



# **WELCOME TO BIBLE HOUSE OF GRACE**

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## **Ceremonial Laws.**

**Given to Moses on Mount Sinai.**

(Scriptures Only)

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Ceremonial Laws.

(Given to Moses on Mount Sinai) (Scriptures Only).

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### Laws given to Moses at Mount Sinai.

- **Leviticus 7:37-38:** This is the law of the burnt offering, of the grain offering, of the sin offering, of the guilt offering, of the ordination offering, and of the peace offering, <sup>38</sup>which *the LORD commanded Moses on Mount Sinai*, on the day that he commanded the people of Israel to bring their offerings to the LORD, in the wilderness of Sinai.

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### Laws relating to guilt offerings

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#### Withholding information made a person guilty.

- **Leviticus 5:1:** If anyone sins in that *he hears a public adjuration* to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, *he shall bear his iniquity* (Should continue into the New Testament).

#### Touching any unclean thing made a person guilty.

- **Leviticus 5:2:** If anyone *touches an unclean thing*, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and *he has become unclean, and he realizes his guilt*.
- **Leviticus 5:3:** If he touches human uncleanness, of whatever sort the uncleanness maybe and he becomes unclean, and it is hidden from him, when he comes to know it and *realizes his guilt*.

#### Promising thoughtlessly made a person guilty.

- **Leviticus 5:4:** If anyone *utters with his lips a rash oath to do evil or to do good, any sort of rash oath* that people swear, and it is hidden from him, when he comes to know it, and *he realizes his guilt* in any of these.

#### Unintentional sins made a person guilty.

- **Leviticus 5:15-16:** If anyone commits a breach of faith and *sins unintentionally* in any of the holy things of the LORD, he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, *for a guilt offering*. 16 He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of *the guilt offering, and he shall be forgiven*.
- **Leviticus 5:17-19:** If anyone sins, doing any of the things that by the LORD's commandments ought not to be done, *though he did not know it, then realizes his guilt, he shall bear his iniquity*. <sup>18</sup>He shall bring to the priest a ram without blemish out of the flock, or its equivalent for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven. <sup>19</sup>It is a *guilt offering; he has indeed incurred guilt before the LORD.*"

#### The common people's unintentional sin made them guilty.

**Leviticus 4:27:** Now if anyone of the common people *sins unintentionally* in doing any of the things which the LORD has commanded not to be done, *and becomes guilty*, <sup>28</sup>if his sin, which he has committed is *made known* to him, then he shall bring for his offering a goat, (Or a lamb see verse 32) a female without defect, for his sin which he has committed --- GO TO 31 --- 31 <sup>31</sup>Thus the priest shall make atonement for him, and he shall be forgiven.

#### A Congregation's unintentional sin made them guilty.

- **Leviticus 4:13-14:** Now *if the whole congregation of Israel commits error*, and the matter escapes the notice of the assembly, and they commit any of the things which the LORD has commanded not to be done, *and they become guilty*; <sup>14</sup>when the sin which they have committed *becomes known*, then the assembly shall offer a bull of the herd for a sin offering, and bring it before the tent of meeting ---- GO TO ---- 19 So the priest shall make atonement for them, and they shall be forgiven.

### **A Leader's unintentional sin made him guilty.**

- **Leviticus 4:22-26:** When a *leader sins and unintentionally* does any one of all the things which the LORD God has commanded not to be done, and *he becomes guilty*, <sup>23</sup>if his sin which he has committed is *made known* to him, he shall bring for his offering a goat, a male without defect. ---- NOW GO TO ---- <sup>26</sup>Thus the priest shall make atonement for him in regard to his sin, and he shall be forgiven.

### **A Priest's unintentional sin made him guilty.**

- **Leviticus 4:3:** If it is the anointed priest who sins, thus *bringing guilt on the people*, then he shall offer for the sin that he has committed a bull from the herd without blemish to the LORD for a sin offering.

### **Offerings had to be made for guilt.**

- **Leviticus 5:5-6:** When he realizes *his guilt* in any of these and *confesses the sin he has committed*, <sup>6</sup>he shall bring to the LORD as his compensation for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin. ---- NOW GO TO VERSE ---- <sup>10</sup>*and he shall be forgiven.*

### **Offerings had to be made for guilt.**

- **Leviticus 7:1-5:** This is the *law of the guilt offering*. It is most holy. <sup>2</sup>In the place where they kill the burnt offering they shall kill *the guilt offering*, and its blood shall be thrown against the sides of the altar. <sup>3</sup>And all its fat shall be offered, the fat tail, the fat that covers the entrails, <sup>4</sup>the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with the kidneys. <sup>5</sup>The priest shall burn them on the altar as a food offering to the LORD; *it is a guilt offering.*

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## **Laws relating to burnt offerings**

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- **Leviticus 6:8-9:** Then the LORD spoke to Moses, saying, <sup>9</sup>“Command Aaron and his sons, saying, ‘This is the law for *the burnt offering*: *the burnt offering* itself shall remain on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it.

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## **Laws relating to grain offerings**

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### **Recipe for the grain offering.**

- **Leviticus 2:1-2:** When anyone brings a grain offering as an offering to the LORD, his offering shall be of *fine flour (grain offering)*. He shall pour oil on it and put frankincense on it <sup>2</sup>and bring it to Aaron's sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the LORD.

### **Do not make grain offering with leaven.**

- **Leviticus 2:11:** *No grain offering*, which you bring to the LORD, shall be *made with leaven*, for you shall not offer up in smoke any leaven or any honey as an offering by fire to the LORD.

## Offerings to be seasoned with salt.

- **Leviticus 2:13:** Every *grain offering* of yours, moreover, you *shall season with salt*, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt.

## Presentation of the grain offering.

- **Leviticus 6:14-15:** Now this is the law of the *grain offering*: the sons of Aaron shall present it before the LORD in front of the altar. <sup>15</sup>Then one *of them* shall lift up from it a handful of the fine flour of *the grain offering*, with its oil and all the incense that is on the *grain offering*, and he shall offer *it* up in smoke on the altar, a soothing aroma, as its memorial offering to the LORD.

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## Laws relating to sin offerings

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- **Leviticus 6:25-26:** The law of the *sin offering*: in the place where the burnt offering is slain the *sin offering* shall be slain before the LORD; it is most holy. <sup>26</sup>The priest who offers it for sin shall eat it.

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## Laws relating to peace offerings

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### Recipe of the peace offering.

- **Leviticus 7:11-14:** Now this is the law of the sacrifice of *peace offerings* which shall be presented to the LORD. <sup>12</sup>If he offers it by way of thanksgiving, then along with the sacrifice of thanksgiving he shall offer unleavened cakes mixed with oil, and unleavened wafers spread with oil, and cakes *of well* stirred fine flour mixed with oil. <sup>13</sup>With the sacrifice of his *peace offerings* for thanksgiving, he shall present his offering with cakes of leavened bread. <sup>14</sup>And of this he shall present one of every offering as a contribution to the LORD; it shall belong to the priest who sprinkles the blood of the peace offerings.

### The Peace offering is to be offered the same day.

- **Leviticus 19:5-8:** When you offer a sacrifice of peace offerings to the LORD, *you shall offer it so that you may be accepted*. <sup>6</sup>*It shall be eaten the same day you offer it* or on the day after, and anything left over until the third day shall be burned up with fire. <sup>7</sup>If it is eaten at all on the third day, it is tainted; it will not be accepted, <sup>8</sup>everyone who eats it shall bear his iniquity, because he has profaned what is holy to the LORD, they shall be cut off from his people.

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## Laws relating to offerings with and without defects

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### Offerings to be without defect.

- **Leviticus 1:3-4:** If his offering is a burnt offering from the herd, he shall offer *a male without blemish*. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. <sup>4</sup>He shall lay his hand on the head of the *burnt offering*, and it shall be accepted for him to make atonement for him.
- **Leviticus 3:1:** If his offering is a *sacrifice of peace offering*, if he offers an animal from the herd, male or female, he shall *offer it without blemish* before the LORD.

### Offerings to be without defect.

- **Leviticus 22:18-19:** When any one of the house of Israel or of the sojourners in Israel presents a burnt offering as his offering, for any of their vows or *freewill offerings* that they offer to the <sup>19</sup> if it is to be accepted for you it shall be a male *without blemish*, of the bulls or the sheep or the goats.

## Offerings to be without defect.

- **Leviticus 22:20-22:** You shall not offer anything *that has a blemish*, for it will not be acceptable for you. <sup>21</sup>And when anyone offers a sacrifice of peace offerings to the LORD to fulfill a vow or as a freewill offering from the herd or from the flock, to be accepted *it must be perfect; there shall be no blemish in it.* <sup>22</sup>Animals blind or disabled or mutilated or having a discharge or an itch or scabs you shall not offer to the LORD or give them to the LORD as a food offering on the altar.

## Do not offer Animals with damaged testicles.

- **Leviticus 22:24:** Any animal that has *its testicles bruised or crushed or torn or cut* you shall not offer to the LORD; you shall not do it within your land.

## Do not accept animals with defects from foreigners for offerings.

- **Leviticus 22:25:** Neither shall you offer as the bread of your God any such animals *gotten from a foreigner. Since there is a blemish* in them, because of their mutilation, they will not be accepted for you."

## An Animal with a defect could be offered for a freewill offering.

- **Leviticus 22:23:** *You may present a bull or a lamb that has a part too long or too short for a freewill offering,* but for a vow offering it cannot be accepted.

## Offering could be a goat or lamb.

- **Leviticus 3:12:** Moreover, if his *offering is a goat*, then he shall offer it before the LORD, <sup>13</sup> and he shall lay his hand on its head and slay it before the tent of meeting; and the sons of Aaron shall sprinkle its blood around on the altar.

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## Laws relating to priests

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## Priests were not to uncover their heads or tear their clothes.

- **Leviticus 10:6:** Moses said to Aaron and to Eleazar and Ithamar his sons, "*Do not let the hair of your heads hang loose, and do not tear your clothes*, lest you die, and wrath come upon all the congregation; but let your brothers, the whole house of Israel, bewail the burning that the LORD has kindled.

## Priest do not drink strong drink.

- **Leviticus 10:9:** *Drink no wine or strong drink*, you or your sons with you, when you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations (New Testament teaching).

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## Laws relating to touching unclean things

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## Do not touch swarming things.

- **Leviticus 11:31-40:** These are *unclean* to you among all that swarm. Whoever touches them when they are dead *shall be unclean until the evening.* <sup>32</sup>And anything on which any of them falls when they are dead *shall be unclean*, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; *then it shall be clean.* <sup>33</sup>And if any of them falls into any earthenware vessel, all that is in it *shall be unclean*, and you shall break it. <sup>34</sup>Any food in it that could be eaten, on which water comes, *shall be unclean.* And all drink that could be drunk from every such vessel *shall be unclean.* <sup>35</sup>And everything on which any part of their carcass falls *shall be unclean.* Whether oven or stove, it shall be broken in pieces. *They are unclean* and shall remain *unclean* for you. <sup>36</sup>Nevertheless, a spring or a cistern holding water *shall be clean*, but whoever touches a carcass in them *shall be unclean.* <sup>37</sup>And if any part of their carcass falls upon any seed

grain that is to be sown, *it is clean*,<sup>38</sup> but if water is put on the seed and any part of their carcass falls on it, *it is unclean* to you.<sup>39</sup> And if any animal which you may eat dies, whoever touches its carcass *shall be unclean* until the evening,<sup>40</sup> and whoever eats of its carcass shall wash his clothes and *be unclean* until the evening. And whoever carries the carcass shall wash his clothes and *be unclean* until the evening.

### **Do not touch unclean flying things.**

- **Leviticus 11:41-45:** Every swarming thing that swarms on the ground is detestable; it shall not be eaten.<sup>42</sup> Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for *they are detestable*.<sup>43</sup> You shall *not make yourselves detestable* with any swarming thing that swarms, and you shall *not defile yourselves* with them, and *become unclean* through them.<sup>44</sup> For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall *not defile yourselves* with any swarming thing that crawls on the ground.<sup>45</sup> For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy."

### **A mother giving birth shall be unclean.**

- **Leviticus 12:2-8:** Speak to the people of Israel, saying, 'If a woman *conceives and bears a male child, then she shall be unclean seven days. As at the time of her menstruation, she shall be unclean*.<sup>3</sup> And on the eighth day the flesh of his foreskin shall be circumcised.<sup>4</sup> Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed.<sup>5</sup> But *if she bears a female child, then she shall be unclean two weeks, as in her menstruation*. And she shall continue in the blood of her purifying for sixty-six days.<sup>6</sup> 'And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering,<sup>7</sup> and he shall offer it before the LORD and make atonement for her. *Then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female*.<sup>8</sup> And if she cannot afford a lamb, then she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. And the priest shall make atonement for her, and she shall be clean.' "

### **Do not touch unclean humans or animals.**

- **Leviticus 7:21:** When anyone *touches anything unclean*, whether human uncleanness, or an unclean animal, or any unclean detestable thing, and eats of the flesh of the sacrifice of peace offerings which belong to the LORD, that person shall be cut off from his people.'

### **Do not touch dead things.**

- **Leviticus 11:24-27:** By these you *shall become unclean*. Whoever touches their carcass *shall be unclean* until the evening,<sup>25</sup> and whoever carries any part of their carcass shall wash his clothes and *be unclean until* the evening.<sup>26</sup> Every animal that parts the hoof but is not cloven-footed or does not chew the cud *is unclean* to you. Everyone who touches them *shall be unclean*.<sup>27</sup> And all that walk on their paws, among the animals that go on all fours, are *unclean to you*. Whoever touches their carcass *shall be unclean* until the evening,

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## **Laws relating to ceremonial laws regarding leprosy**

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- **Leviticus 13:1-3:** The LORD spoke to Moses and Aaron, saying, <sup>2</sup>"When a person has on the skin of his body a swelling or an eruption or a spot, and it turns into a case of leprous disease on the skin of his body, then he shall be brought to Aaron the priest or to one of his sons the priests,<sup>3</sup> and the priest shall examine the diseased area on the skin of his body. And if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a case of leprous disease. When the priest has examined him, he *shall pronounce him unclean*.

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## Laws relating to sexual uncleanness

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From verses 1-15 a man's discharge from his body could relate to any discharge from the body, blood or weeping sores, diarrhea, but after verse 15 is specifically relates to a man's emission of semen.

- **Leviticus 15:1-15:** The LORD spoke to Moses and Aaron, saying, <sup>2</sup>"Speak to the people of Israel and say to them, *When any man has a discharge from his body, his discharge is unclean.* <sup>3</sup>And this is the law of his uncleanness for a discharge: whether his body runs with his discharge, or his body is blocked up by his discharge, *it is his uncleanness.* <sup>4</sup>Every bed on which the one with the discharge lies *shall be unclean*, and everything on which he sits *shall be unclean.* <sup>5</sup>And anyone who touches his bed shall wash his clothes and bathe himself in water and be *unclean until the evening.* <sup>6</sup>And whoever sits on anything on which the one with the discharge has sat shall wash his clothes and bathe himself in water and *be unclean until the evening.* <sup>7</sup>And whoever touches the body of the one with the discharge shall wash his clothes and bathe himself in water and *be unclean until the evening.* <sup>8</sup>And if the one with the discharge spits on someone who is clean, then he shall wash his clothes and bathe himself in water and *be unclean until the evening.* <sup>9</sup>And any saddle on which the one with the discharge rides *shall be unclean.* <sup>10</sup>And whoever touches anything that was under him *shall be unclean* until the evening. And whoever carries such things shall wash his clothes and bathe himself in water and *be unclean until the evening.* <sup>11</sup>Anyone whom the one with the discharge touches without having rinsed his hands in water shall wash his clothes and bathe himself in water and *be unclean until the evening.* <sup>12</sup>And an earthenware vessel that the one with the discharge touches shall be broken, and every vessel of wood shall be rinsed in water. <sup>13</sup>"And when the one with a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, and wash his clothes. And he shall bathe his body in fresh water and *shall be clean.* <sup>14</sup>And on the eighth day he shall take two turtledoves or two pigeons and come before the LORD to the entrance of the tent of meeting and give them to the priest. <sup>15</sup>And the priest shall use them, one for a sin offering and the other for a burnt offering. And *the priest shall make atonement for him* before the LORD for his discharge.

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## Laws relating to a man's' emission of semen

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- **Leviticus 15:16-18:** *If a man has an emission of semen*, he shall bathe his whole body in water and *be unclean until the evening.* <sup>17</sup>And every garment and every skin on which *the semen comes* shall be washed with water and *be unclean* until the evening. <sup>18</sup>If a man lies with a woman and has *an emission of semen*, both of them shall bathe themselves in water and *be unclean until the evening.*

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## Laws relating to female discharges

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- **Leviticus 15:19-26:** When *a woman has a discharge*, and the discharge in her body is blood, *she shall be in her menstrual impurity* for seven days, and whoever touches her *shall be unclean until the evening.* <sup>20</sup>And everything on which she lies during her menstrual impurity *shall be unclean.* Everything also on which she sits *shall be unclean.* <sup>21</sup>And whoever touches her bed shall wash his clothes and bathe himself in water and *be unclean until the evening.* <sup>22</sup>And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and *be unclean until the evening.* <sup>23</sup>Whether it is the bed or anything on which she sits, when he touches it he *shall be unclean until the evening.* <sup>24</sup>And if any man lies with her and her menstrual impurity comes upon him, he *shall be unclean* seven days, and every bed on which he lies *shall be unclean.* <sup>25</sup>"If a woman has a discharge of blood for many days, not at the time of her menstrual impurity, or if she has a discharge beyond the time of her impurity, all the days of the discharge she shall continue *in uncleanness.* As in the days of her impurity, she *shall be unclean.* <sup>26</sup>Every bed on which she lies, all the days of her discharge, shall be to her as the bed of

her impurity. And everything on which she sits *shall be unclean*, as in the uncleanness of her menstrual impurity.

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### Laws relating to touching a woman with a discharge of the body

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- **Leviticus 15:27-33:** Whoever touches these things *shall be unclean*, and shall wash his clothes and bathe himself in water and *be unclean until the evening*. <sup>28</sup>But if she is cleansed of her discharge, she shall count for herself seven days, and after that *she shall be clean*. <sup>29</sup>And on the eighth day she shall take two turtledoves or two pigeons and bring them to the priest, to the entrance of the tent of meeting. <sup>30</sup>And the priest shall use one for a sin offering and the other for a burnt offering. And the priest shall make atonement for her before the LORD for *her unclean discharge*. <sup>31</sup>"Thus you shall keep the people of Israel separate *from their uncleanness*, lest they die in their *uncleanness* by defiling my tabernacle that is in their midst." <sup>32</sup>*This is the law for him who has a discharge and for him who has an emission of semen, becoming unclean thereby;* <sup>33</sup>*also for her who is unwell with her menstrual impurity, that is, for anyone, male or female, who has a discharge, and for the man who lies with a woman who is unclean.*

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### Laws relating to atonement

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- **Leviticus 16:16-34:** Thus he (Aaron) shall *make atonement for the Holy Place*, because of the *uncleannesses* of the people of Israel and because of their transgressions, all their sins. And so he (Aaron) shall do for the tent of meeting, which dwells with them in the midst of their *uncleannesses*. <sup>17</sup>No one may be in the tent of meeting from the time he enters *to make atonement in the Holy Place* until he comes out and has made atonement for himself and for his house and for all the assembly of Israel. ---- NOW GO TO VERSE ---- <sup>21</sup>And Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins. And he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness. <sup>22</sup>The goat shall bear all their iniquities on itself to a remote area, and he shall let the goat go free in the wilderness. ---- NOW GO TO VERSE ---- <sup>30</sup>For on this day shall *atonement be made* for you to cleanse you. You shall be clean before the LORD from all your sins. <sup>31</sup>It is a Sabbath of solemn rest to you, and you shall afflict yourselves; it is a statute forever. ---- NOW GO TO VERSE ---- <sup>34</sup>And this shall be a statute forever for you, *that atonement may be made for the people of Israel once in the year because of all their sins.*" And Moses did as the LORD commanded him.

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### Laws relating to blood atonement

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- **Leviticus 17:3-7:** If any one of the house of Israel kills an ox or a lamb or a goat in the camp, or kills it outside the camp, <sup>4</sup>and does not bring it to the entrance of the tent of meeting to offer it as a gift to the LORD in front of the tabernacle of the LORD, bloodguilt shall be imputed to that man. He has shed blood, and that man shall be cut off from among his people. <sup>5</sup>This is to the end that the people of Israel may *bring their sacrifices that they sacrifice in the open field, that they may bring them to the LORD*, to the priest at the entrance of the tent of meeting, and sacrifice them as sacrifices of peace offerings to the LORD. <sup>6</sup>And the priest shall throw the blood on the altar of the LORD at the entrance of the tent of meeting and burn the fat for a pleasing aroma to the LORD. <sup>7</sup>*So they shall no more sacrifice their sacrifices to goat demons, after whom they whore.* This shall be a statute forever for them throughout their generations.

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### Laws relating to eating blood

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#### Blood is identified with life.

- **Leviticus 17:13-14:** Any one of Israel, or of the strangers among them, who takes in hunting any beast or bird that may be eaten *shall pour out its blood and cover it with*

earth. <sup>14</sup>For the life of every creature is its blood: its blood is its life. Therefore the people of Israel shall not eat the blood for *the life of every creature is its blood*. Whoever eats it shall be cut off.

### Eating blood is forbidden.

- **Leviticus 17:10-11:** If any one of the house of Israel or of the strangers who sojourn among them eats any blood, I will set my face against that person who eats blood and will cut him off from among his people. <sup>11</sup>For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, *for it is the blood that makes atonement by the life*.

### Eating blood forbidden.

- **Leviticus 17:12:** Therefore I have said to the people of Israel, *No person among you shall eat blood*, neither shall any stranger who sojourns among you eat blood.

### Eating blood forbidden.

- **Leviticus 7:26-27:** You are not *to eat any blood*, either of bird or animal, in any of your dwellings. <sup>27</sup> <sup>27</sup>Any person who eats any blood, even that person shall be cut off from his people.

### Eating blood or fat is forbidden.

- **Leviticus 3:17:** It is a perpetual statute throughout your generations in all your dwellings: you shall *not eat any fat or any blood*."

### Eating fat is forbidden.

- **Leviticus 7:22-25:** Then the LORD spoke to Moses, saying, <sup>23</sup>"Speak to the sons of Israel, saying, 'You shall *not eat any fat* from an ox, a sheep, or a goat. <sup>24</sup>Also the fat of *an animal* which dies, and the fat of an animal torn *by beasts*, may be put to any other use, but you must certainly not eat it. <sup>25</sup>*For whoever eats the fat* of the animal from which an offering by fire is offered to the LORD, even the person who eats *shall be cut off from his people*."

### Eating dead animals.

- **Leviticus 17:15-16:** Every person *who eats what dies of itself or what is torn by beasts*, whether he is a native or a sojourner, shall wash his clothes in water *and be unclean until the evening*; then he shall be clean. <sup>16</sup>But if he does not wash them or bathe his flesh, he shall bear his iniquity."

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## Laws relating to cakes for the Sabbath

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### Bake twelve cakes for the sabbath day.

- **Leviticus 24:5:** You shall take fine flour and *bake twelve loaves* from it; two tenths of an ephah shall be in each loaf. ---- NOW GO TO VERSE ---- <sup>16</sup>Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel *as a covenant forever*.

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## Fear of God prevents sin

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- **Exodus 20:20:** Moses said to the people, "Do not fear, for God has come to test you, that *the fear of him may be before you, that you may not sin*."
- **Exodus 20:20:** Moses said to the people, "Do not fear, for God has come to test you, that *the fear of him may be before you, that you may not sin*."

This principle is only true if mankind believes the following two truths:

1. That God exists and created all things and is not only the source of all life, but also in control of all life.
2. That God will bring harsh judgment upon all behaviour that is against the law of love and the royal Law love your neighbour as yourself (Matthew 22:37-39) (Mark 12:28-31) (James 2:8).

Love your neighbour as yourself means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, mentally, emotionally or spiritually and the thing God loves the most is when we do good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

### **Micah, Isaiah and Jeremiah.**

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jer. 9:24).

The great prophets Micah, Isaiah and Jeremiah clearly show us that the people the LORD loves are not only those who acknowledge God, but who also uphold justice, do not lie, deceive or make promises they do not intend to keep, but speak the truth, do what is right, show respect and give help to others when able and make choices that lead to peace. These are the things the LORD delights in and that bring His favour.

**Jesus famous Sermon on the Mount:** the constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive. This means that living a life that honours God and the Lord Jesus Christ is about doing all we can do to protect people from harm and being dominated by the thought:

- What action can I take or do that will help and encourage this person.

It is all about doing right to others, thus the reason the message Jesus spoke on the mountain is referred to as, "The Famous Sermon" because the principals if followed not only by Christians but all humanity are the only way to peace (Matt 5). These are the things that delight the heart of God. A wicked person is primarily one who deliberately and consciously denies the existence of God and does harm to other humans.

### **For further information on Jesus Famous Sermon see:**

- Matthew 5 in Commentary New Testament (ON WEBSITE MENU).