: After their terrible punishments God will still take them back if they repent--in the end God will remember his covenant with their Fathers. *Encouraging but alarming news = you made a contract, you can't get out of it. Sooner or later...*

*3/you do*  
*3/2/1!*

*best when I can't do a awful a-*

*contract, you can't get out of it. Sooner or later... return to...*



Leviticus 26:46. These are the khuqqim & the mishpatim and the Toroth which Jehovah nathan between him and the Children of Israel in Mt. Sinai  
BY THE HAND OF MOSES.

The opening words of IQSM 1, assure us that what was given "by the hand of Moses" was the same as was taught by the Prophets.

There is only ONE Covenant--renewed with Christ, but as binding on us as on any other branch of Israel. *As Law of Sacrif. as contained in O. & N.T. - p. 1. a new coven. of love & we've care, & just what share for we as LDS have coveted & we observe & keep: not in a new-rev. lived? (spirit). "Old & New Test. Bibl. O.T. & N.T."*

Levit. 27: Who is eligible and responsible under the Covenant?

2. A man who yaphleh nedher = dedicates a votive offering to fulfil a vow is in thine order (arrangement, formal settlement= EREKH-kaofficial status or establishment) of souls dedicated to Jehovah. This is CONSECRATION.

*Dedication for a spec. blessing, Free Will & key, all 2.*  
3. (To engage FULLY in the offices of Israel) he must be between 20 and 60 yrs. old

His "dues" "after he has paid his one-shekel due to the Temple (Sanctuary) are 50 shekels of Silver. *→ 320 barley kernels = av. 3/4 Oz.*

4. For a woman, 30 shekels (implicit in all this is that the women participate).

5-6-7 The amount is less before & after the optimum ages.

8. A person who cannot pay that much must consult with the priest, who will decide what a fair amount shall be. *→ 1/2 a d. form, unyielding exaction*

9-13. Rules for a pastoral people: A beast offered is HOLY; it can be exchanged but not for one of lesser quality, for the substitute must be equally holy

12. A beast that does not qualify for sacrifice can be valued as the priest sees fit

~~Animals~~ Some animals that may be eaten and therefore are valuable gifts, e.g. a fem. lamb, may not be sacrificed)

13. If the giver wants it back (? or they want him to take it back?) He gets credit if he leaves 1/5 of its price. *→ Any 2. v. (v. 2) . gestions: (widows mit associated sacrif. → acceptable 2?)*

[Christ as the Great High Priest had unlimited discretion in all matters of the Law--"a greater than Moses" *→ such*

*You dedicate*

14-15 One can consecrate his house to the Lord, making it useful only for holy things The priest will estimate its value.

IF the person who ~~has~~ is the maqdish shall yigal it

(Lex. "to redeem what is devoted, holy, i.e. to release the restraints on its use." Dedicating it does not remove it from everyday use

"Lev. 25:25." to RANSOM what is sold, i.e. to buy it back from its possessor."

This arrangement is possible by adding 1/5 of the house's price to its original value, and paying that to the priest.

16. A field is consecrated and valued in terms of yield.

17. Since the yield varies, it may be "consecrated from year to year."

18. The crops are dedicated up to the time of the next Jubilee, when he gets it back & the price is paid up.

20. One can give up a field or sell it to another--permanently

21. BUT in the Jubilee the field having been dedicated reverts from its "redeemed" state and is consecrated--"it belongs to the priest."

*Sacrif*  
*Graduated tax / adjust burden*  
*Proxm*

*Consecr*

Levit. 27:=22-24. A boughten field shall revert to its orig. owner at the Jubilees. If it was dedicated, the buyer will be credited with giving its price.

25. The standard of value in all these transactions shall be "the shekel of the sanctuary" = ha-shekel ha-qodesh.

26. You do NOT get credit for offering firstlings and firstfruits--you do NOT dedicate them, because they are the Lord's anyway.

27. If it is unclean or does not meet the high specifications, then you can give it, & take it back for 1/5 its price.

If the giver does not redeem it the priest can realize its cash value.

All such values are "according to thy estimation", i.e. Moses's or Aaron's)

28. Overriding all else, Akh-kol-kherem (LXX anathema= a thing placed out of bounds, no longer available for mortal use)

wich a man yakhrim to Jehovah, from any of his possessions, ~~living~~ man, beast, field, is never to be sold or redeemed: every such thing that has been set apart is a "holy thing of holies" to Jehovah.

[What we consecrate is NOT NEGOTIABLE.

The entire economy of ZION lies outside the pale of ordinary business]

29 A human being who is herem must be put to death rather than returned into profane activities.

30. All the TITHING of the land is also sanctified to Jehovah.

*also not negotiable (Legrand Richards)*

The Law of Tithing and Consecration do not conflict.

[By the Law of Consecration, every man receives what he needs to live on--no less and NO MORE:

It is from that living allowance that he pays his tithing--a REAL offering, not a mere skimming from the top of his surplus, which he can live very well without.

Likewise the Fast Offering is taken from the food he would have eaten, not from a fund he would never miss.

*Such are true offerings = the Widow's mits*

31. How can you take back what you have given as Tithes?

He shall ADD 1/5--and take that back too?

No: here goal is to release for a particular use

*r added to permits you to earmark your "gifts"*

*Contract?.*

32. A tithe of all flocks & herds is in itself "holy unto the Lord"--to hold any of it back would be a grievous offense.

33. You MAY NOT ~~MANIPULATE~~, CALCULATE, NEGOTIATE, RATIONALIZE THE PAYMENT OF TITHES. You do not juggle figures.

AND YOU CANNOT REDEEM A TITHE ONCE IT HAS BEEN PAID.

*vs. H.D. Moyle, a Tithe = a gift = r. payment of debt.*

34. "These are the mits'oth which God tsiwwa Moses on Mt. Sinai.

*Tithing paid to surplus = a "sacrifice"*

H.  
*Sacrifice*

H  
*Consecrated*

*10%*