

Leviticus chapter 17 *Asher Yishchat* - Who Slaughters

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Introduction

Tzur Yisrael Triennial Parasha 93 (#30.2) ^A

Lev 17:1-16

The blood of slain beasts must be offered to YHVH at the tabernacle door

¹ And YHVH spake unto Moses, saying, ² Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which YHVH hath commanded, saying, ³ What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, ⁴ And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto YHVH before the tabernacle of YHVH; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: ⁵ To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto YHVH, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto YHVH. ⁶ And the priest shall sprinkle the blood upon the altar of YHVH at the door of the tabernacle of the congregation, and burn the fat for a sweet savor unto YHVH.

They must not offer to idols

⁷ And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. ⁸ And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, ⁹ And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto YHVH; even that man shall be cut off from among his people.

^A <http://www.ahavta.org/Commentary%20Y-2/Y2-37.htm>

<http://MyHebrewBible.org/Parasha/Triennial/LivingMessiah/93?slug=asher-yishchat-leviticus-17-1-to-16-number-30-2>

¹⁰ And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. ¹¹ For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. ¹² Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. ¹³ And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. ¹⁴ For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

and of all that dies by itself, or is torn

¹⁵ And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. ¹⁶ But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.

Haftorah

Ezekiel 22:1-19 Blood Designated for Atonement, Forbidden as Food A Catalogue of Sins in Jerusalem

A catalogue of sins in Jerusalem, and the dispersion of the Jews in consequence

¹ Moreover the word of YHVH came unto me, saying, ² Now, thou son of man, wilt thou judge, wilt thou judge the bloody city?^B yea, thou shalt shew her אַתְּ all her abominations.

wilt thou אַתְּ ha-tish-Pot wilt thou judge אַתְּ ,a-Dam' of man אָדָם -ven Now thou son בְּךָ ve-'at-Tah and you וְאַתָּה ²
 kol all כָּל et' אֵת ,ve-Ho-da'Tah acknowledge וְהוֹדַעְתָּהּ ;the bloody had-da-Mim הַדָּמִים ir' Ai עִיר -et' אֶת- ha-tish-Pot judge
 to-'a-vo-Tei-ha her all her abominations תּוֹעֲבוֹתֶיהָ

³ Then say thou, Thus saith אֲדַנִּי 'a-do-Nai יהוה? YHVH, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

⁴ Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. ⁵ Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. ⁶ Behold, the princes of Israel, every one were in thee to their power to shed blood. ⁷ In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. ⁸ Thou hast despised mine holy things, and hast profaned my sabbaths. ⁹ In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. ¹⁰ In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution טְמֵאת te-me-'At. ¹¹ And

^B I assume this is Jerusalem?

one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. ¹² In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith אֲדֹנָי 'a-do-Nai יהוה YHVH, ¹³ Behold, therefore I have smitten mine hand at thy dishonest gain בִּצְעָה bitz-'Ech which thou hast made, and at thy blood which hath been in the midst of thee. ¹⁴ Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I YHVH have spoken it, and will do it. ¹⁵ And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. ¹⁶ And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am YHVH.

God will burn them as dross in his furnace

¹⁷ And the word of YHVH came unto me, saying, ¹⁸ Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

¹⁹ Therefore thus saith אֲדֹנָי 'a-do-Nai יהוה YHVH,; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

Eze 22:13

... thy dishonest gain^{H1215} ...

In defense of the IRS, if betsaH1215 which is gain or profit is as described below, then it is just for the IRS to be taxing profit/gain if the activity your involved in is unrighteous.

Edenics: If this gain/profit comes from (i.e. it's source) unrighteousness then the question of whether its taxability is to say ... "all betsa's are off"; and further betting i.e. gambling is a taxable event and rightfully so.

H1215 בִּצְעָה betsa'

From H1214; plunder; by extension gain (usually unjust): - covetousness, (dishonest) gain, lucre, profit

Brit

1 John 5 –He Who Has the Son Has the Life; Final Remarks

He who loves God loves his children, and keeps his commandments;

¹ Whosoever believeth that Jesus is the Christ is born of God:^C and every one that loveth him that begat loveth him also that is begotten of him. ² By this we know that we love the children of God, when we love God, and keep his commandments.

which to the faithful are not grievous.

³ For this is the love of God, that we keep his commandments: and his commandments are not grievous.^D ⁴ For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. ⁵ Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? ⁶ This is he that

^C Sons of the Living Elohim

^D Joyful Torah keepers

came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. ⁷ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. ^E ⁸ And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. ^F

Jesus is the Son of God;

⁹ If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. ¹⁰ He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ¹¹ And this is the record, ^G that God hath given to us eternal life, and this life is in his Son. ¹² He that hath the Son hath life; and he that hath not the Son of God hath not life. ¹³ These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

and able to hear our prayers.

¹⁴ And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: ¹⁵ And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. ¹⁶ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. ^H ¹⁷ All unrighteousness is sin: and there is a sin not unto death. ¹⁸ We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. ¹⁹ And we know that we are of God, and the whole world lieth in wickedness. ²⁰ And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. ²¹ Little children, keep yourselves from idols. Amen.

e-Sword Notes

Leviticus 17

Glenn McWilliams identifies 5 laws in this chapter

Lev 17:3-7 Peace Offering, all are to brought to the altar

^E Where Y'shua ... see Joh_1:1-14.

Truth is found by two or three witness, see Deu_17:6, Deu_19:15.

John Mack says this is added, RSTNE just says "For there are three that bear witness" and verse 8 says only "The Ruach, and the mayim, and the dahm: and these three agree as Echad."

^F I am supposing that the Father, the Word and the Ruach HaKadosh (holy spirit) are spirit and further the Spirit, the water and the blood are symbolically the physical respectfully.

^G **record** *marturia* ^{G3141} ... Jack Smith talks about how important it is to established a record.

^H **it** = that. The sin unto death was one that might result in the brother being cut off. Compare 1Co_11:30, where many had sinned unto death "many sleep". See also Jam_5:14, Jam_5:16, where there is the same recognition of sickness being due to some special sins, as in 1Co_11:30, and of intercessory prayer as here. It is not a single act, but a continued habit. ^{Source CB Notes}

Lev 17:8-9 Shelamim offering to the Olah offering to the burnt offering

Lev 17:10-12 Prohibition against eating blood (heart of this portion)

Lev 17:13-14 Blood and meat from hunted animals

Lev 17:15-16 Blood from animals that have died on their own or torn to pieces

..if any man..

Vav Hey Aleph Aleph => the nail reveals two leaders

ish ish occurs 5 times Lev 7-13, 15

Act 15:29.

jot and tittle found by David three diamond like dots above the following four words...

Lev 17:4 (5th word),

Lev 17:5 (11th word = (field);

Lev 17:11 (4th word);

Lev 17:14 (5th word);

Lev 17:3

in the camp or out the camp I don't think that this means everywhere, i.e. when at the FOT, there is boundaries in the camp and outside the like, as in just outside the camp.

killesh^{H7819} shachat ; Glenn McWilliams says this word can be used as either just slaughter for meat and for a slaughter of a sacrifice.

The confusion in this text is caused by the dual usage of the Hebrew word shachat (shin, chet, tet), which may mean —to slaughter for food or —sacrificial slaughtering. Baruch A. Levine writes:

The issue was the subject of a dispute between Rabbi Akiba and Rabbi Ishmael.

Ishmael held that Leviticus 17 intended to forbid all forms of slaughter away from the central altar and that subsequently the Torah, in Deuteronomy 12, granted a dispensation permitting what had earlier been forbidden. Clearly, he understood the very word in its general sense. Akiba insisted, on the other hand, that the Torah had never forbidden nonsacral slaughter and that the intent of Leviticus 17 was that only slaughter was permissible, but not the “stabbing” to death of animals, call nehirah in Hebrew. Understanding the verb shahat in its narrow, technical sense of sacrificial slaughter, Akiba was of the view that chapter 17 did not require all slaughter of animals for food to be sacrificial in character. Only animals intended for sacrifice had to be slaughtered at the entrance of the Tent of Meeting.¹³

Lev 17:5

Act 15:29 their sacrifices, ^{H2077} *zebach*

Lev 17:7

1Co 8:4

unto devils, *sair* ^{H8163}

The sacrifice in and of its self is not the problem, it's the people have gone a whoring and bring their sacrifices, it's no long acceptable.

Lev 17:11

This is clearly pointing to Y'shua.

Lev 17:12

Yaachov (James) in Act 15:13-, in the Letter to the Gentiles.

Lev 17:13

The fowl is in contrast to the ox, lamb or goat found in Lev 17:3, this verse (Lev 17:13) also says "any beast".

Lev 17:15

This 5th law in Lev 17, does not preface it with "the children of Israel", contrast with Deu 14:21;.

Lev 17:16

If an official doesn't allow you to do an A4V, then your question to him is "are you telling me that you are accepting the debt of the debtor". The blood is the money of account and the private asset accounts are a substitute to this.