

Offerings And Sacrifices, Part 4

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We continue with the study of Offerings and Sacrifices. As a reminder for the words we are covering I have listed them here.

We will be studying some Hebrew words related to this.

Min'chah 4503/4504 Feminine noun (Mem-Nun-Chet-Hey)

Olah 5930 Feminine Noun (Ayin-Lamed-Hey) from the verb Alah (5927)

Alah 5927 Verb (Ayin-Lamed-Hey)

T'nufah 8573 Feminine Noun (Tav-Nun-Fey-Hey) from the verb nuf (5130)

Nuf 5130 Verb (Nun-Vav-Fey sofit)

T'rumah 8641 Feminine Noun (Tav-Resh-Vav-Mem-Hey) from the verb rum (7311)

Rum 7311 Verb (Resh-Vav-Mem sofit)

Nesekh 5262 Masculine Noun (Nun-Samech-kaf sofit) from the verb nasakh (5258)

Nasakh 5258 Verb (Nun-Samech-Kay Sofit)

Cchattat 2403 Feminine Noun (Chet-Tet-Aleph-Tav) from the verb chata (2398)

Zevach 2077 Masculine Noun (Zayin-Bet-Chet) from the verb zavach (2076)

Zavach 2076 Verb (Zayin-Bet-Chet)

We are currently in the “Exodus/Wilderness” period and we will end with the “In the Land” period. This will allow us to see any changes that happened from each period to the next.

Exodus-Wilderness Continued

We last left off with starting the sacrifices as documented in Vayiqra/Leviticus chapters 1-7. We covered chapter 1 in the last paper. And we will continue on with chapter 2 but first a side note about blemishes and when one can bring a sacrifice or offering.

What is Peder?

This word is translated as fat in the Tanakh and is only found in 3 places in the Tanakh

Vayiqra/Leviticus 1:8

8 The Sons of Aharon, the priests, are to arrange the sections, the head and **the suet** (**hapader** הַפֶּדֶר), upon the wood that is upon the fire, that is upon **the slaughter-site** (**hamiz'beach** הַמִּזְבֵּחַ),

Vayiqra/Leviticus 1:12

12 Then he is to section it into its sections, with its head and with **its suet** (**pid'ru** פִּדְרוּ), and the priest is to arrange them upon the wood that is upon the fire, that is upon **the slaughter-site** (**hamiz'beach** הַמִּזְבֵּחַ),

Vayiqra/Leviticus 8:20

20 The ram was cut up into sections and Moses turned the head, the sections, and the **suet** (**hapader** הַפֶּדֶר) into smoke on the altar;

What these have in common is that they all reference the olah offering. The pader fat appears to be related to the chelev fat in that only specific fat that was burned upon the Altar was the chelev from each of these. In looking for a verb for this one there does not appear to be one. I also looked for the unused root meaning greasy fat and was not able to find it. Thus, this could be another word referencing the fat placed upon the altar.

This next chapter is important as is it the fulfillment of the command from Yehovah in Exodus 29.

Vayiqra/Leviticus 8

1 Yehovah spoke to Moshe, saying: 2 Take Aharon and his sons with him, the garments and the oil for anointing, the bull for the chattat-offering (**הַחֲטָאֵת**), the two rams and the basket of matzot; 3 and the entire community (edah), assemble (haq'hel) at the entrance to the Tent of Appointment. 4 Moshe did as Yehovah had commanded him. The community assembled at the entrance to the Tent of Appointment. 5 Then Moshe said to the community: This is the thing that Yehovah has commanded to be done. 6 Moshe brought-near Aharon and his sons and washed them with water; 7 he put on him the tunic, he girded him with the sash, he clothed him in the coat, he put on him the efod-vest, he girded him with the designed-band of the efod, investing him in it, 8 he placed on him the breastpiece, he put into the breastpiece the Urim and the Tummim, 9 he placed the turban on his head, he placed on the turban, in front of his face, the plate of gold, the sacred-diadem of holiness, as Yehovah had commanded Moshe. 10 Then Moshe took the oil for anointing and anointed the dwelling and all that was in it, making-them-holy. 11 He sprinkled some of it on the slaughter-site (hamiz'beach), seven times, anointing the

slaughter-site, all its vessels, the basin and its pedestal, to make-them-holy. 12 He poured some of the oil for anointing on the head of Aharon, anointing him, to make-him-holy. 13 Then Moshe brought-near the sons of Aharon, he clothed them in coats, he girded them with sash(es), and wound them caps, as Yehovah had commanded Moshe. 14 He brought forward the bull of the chattat-offering (הַחֲטָאתָ), and Aharon and his sons leaned their hands upon the head of the bull of the chattat-offering (הַחֲטָאתָ), 15 and he slew (it). Moshe took the blood and put it on the horns of the slaughter-site (hamiz'beach), all around, with his finger, (thus) decontaminating the slaughter-site (hamiz'beach); and the blood he poured out at the foundation of the slaughter-site (hamiz'beach). So he made-it-holy, for effecting-purgation upon it. 16 Then he took all the fat (hachelev) that is about the innards, the extension of the liver, the two kidneys and their fat (chel'vahem), and Moshe turned (them) into smoke on the slaughter-site (hamiz'beach). 17 The (rest of the) bull, its skin, its flesh and its dung, he burned in fire, outside the camp, as Yehovah had commanded Moshe. 18 Then he brought-near the ram for the offering-up (olah); Aharon and his sons leaned their hands upon the head of the ram, 19 and he slew (it). Moshe dashed the blood against the slaughter-site (hamiz'beach), all around. 20 Then the ram he sectioned into its sections, and Moshe turned into smoke the head, the sections and the suet (pader). 21 Now the innards and the shins he washed in water, and Moshe turned the entire ram into smoke upon the slaughter-site (hamiz'beach). It (was) an offering-up (olah), for a soothing savor, it (was) a fire-offering (ishsheh) for Yehovah, as Yehovah had commanded Moshe. 22 Then he brought-near the second ram, the ram for giving-mandate. Aharon and his sons leaned their hands on the head of the ram. 23 and he slew (it). Moshe took some of its blood and put it on the ridge of the right ear of Aharon, and on the thumb of his right hand, and on the thumb-toe of his right foot. 24 Then he brought-near the sons of Aharon, and Moshe put some of the blood on the ridge of their right ear, on the thumb of their right hand, and on the thumb-toe of their right foot; then Moshe dashed the blood on the slaughter-site, all around. 25 He took the fat (hachelev)-the broad-tail and all the fat (hachelev) that is about the innards, the extension of the liver, the two kidneys and their fat (chel'vahem), and the right thigh; 26 and from the basket of matzot that was before the presence of YEHOVAH he took one cake of matza and one cake of oil bread, and one wafer and put (them) on the fat-parts and on the right thigh. 27 He placed all (of them) on the palms of Aharon and on the palms of his sons, and they elevated them as an elevation-offering (t'nufah), before the presence of Yehovah. 28 Then Moshe took them from their palms and turned them into smoke on the slaughter-site, along with the offering-up (olah). They are mandate-offerings (millu'im 4394 מִלֻּאִים), for a soothing savor, it is a fire-offering (ishsheh) for Yehovah.

Millu'im is fulfilness in the sense of the offerings not an offering in itself. It is from maleh 4390 which is to fill. So in doing the offerings in the correct manner it is fulfilling/setting them and making them acceptable.

8:29 Then Moshe took the breast and elevated it as an elevation-offering (t'nufah), before the presence of Yehovah, from the ram of mandating-for Moshe it was a portion, as

Yehovah had commanded Moshe. 30 Now Moshe took some of the oil for anointing and some of the blood that was upon the slaughter-site (hamiz'beach) and sprinkled (it) on Aharon, on his garments, on his sons and on the garments of his sons with him; (thus) he made-holy Aharon, his garments, his sons and the garments of his sons with him. 31 Moshe said to Aharon and to his sons: Cook the flesh at the entrance to the Tent of Appointment, there you are to eat it, along with the bread that is in the basket of mandating (millu'im), as I have commanded, saying: Aharon and his sons are to eat it! 32 What is left of the flesh and of the bread, in fire you are to burn (it). 33 Now from the entrance to the Tent of Appointment you are not to go out, for seven days, until the time of fulfilling the days of full-mandating (millu'im). For seven days (it takes) to fill your hands (in mandating). 34 As has been done this day, Yehovah commanded to be done, to effect-purgation for you. 35 At the entrance to the Tent of Appointment you are to stay, day and night, for seven days; you are to keep the charge of Yehovah, so that you do not die, for thus I have been commanded. 36 And Aharon and his sons did all the things that Yehovah had commanded by the hand of Moshe.

We see that the seven days and the offerings they slaughtered and burnt or ate was what was mandated (milluim) to make them set-apart. No Red Heifer was required for the Priests to be made Holy. Again I want to emphasis that when they left Egypt they did not know that Levi would be chosen and therefore they would not know to keep the Levi'im from the dead.

Vayiqra/Leviticus 9 – this is what is required for you to see the glory of Yehovah! The sacrifices and offering do atone for us and so make us acceptable for his presence to be among us.

Lev. 9:6 And Moshe said: This is the word that Yehovah has commanded (that) you do, that the Glory (kavod 3519 כְּבוֹד) of Yehovah may be seen by you! 7 And Moshe said to Aharon: Come-near to the slaughter-site (hamiz'beach) and sacrifice your chattat-offering and your offering-up (olah), effecting-atonement on behalf of yourself and on behalf of the people, and sacrifice the near-offering of the people, effecting-atonement on their behalf, as YHWH has commanded. 8 So Aharon came-near to the slaughter-site (hamiz'beach) and slew the calf for the chattat-offering that was his. 9 Then the sons of Aharon brought-near the blood to him, he dipped his finger in the blood and placed (it) on the horns of the slaughter-site. The (remaining) blood he poured out at the foundation of the slaughter-site. 10 Now the fat (chelev) and the kidneys and the extension from the liver, from the chattat-offering, he turned into smoke on the slaughter-site, as Yehovah had commanded Moshe; 11 the flesh and the skin he burned in fire, outside the camp. 12 Then he slew the offering-up (olah), and the sons of Aharon handed the blood to him, and he dashed it against the slaughter-site, all around. 13 The offering-up they handed to him in its sections, as well as the head, and he turned (them) into smoke upon the slaughter-site. 14 He washed the innards and the shins, and turned (them) into smoke, along with the offering-up, upon the slaughter-site. 15 Then he brought-near the near-offering of the people. He took the hairy-goat for the chattat-offering that was the people's, he slew it, and he sacrificed-the-chattat-offering, like the first-one. 16 Then he brought-near the offering-up (olah), sacrificing it according to regulation. 17 Then he brought-near the

grain-gift (min' chah), filling his palm with some of it; and he turned it into smoke upon the slaughter-site-aside from the morning offering-up (olah). 18 Then he slew the ox and the ram of the slaughter-offering of shalom (zevach shalamim) that was the people's; the sons of Aharon handed the blood to him, and he dashed it against the slaughter-site, all around, 19 along with the fat-parts (chelevim) of the ox and of the ram: the broad-tail and what covers the kidneys, and the extension of the liver. 20 They put the fat-parts (chelevim) over the breasts and he turned the fat-parts into smoke on the slaughter-site; 21 the breasts and the right thigh, Aharon elevated as an elevation-offering (t' nufah), before the presence of Yehovah, as he had commanded Moshe. 22 Now Aharon lifted his hands toward the people, and he blessed them, then he came-down from sacrificing the chattat-offering, the offering-up (olah) and the shalom-offering (shalamim). 23 Now Moshe and Aharon had entered the Tent of Appointment; when they came out, they blessed the people, and the Glory of Yehovah was seen by the entire people.

Here after they have atoned for themselves and the people does the presence of Yehovah come to be seen. This was by all the people.

24 And fire (esh) went out from the presence of Yehovah and consumed (tochal from achal to eat), upon the slaughter-site, the offering-up (olah) and the fat-parts (chelevim); when all the people saw, they shouted and flung themselves on their faces (prostrated themselves).

We see that to be able to see his presence in their time the offerings were to atone for the people.

Bringing the offering at the wrong time was a problem.

Vayiqra/Leviticus 10:1-3

1 Now Aharon's sons, Nadav and Avihu, took each-man his pan, and, placing fire in them, put smoking-incense on it, and brought-near, before the presence of Yehovah, outside (zarah 21 14) fire, such as he had not commanded them. 2 And fire went out from the presence of Yehovah and consumed them, so that they died, before the presence of Yehovah. 3 Moshe said to Aharon: It is what Yehovah spoke (about), saying: Through those permitted-near to me, I will be-proven-holy, before all the people, I will be-accorded-honor! Aharon was silent.

There are those permitted to come near Yehovah and that was specifically Aharon for the incense offering. Thus, the death penalty is for those who approach what the tasks that are required to be done by the Priests.

Vayiqra/Leviticus 10:8-15

Here we see that what may have contributed to the Death of Aharon's two sons as well as who else may each of the priest's offering portions.

8 Now Yehovah spoke to Aharon, saying: 9 Wine (yayin) and intoxicant (veshekhar), do not drink, you and your sons with you, when you enter the Tent of Appointment, so that you do not die- a law (statue) for the ages, throughout your generations: 10 and so that there be-separation between the holy (qodesh) and the profane (chalal), between the tamei (impure/unclean) and the pure (tahor/clean), 11 and so that (you) might instruct the Children of Israel in all the laws (statues) that Yehovah spoke to them through the hand of Moshe. 12 Now Moshe spoke to Aharon and to Elazar and to Itamar, his sons that were left: Take the grain-gift (min'chah) that is left of the fire-offerings (meishsheh) of Yehovah and eat it unleavened next to the slaughter-site, for it is a holiest holy-portion. 13 You are to eat it in a holy place, for it is for **your allotment and your sons' allotment**, from the fire-offerings of Yehovah, for thus have I been commanded. 14 But **the breast of the elevation-offering (t'nufah) and the thigh of the contribution (t'rumah)**, you may eat in (any) pure place, **you and your sons and your daughters with you**, for as your allotment and your children's allotment they have been given (you), **from the slaughter-offerings of shalom (zevach hashalamim)** of the Children of Israel. 15 The thigh of the contribution (t'rumah) and the breast of the elevation-offering (t'nufah), along with the gifts of the fat-parts (chelevim), they are to bring to elevate [wave] as an elevation-offering (t'nufah) before the presence of Yehovah; it is to be for you and for your sons with you as an allotment for the ages, as Yehovah has commanded.

Here we see that the sons and daughters of the priests may eat of the breast and thigh. It must be in a clean place. Thus they would also have to be in a clean ritual state also.

Another offering is brought after child birth.

Vayiqra/Leviticus 12:6-8

6 And at the fulfilling of the days of her purification, for a son or for a daughter, she is to bring a lamb, in its (first) year, as an offering-up (olah), and a young pigeon or a turtledove, as a chattat-offering, to the entrance of the Tent of Appointment, to the priest. 7 He is to bring-it-near, before the presence of Yehovah, and is to effect-purgation for her, then she will be purified from her source of blood. This is the Instruction for one giving-birth, (whether) to a male or to a female. 8 But if her hand does not find enough (means) for a sheep, she is to take two turtledoves or two young pigeons, one for an offering-up (olah) and one for a chattat-offering; when the priest effects-purgation for her, then she is pure.

In order to atone for the blood of child birth the woman must bring an offering at the end of her period of purification. She is also given the choice of a lamb or fowl on whether she can afford a lamb. It never states why a chattat offering is used. The only thing I can think of is that the chattat offering is also a atoning sacrifice and thus she is atoning for her impurity in this state like one atones from being in an impure state from Vayiqra chapter 5.

In chapters 13-15, are for things which causes a man of object to be unclean and requiring certain sacrifices. We won't go over these here but they would be good to read and understand.

Vayiqra/Leviticus 16 – procedure for Yom Hakippurim (Day of the Atonement)

Here Moshe is to remind Aharon of the only time to bring the offering and incense inside the curtain.

1 Now Yehovah spoke to Moshe after the death of the two sons of Aharon, when they came-near before the presence of Yehovah and died; 2 YHWH said to Moshe: Speak to Aharon your brother, (so) that he (does) not enter, at (just) any time, the Holy-shrine, inside the curtain, facing the Purgation-cover that is on top of the Coffin, that he (does) not die; for in a cloud I make-myself seen, over the Purgation-cover. 3 In this (manner) is Aharon to enter the Holy-shrine: with a bull, a young-one of the herd, for a chattat-offering, and a ram for an offering-up (olah). 4 In a holy tunic of linen he is to dress, linen breeches are to be upon his (naked) body, with a sash of linen he is to gird himself, with a turban of linen he is to turban himself; they are garments for the Holy-shrine. When he has washed his body in water, he may dress in them. 5 From the community of the Children of Israel he is to take two hairy goats for a chattat-offering, and one ram for an offering-up (olah). 6 And Aharon is to bring-near the bull for the chattat-offering that is his, so that he may effect-atonement on behalf of himself and on behalf of his household. 7 He is to take the two hairy (goats) and is to stand them before the presence of Yehovah, at the entrance to the Tent of Appointment. 8 Aharon is to place upon the two hairy (goats) lots, one lot for Yehovah and one lot for Azazel.

The Azazel is a conjunction of two Hebrew words ez (5795) which is goat and azal (235) which means gone. So Azazel means goat gone or goat going out which is exactly what they did with it.

9 Aharon is to bring-near the hairy-one for which the lot for Yehovah came up, and is to designate it as a chattat-offering; 10 and the hairy-one for which the lot of Azazel came up is to be left standing-alive, before the presence of Yehovah, to effect-atonement upon it, to send it away to Azazel into the wilderness. 11 Then Aharon is to bring-near the bull of the chattat-offering that is his, effecting-atonement on behalf of himself and on behalf of his household; he is to slay the bull of the chattat-offering that is his, 12 and is to take a panful of fiery coals from atop the slaughter-site, from before the presence of Yehovah, and (two) fistfuls of fragrant-incense, finely-ground, and is to bring (it) inside the curtain. 13 Then he is to place the incense on the fire, before the presence of YHWH, so that the cloud (from) the incense covers the Purgation-cover that is over the Testimony, so that he does not die. 14 Then he is to take (some) of the blood of the bull and sprinkle (it) with his finger on the front of the Purgation-cover, eastward, and before the Purgation-cover he is to sprinkle, seven times, some of the blood with his finger. 15 Then he is to slay the hairy-goat of the chattat-offering that is the people's, and bring its blood inside the curtain, doing with its blood as he did with the blood of the bull: he is to sprinkle it on the Purgation-cover, and before the Purgation-cover. 16 So he is to effect-purgation for the

Holy-shrine from the tum'ot (uncleanness) of the Children of Israel, from their transgressions, for all of their sins, and thus he is to do with the Tent of Appointment, which dwells with them in the midst of their tum'ot (uncleaness). 17 No human is to be in the Tent of Appointment when he enters it to effect-atonement in the Holy-shrine, until he goes out. He is to effect-atonement on behalf of himself and on behalf of his household, and on behalf of the entire assembly of Israel. 18 Then he is to go out to the slaughter-site that is before the presence of Yehovah, and effect-purgation on it, he is to take some of the blood of the bull and some of the blood of the hairy-goat and is to place (it) on the horns of the slaughter-site, all around; 19 he is to sprinkle on it from (the rest of) the blood with his finger seven times; he is to purify it and he is to hallow it from the tum'ot (uncleaness) of the Children of Israel. 20 When he has finished purging the Holy-shrine and the Tent of Appointment and the slaughter-site, he is to bring-near the live hairy (goat), 21 Aharon is to lean his two hands on the head of the live hairy (goat) and is to confess over it all the iniquities of the Children of Israel, all their transgressions, for all of their sins; he is to place them upon the head of the hairy (goat) and is to send it free by the hand of a man for the occasion, into the wilderness. 22 The hairy (goat) is to bear upon itself all their iniquities, to a land cut off; he is to send-free the hairy (goat) in the wilderness. 23 Then Aharon is to enter the Tent of Appointment and is to strip off his linen garments in which he dressed when he entered the Holy-shrine, and is to leave them there; 24 then he is to wash his flesh in water, in a holy place, and is to dress in his garments, he is to go out and sacrifice his offering-up and the offering-up of the people; so shall he effect-atonement on behalf of himself and on behalf of the people. 25 And the fat (chelev) of the chattat-offering he is to turn-into-smoke upon the slaughter-site. 26 Now the one who sent free the hairy (goat) for Azazel is to scrub his garments and wash his flesh in water; after that he may reenter the camp. 27 And the bull of chattat and the hairy (goat) of chattat whose blood was brought in to effect-purgation in the Holy-shrine are to be taken outside the camp, and in fire are to be burned their skins, their flesh, and their dung. 28 And (each) one who burns them is to scrub his garments and wash his flesh in water; after that he may reenter the camp. 29 And it shall be for you a law for the ages: in the seventh New-moon, on the tenth after the New-moon you are to afflict your selves; any-kind of work you are not to do- (both) the native and the sojourner (hager) that sojourns in your midst. 30 For on this day atonement is to be effected for you, to purify you from all your sins; before the presence of Yehovah, you will become-pure (tit'haru). 31 It is a Sabbath of Sabbath-ceasing for you, you are to afflict your selves, a law (statue) for the ages. 32 The priest shall effect-purgation who has been anointed and whose hand has been filled to act-as-priest in place of his father. He is to dress in garments of linen, garments of the Holy-area; 33 he is to effect-purgation for the Holiest of Holy-shrines, for the Tent of Appointment and the slaughter-site he is to effect-purgation, and for the priests and for all the people of the assembly he is to effect-atonement. 34 This shall be for you a law (statue) for the ages, to effect-atonement for the Children of Israel from all their sins (chattotam), once a year. And he did as Yehovah commanded Moshe.

So the only day to enter the most set-apart area was by the high anointed priest one time a year. He could only come behind the curtain at that time. In chapter 17 we see the restriction to bring the offering only to the place Yehovah has designated. His mish'kan.

Vayiqra/Leviticus 17

3 Any-man, any-man of the House of Israel who **slays an ox or a sheep or a goat in the camp or who slays (it) outside the camp**, :4 and to the entrance of the Tent of Appointment does not bring it, to bring-it-near as a **near-offering (qar'ban)** to Yehovah before the **Dwelling (mish'kan)** of Yehovah: bloodguilt is to be reckoned to that man, blood has he shed, that man is to be cut off from amid his kinspeople- 5 in order that the Children of Israel may bring **their slaughter-offerings (ziv'cheychem)** that they are **slaughtering (zov'chim)** in the open field, that they may bring them to Yehovah, to the entrance of the Tent of Appointment, to the priest, and slaughter them as **slaughter-offerings of shalom (ziv'chey shalamim)** to Yehovah. 6 The priest is to dash their blood against the slaughter-site (miz'bach) of Yehovah, at the entrance of the Tent of Appointment, and is to turn **the fat (hachevel)** into smoke as a soothing savor to Yehovah- 7 that they may slaughter no longer their slaughter-offerings to the hairy (goat-demons) after whom they go whoring.

The sagir (hairy goat) appears to be a superstition in which they must have feared it. Why do I say that? The word shagir is from the verb root sagar which means to fear. It does not address this to a specific deity but a practice that many translators like to refer to demons.

A law for the ages shall this be for them, throughout their generations. 8 And to them you are (also) to say: Any-man, any-man of the House of Israel or of the sojourners (hager) that sojourn in their midst who offers-up an offering-up (olah) or a slaughter-offering (zevach) 9 and to the Tent of Appointment does not bring it, to perform-as-sacrifice to Yehovah: cut off shall that man be from his kinspeople! 10 And any-man, any-man of the House of Israel or of the sojourners that sojourn in their midst that eats any blood: I set my face against the person who eats the blood; I will cut him off from amid his kinspeople! 11 For the life of the flesh-it is in the blood (nefesh habasar badam); I (myself) have given it to you upon the slaughter-site, to effect-ransom for your lives (banefesh), for the blood-it effects-ransom for life! 12 Therefore I say to the Children of Israel: Every person (nefesh) among you is not to eat blood (dam), and the sojourner that sojourns in your midst is not to eat blood (dam). 13 And any-man, any-man of the Children of Israel or of the sojourner that sojourns in your midst who hunts any hunted wild-animal or a bird that may be eaten is to pour out its blood and cover it with the dust.

The blood is the life in the flesh and that living flesh is the nefesh. As we have studied before, the nefesh is the body and so the showing that the blood in the flesh is what makes the body live. The dam is what atones for our own nefesh. This is especially true of the animals to be sacrificed. Since there is no blood in the grain gift. We see that not all offerings have blood. But when an animal is sacrificed it is the blood that atones. Here the wild animal is not brought to the slaughter site only the domestic cattle, goats, sheep and fowls (turtle-dove and pidgeon).

14 For the life (nefesh) of all flesh (basar)-its blood (damo) is its life! (vanaf'sho) So I say to the Children of Israel: The blood (dam) of all flesh (basar) you are not to eat, for

the life of all flesh-it is its blood, everyone eating it shall be cut off! 15 And any person that eats a carcass, or an animal-torn-to-pieces, among the native-born or among the sojourners, when he scrubs his garments and washes in water, and remains-tamei until sunset- then he is pure. 16 But if he does not scrub (them), and his flesh he does not wash, he continues-to-bear his iniquity!

Lastly, we see here that at this time it was permissible to eat carcass (nabelah) or torn animal (t'refah). They were simply unclean for the day. This would be an animal which died on its own or was killed by other animals. Later this will be changed to only the Ger may eat.

Bamidbar/Numbers 8: Waters of the Chattat

5 Now Yehovah spoke to Moshe, saying: 6 Take the Levites from the midst of the Children of Israel, and purify them. 7 Thus you are to do to them, in order to purify them: sprinkle on them Water of Chattat/decontamination (mey chattat); they are to pass a razor across their whole body, and are to scrub their garments- then they will have purified themselves. 8 They are to take a bull, a young of the herd, and its grain-gift (min'chah), flour mixed with oil, and a second bull, a young of the herd, you are to take for the chattat-offering. 9 You are to have the Levites come-near before the Tent of Appointment; then you are to assemble the entire community of the Children of Israel. 10 You are to have the Levites come-near, before the presence of Yehovah, and the Children of Israel are to lean their hands upon the Levites. 11 Aharon is to elevate the Levites as an elevation-offering (t'nufah), before the presence of Yehovah, on behalf of the Children of Israel, that they may serve the serving-tasks of Yehovah. 12 Then the Levites are to lean their hands on the head of the bulls; they are to assign the one as a chattat-offering and the other as an offering-up (olah) to Yehovah, to effect-ransom for the Levites. 13 Thus you are to have the Levites stand before Aharon and before his sons and are to elevate them as an elevation-offering (t'nufah) to Yehovah. 14 Now you are to separate the Levites from the midst of the Children of Israel, mine are the Levites to be! 15 After that the Levites may enter into the service of the Tent of Appointment, when you have purified them and elevated them as an elevation-offering (t'nufah). 16 For given-over, given-over are they to me from the midst of the Children of Israel, in place of the breacher of every womb, the firstborn of every one of the Children of Israel; I have taken them for myself. 17 For mine is every firstborn among the Children of Israel, of man and of beast; at the time that I struck down every firstborn in the land of Egypt, I declared-them-holy for myself. 18 Now I take the Levites in place of every firstborn from the Children of Israel, 19 and I give-over the Levites, (to be) given-over to Aharon and to his sons from the midst of the Children of Israel, to serve the serving-tasks of the Children of Israel in the Tent of Appointment, and to effect-ransom for the Children of Israel, that there not be among the Children of Israel (any) plague when the Children of Israel encroach on the holy-things.

So is this the same water as the Red Cow or Heifer? No, but we will see soon. Notice it was for the levi'm not Aharon or his sons. Where would they have gotten this water

from? The water would be combined with the chattat ashes kept in a clean place outside the came. By now the ashes would be considerable.

Bamidbar/Numbers 19:

2 This is the law (statue) of the instructed (hatorah)-ritual that Yehovah has commanded, saying: Speak to the Children of Israel, that they may take you a **red cow (farah adumah)**, wholly-sound, that has in it no defect, that has not yet yielded to a yoke; 3 you are to give it to El'azar the priest, it is to be brought forth, outside the camp, and it is to be slain in his presence. 4 El'azar the priest is to take (some) of its blood with his finger and is to sprinkle toward the face of the Tent of Appointment, some of its blood, seven times. **5 Then the cow is to be burned before his eyes; its hide, its flesh, and its blood along with its dung, are to be burned. 6 The priest is to take wood of cedar, and hyssop, and scarlet of worm, and is to throw (them) into the midst of the cow burning.** 7 He is to scrub his garments, the priest, and is to wash his body in water, afterward he may enter the camp; **but the priest will remain-tamei until sunset.** 8 And he who burned it is to scrub his garments in water and is to wash his body in water, remaining-tamei until sunset. 9 **And a (ritually) pure man shall collect the ashes of the cow, depositing them outside the camp in a pure place. It shall be for the community of the Children of Israel in safekeeping, as Waters Kept-Apart (mey niddah),** it is for decontamination. 10 The collector of the cow's ashes is to scrub his garments, remaining-tamei until sunset. **It shall be for the Children of Israel and for the sojourner that sojourns in their midst, as a law for the ages: 11 he who touches a dead-body of any human person, (shall be deemed) tamei for seven days. 12 Should he decontaminate himself with it on the third day and on the seventh day, then he is pure, if he does not decontaminate himself on the third day and on the seventh day, then he is not pure.** 13 Anyone who touches a dead-body of any human person that has died, and does not decontaminate himself- the Dwelling of YHWH has he made-tamei, cut off shall that person be from Israel, since the Waters Kept-Apart (mey niddah) were not dashed on him, tamei shall he be, his tum'a (stays) within him!

Here we see that for the community of Israel, which includes the Ger, this was the water for them not for the Levi'im or for the Kohanim.

The Offerings and Sacrifices for in the land are next. This is where we will look for what they were to do once in the land and while in the land. This will be looking at this from parts of Bamidbar, Devarim and the rest of the Tanakh. We will look also the future of Offerings and Sacrifices in the Land in our future.

In the Land

In the land is what many of us desire. We want to live within it borders in peace. For some of us it is yet a dream to be fulfilled. Lets look specifically for “in the Land”.

Bamidbar/Numbers 15:

2 Speak to the Children of Israel and say to them: When you enter the land of your settlements that I am giving you, 3 and sacrifice a fire-offering to Yehovah: an offering-up or a slaughter-offering, to make a vow-offering, or in free-will, or at your appointed-times, to sacrifice a soothing savor for Yehovah, from the herd or from the flock, 4 the one bringing-near his near-offering is to bring-near to Yehovah as grain-gift: flour, a tenth-measure, mixed with a fourth of a hin of oil, 5 and wine for a poured-offering: a fourth of a hin; you are to sacrifice it with the offering-up or the slaughter-offering, for (each) one sheep, 6 or for the ram, you are to make as a grain-gift: flour, two tenth-measures, mixed with oil, a third of a hin, 7 and wine for a poured-offering, a third of a hin; you are to bring-near a soothing savor for Yehovah. 8 And when you sacrifice the young of the herd as an offering-up or as a slaughter-offering, to make a vow-offering or a shalom-offering to Yehovah: 9 it is to be brought-near with the young of the herd as a grain-gift: flour, three tenth-measures, mixed with oil, half a hin, 10 and wine you are to bring-near as a poured-offering, half a hin, a fire-offering of soothing savor for Yehovah. 11 Thus is to be sacrificed with (each) one ox or with (each) one ram or with (any) lamb among the sheep or among the goats, 12 according to the number that you sacrifice; thus are you to sacrifice for (each) one, according to their number. 13 Every native is to sacrifice these thus, to bring-near a fire-offering of soothing savor for Yehovah. 14 Now when there sojourns with you a sojourner, or (one) that has been in your midst, throughout your generations, and he sacrifices a fire-offering of soothing savor for Yehovah; as you sacrifice (it), thus is he to sacrifice (it). 15 Assembly! One law for you and for the sojourner that takes-up-sojourn, a law for the ages, throughout your generations: as (it is for) you, so will it be (for) the sojourner before the presence of Yehovah. 16 One instruction, one regulation shall there be for you and for the sojourner that takes-up-sojourn with you!

Coninuing...

Num. 15:22 Now if you should err, not doing any of these commandments about which Yehovah spoke to Moshe, 23 anything that Yehovah has commanded you, through the hand of Moshe, from the day that Yehovah commanded and forward, throughout your generations, 24 it shall be: if (away) from the eyes of the community it was done, by error, the entire community is to sacrifice one bull, a young of the herd, as an offering-up, as a soothing savor for Yehovah; with its grain-gift and its poured-offering, according to regulation, and one hairy goat, as a chattat-offering. 25 The priest is to effect-purgation for the entire community of the Children of Israel, that there may be granting-of-pardon for them, for it was an error, but they have brought their near-offering, a fire-offering of soothing savor for Yehovah, and their chattat-offering before the presence of Yehovah, on account of their error. 26 So there shall be granting-of-pardon for the entire community of the Children of Israel, and for the sojourner that sojourns in their midst, for (it was done) by the entire people in error. 27 Now if one person sins, in error, he is to bring-near a she-goat, in its (first) year, as a chattat-offering. 28 The priest is to effect-purgation for the person that errs, in sinning, in erring, before the presence of Yehovah, to effect-purgation for him, that he may be granted-pardon. 29 The native among the Children of Israel, and for the sojourner that sojourns in your midst: one instruction shall there be for you, for him that does (anything) in error. 30 But the person that does

(anything) with a high hand among the native-born or among the sojourners, it is Yehovah that he blasphemous; cut off shall that person be from among his kinspeople, 31 for the word of Yehovah he has despised, and his commandment he has violated; cut off, cut off shall that person be- his iniquity is on him!

For those who err not knowing they had erred it appears here that they have a forgiveness. Yet, if one errs knowing full well he is going against Yehovah. Cut-off, Cut Off is like saying utterly cut-off or death. It is summed up in the story that follows it like an example.

Num. 15:32 Now when the Children of Israel were in the wilderness, they found a man picking wood on the Sabbath day. 33 They brought him near, those who found him picking wood, to Moshe and to Aharon, and to the entire community; 34 they put him under guard, for it had not been clarified what should be done to him. 35 YHWH said to Moshe: The man is to be put-to-death, yes, death, pelt him with stones, the entire community, outside the camp! 36 So they brought him, the entire community, outside the camp; they pelted him with stones, so that he died, as YHWH had commanded Moshe.

The teaching of what should not be done on Shabbat was given early on in Exodus. Here is a man who knew it but decided to collect wood on Shabbat. Therefore, the punishment was death.

Devarim/Deuteronomy 12:

10 When you cross the Jordan and settle in the land that Yehovah Eloheykha is allotting to you, and He grants you safety from all your enemies around you and you live in security, **11** then you must bring everything that I command you to the site where Yehovah Eloheykha will choose to establish His name: your burnt offerings (oloteykhem) and other sacrifices (ziv'cheykhem), your tithes and contributions (t'rumat), and all the choice votive (vow) offerings that you vow to Yehovah. **12** And you shall rejoice before Yehovah Eloheykha with your sons and daughters and with your male and female slaves, along with the Levite in your settlements, for he has no territorial allotment among you.

13 Take care not to sacrifice your burnt offerings (olaoteykha) in any place you like, **14** but only in the place that Yehovah will choose **in one of your tribal territories**. There you shall sacrifice your burnt offerings (oloteykha) and there you shall observe all that I enjoin upon you. **15** But whenever you desire, you may slaughter and eat meat in any of your settlements, according to the blessing that Yehovah Eloheykha has granted you. The unclean and the clean alike may partake of it, as of the gazelle and the deer. **16** But you must not partake of the blood (hadam); you shall pour it out on the ground like water.

17 You may not partake in your settlements of the tithes of your new grain or wine or oil, or of the firstlings of your herds and flocks, or of any of the votive offerings that you vow, or of your freewill offerings, or of your contributions. **18** **These you must consume before Yehovah Eloheykha** in the place that Yehovah Eloheykha will

choose—you and your sons and your daughters, your male and female slaves, and the Levite in your settlements—happy before the LORD your God in all your undertakings. 19 Be sure not to neglect the Levite as long as you live in your land.

20 When Yehovah enlarges your territory, as He has promised you, and you say, “I shall eat some meat,” for you have the urge to eat meat, you may eat meat whenever you wish.

21 If the place where Yehovah has chosen to establish His name is too far from you, you may slaughter any of the cattle or sheep that Yehovah gives you, as I have instructed you; and you may eat to your heart’s content in your settlements.

22 Eat it, however, as the gazelle and the deer are eaten: the unclean may eat it together with the clean.

23 But make sure that you do not partake of the blood; for the blood is the life, and you must not consume the life with the flesh.

24 You must not partake of it; you must pour it out on the ground like water:

25 you must not partake of it, in order that it may go well with you and with your descendants to come, for you will be doing what is right in the sight of Yehovah.

26 But such sacred and votive donations as you may have shall be taken by you to the site that Yehovah will choose.

27 You shall offer your burnt offerings (olah), both the flesh and the blood, on the altar of Yehovah Eloheykha; and of your other sacrifices, the blood shall be poured out on the altar of Yehovah Eloheykha, and you shall eat the flesh.

28 Be careful to heed all these commandments that I enjoin upon you; thus it will go well with you and with your descendants after you forever, for you will be doing what is good and right in the sight of Yehovah Eloheykha.

Next week we will continue with in the Land.