

Leviticus chapter 24 *Shemen Zayot* Oil of Pressed Olives

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Table of Contents

Introduction.....	1
Lev 24:1-23 Lamp and Bread; Blasphemer Stoned; Eye for Eye.....	1
Hos 14:1-9 <i>haftorah</i> Chapter 14: Exhortation to Repentance and Promise of God's Blessing	3
Joh 7:1-53 <i>brit</i> Yeshua Teaches at the Feast of Tabernacles; Diverse Opinions of Him among the People	4

Introduction

Tzur Yisrael Triennial Parasha 98 (#32.3) ^A

Lev 24:1-23 Lamp and Bread; Blasphemer Stoned; Eye for Eye

The oil for the lamps

¹ And YHVH spake unto Moses, saying, ² Command צו *tzav* אֶת *'et-* ^B the children of Israel, that they bring unto thee pure זָךְ *zach* oil שֶׁמֶן *She-men* olive זַיִת *Za-yit* beaten for the light לְמֵאֹר *lam-ma-'or*, to cause the lamps נֵר *ner* to burn continually תָּמִיד *ta-Mid*. ³ Without מְחוץ *mi-Chutz* the vail לְפָרֶכֶת *le-fa-Ro-chet* of ^C the testimony הָעֵדוּת *ha-'ei-Dut*, in the tabernacle of the congregation בְּאֹהֶל *be-'O-hel* מוֹעֵד *mo-'Ed*, shall Aaron ^D order ^E יַעֲרֹךְ *ya-'a-roCh* it from the evening unto the morning before לִפְנֵי *lif-Nei* YHVH continually: it shall be a statute for ever in your generations. ^F ⁴ He shall order the lamps upon the pure candlestick הַמְּנֹרֶה *ham-me-no-Rah* before YHVH continually תָּמִיד *ta-Mid*.

^A <http://www.ahavta.org/Commentary%20Y-2/Y2-43.htm>

<http://www.myhebrewbible.com/Parasha/98/shemen-zayot-leviticus-24-1-to-23-number-32-3>

^B **Command.** Only twice, here and in Lev 6:9, is the word "command" used for communicating. Source CB Notes

^C **of.** Genitive of relation. = the vail relating to the testimony or ark of the covenant, i.e. the vail that is before it. Source CB Notes

“Aaron shall arrange for it outside the curtain of the testimony...” LEB

^D **Aaron.** Some codices, with Samaritan Pentateuch and Targum of Onkelos, add "and his sons", as in Lev 24:9. Source CB Notes

^E **H6186** Word-Study-**H6186**-erek-array-order-H6187-erek-estimation, article #185. found 24 times in the “banking chapter” Lev 27. used by “Lady Wisdom” of ^{Pro 9:1-2} “¹ Wisdom hath builded her house, she hath hewn out her seven pillars: ² She hath killed her beasts; she hath mingled her wine; she hath also furnished עֲרָכָה *'a-re-Chah* ^{H6186} her table.” Interesting symbolism, 7 pillars, are they the seven sticks of the Menorah? Pro 9:5 speaks of eating her bread

^F **a perpetual statute**, &c. Hebrew "a statute for ever, throughout your generations, in all your dwellings". This important phrase occurs only four times, Lev 3:17; Lev 23:14, Lev 23:21 (inverted), 31. Source CB Notes

⁵ And thou shalt take fine flour, and bake twelve cakes thereof: two ^H tenth^{2/10} deals shall be in one¹ cake. ⁶ And thou shalt set them in two² rows **מַעֲרֹכֹת** *ma'a-ra-Chot*, ¹ six⁶ on a row **הַמַּעֲרֹכֶת** *ham-ma'a-Ra-chet*, upon the pure table before **לְפָנַי** *lif-Nei* ^J YHVH. ⁷ And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto YHVH. ⁸ Every sabbath he shall set it in order before YHVH continually, being taken from the children of Israel by an everlasting covenant. ⁹ And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of YHVH made by fire by a perpetual statute.

Shelomith's son blasphemes

¹⁰ And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; ¹¹ And the Israelitish woman's son blasphemed **וַיִּקְלֹל** *vai-yik-ko* **אֶת־** *'et-* the name **הַשֵּׁם** *hash-Shem* of the Lord, and cursed **וַיִּקְלֹל** *vay-kal-Lel*. And they brought him unto Moses: (and his mother's name was Shelomith **שְׁלֹמִית** *she-lo-Mit*, the daughter of Dibri **בַּת־** *bat-* **דִּבְרִי** *div-Ri*, of the tribe of Dan **דָּן** *Dan* ^K :) ¹² And they put him in ward **בַּמִּשְׁמָר** *bam-mish-Mar*, that the mind of YHVH might be showed **לְפָרְשׁ** *lif-Rosh* ^L them.

The law of blasphemy^M

^G **Exo 25:30** And thou shalt set upon the table showbread **לֶחֶם** *Le-chem* **פְּנִים** *pa-Nim* ^G before me always **תָּמִיד** *ta-Mid*.

The show bread was twelve large unleavened loaves, baked each Friday and placed on the Sabbath. Each loaf was baked from two omers (more than a gallon) of fine wheat flour, and shaped like a rectangle with the corners turned up. They were placed in two stacks of six, the lower two resting on the flat table top, and each higher loaf being supported by golden rods of a rack which was the upper part of the golden table. A bowl of frankincense was placed on top of each stack.

The frankincense was the only part of this offering that was burned on the altar. The loaves were divided among the priests on the following Sabbath: **like the Sabbath, the loaves were called an eternal covenant, and were the only offering described this way** (Lev 25:8). It is recorded that the loaves were always as fresh baked loaves at the end of their week.

As the Sabbath provides for the rest of the week, **so the loaves symbolized God's provision** for His people for their millennial week on this earth. We are taught to not be anxious about our provision here. Source: <http://www.ahavta.org/Commentary%20Y-2/Y2-43.htm>

^H **two**. Only one required for the ordinary meal offering (Exo 29:40. Num 15:4; Num 28:9, Num 28:13, &c) ^{CB Notes}

¹ See Word-Study-H4634-maarah-army-H4635-maarah-showbread-G4286-prothesis, article #[161](#).

^J **before the LORD**: i.e. in the holy place. Hence called "the table of the presence" (Num 4:7), and the cakes called "the bread of the presence" (Exo 25:30; Exo 35:13; Exo 39:36). The word "shewbread" taken from the Vulgate, and Luther, does not correctly represent the Hebrew name. The use of this word quite hides the Hebrew expression "**bread of ordering**" (set in order), "the sets of bread", "the table set in order", in 1Ch 9:32; 1Ch 23:29. 2Ch 13:11. Neh 10:33; and the table in 2Ch 29:18. These Hebrew expressions are based on and derived from this verse.

^K *Shelomith*, ^{H8019} *bat* ^{H1323} *Devr* ^{iH1704}: Peaceableness daughter of words from the tribe of judgment ^{H1835}.

The meaning of her lineage is exactly what happened to her son. Her son brought about un-peacefulness in the camp and in order to, bring back peace/shalom you need to follow YHVH's word and adjudicate the matter (judge words) and execute judgment → the son is executed.

^L See Word-Study-H6567-parash-declare-G5330-Pharisaiois-Pharisees, article #[163](#).

^M So what exactly triggers blasphemy? mispronunciation of the name of YHVH? I have a hard time believing this, it's got to be some sort of treasonous act.

¹³ And YHVH spake unto Moses, saying, ¹⁴ Bring forth him that hath cursed **הַמְקַלֵּל** *ham-kal-Lel* without the camp; and let all that heard him lay **וְסָמְכוּ אֶת־** *ve-sa-me-Chu 'et-* their hands upon his head, ^N and let all the congregation stone **וְרָגְמוּ** *ve-rag-Mu* him. ¹⁵ And thou shalt speak unto the children of Israel, saying, Whosoever **אִישׁ אִישׁ** *'ish 'ish* curseth his God shall bear his sin **חֲטָאוֹ** *chet-'O*. ¹⁶ And he that blasphemeth **וְנִקְבַּ** *ve-no-Kev* ^O the name of YHVH **שֵׁם־יְהוָה** *shem-Yah-weh*, he shall surely be put to death **מוֹת יוּמָת** *Mot yu-Mat*, and all the congregation shall certainly stone him: as well the stranger **כַּגֵּר** *kag-Ger*, as he that is born in the land **כְּאִזְרָח** *ka-'ez-Rach*, when he blasphemeth the name **בְּנִקְבוֹ־שֵׁם** *be-nak-voak-v-shem* of the Lord, shall be put to death **יוּמָת** *yu-Mat*.

Of murder

¹⁷ And he that killeth **יָכָה** *yak-Keh* any man **נִפְשׁ אָדָם** *Ne-fesh 'a-Dam;* shall surely be put to death **מוֹת יוּמָת** *Mot yu-Mat*.

Of damage

¹⁸ And he that killeth a beast shall make it good **יִשְׁלַמְנָהּ** *ye-shal-le-Men-nah*,^P beast for beast. ¹⁹ And if a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; ²⁰ Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

for **עֵינַיִן** *Ta-chat Thahash* **תַּחַת** *A-yin eye* **עֵינַיִן** *She-ver for breach* **שֵׁבֶר** *Ta-chat Thahash* **תַּחַת** *ver Breach* **שֵׁבֶר** *20.*
^a **מוֹם** *yit-Ten* as he hath caused **יָתֵן** *ka-'a-Sher it* **כַּאֲשֶׁר** *Shen for tooth* **שֵׁן** *ThahashTa-chat* **תַּחַת** *shen tooth* **שֵׁן** *A-yin eye*
בּוֹ *bo* so shall it be done **יִתֵּן** *ken so* **בְּ** *ba-'a-Dam* in a man **בְּאָדָם** *mum blemish*

²¹ And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death. ²² Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am YHVH your God.

The blasphemer is stoned

²³ And Moses spake to the children of Israel, that they should bring forth **וַיּוֹצִיאוּ** *vai-yo-Tzi-'u* **אֶת־** *'et-* him that had cursed out of the camp, and stone him with stones. And the children of Israel did as YHVH commanded Moses **צָנְהוּ** *tziv-Vah* **אֹתוֹ** *o-To* **פּ** *mo-Sheh*.

Hos 14:1-9 *haftorah* Chapter 14: Exhortation to Repentance and Promise of God's Blessing

An exhortation to repentance.

¹ O israel, return unto YHVH thy God; for thou hast fallen by thine iniquity. ² Take with you words, and turn to YHVH: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

^N Upon his head *rosho* **אֶת־** *o-To* **וְרָגְמוּ** *stone*

^O See Word-Study-H5344-naqab-expressed-curse-basphemeth, article #1369. See page 5 of Exo-13-21-to-15-21-daber-el-bnei-yisrael, article #1018. *gādaph* occurs only once in the Torah. Compare to e.g. Lev 24:11 blasphemed H5344 (H853) ...

^P See Word Study Shalem H7999 and H8003, article #???

³ Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

A promise of God's blessing.

⁴ I will heal their backsliding, I will love them freely: for mine anger is turned away from him. ⁵ I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. ⁶ His branches יִקְוֹתָיו *yo-ne-ko-Tav* shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. ⁷ They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. ⁸ Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. ⁹ Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of YHVH are right, and the just shall walk in them: but the transgressors shall fall therein.

Joh 7:1-53 brit Yeshua Teaches at the Feast of Tabernacles; Diverse Opinions of Him among the People

Yeshua reproves the ambition and boldness of his kinsmen

¹ After these things Yeshua walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. ² Now the Jews' feast of tabernacles was at hand. ³ His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. ⁴ For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.* ⁵ For neither did his brethren believe in him. ⁶ Then Yeshua said unto them, **My time is not yet come: but your time is always ready.** ⁷ **The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.** ⁸ **Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.** ⁹ When he had said these words unto them, he abode *still* in Galilee.

goes up from Galilee to the feast of tabernacles

¹⁰ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. ¹¹ Then the Jews sought him at the feast, and said, Where is he? ¹² And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. ¹³ Howbeit no man spake openly of him for fear of the Jews.

teaches in the temple

¹⁴ Now about the midst of the feast Yeshua went up into the temple, and taught. ¹⁵ And the Jews marvelled, saying, How knoweth this man letters, having never learned?^Q ¹⁶ Yeshua answered them, and said, **My doctrine didache** ^{G1322} **is not mine, but his that sent me.**^R ¹⁷ **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.** ¹⁸ **He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.** ¹⁹ **Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?** ²⁰ The people answered and said, Thou hast a devil: who goeth about to kill thee? ²¹ Yeshua answered and said unto them, **I have done one work, and ye all marvel.** ²² **Moses therefore gave unto you circumcision; (not because it is of Moses, but of the**

^Q letters *gramma* ^{G1121} .. learned *manthano* ^{G3129}?

^R I went to Torah School, not that stuff you all teach.

fathers;) and ye on the sabbath day circumcise a man. ²³ If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? ²⁴ Judge not according to the appearance, but judge righteous judgment.^S

Some ask if this can be the Messiah

²⁵ Then said some of them of Jerusalem, Is not this he, whom they seek to kill? ²⁶ But, lo, he speaketh boldly,^T and they say nothing unto him. Do the rulers know indeed that this is the very Christ? ²⁷ Howbeit we know this man whence^U he is: but when Christ cometh, no man knoweth whence he is. ²⁸ Then cried Yeshua in the temple as he taught, saying, **Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.** ²⁹ **But I know him: for I am from him, and he hath sent me.** ³⁰ Then they sought to take him: but no man laid hands on him, because his hour was not yet come. ³¹ And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? ³² The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. ³³ Then said Yeshua unto them, **Yet a little while am I with you, and then I go unto him that sent me.** ³⁴ **Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.** ³⁵ Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed *diaspora*^{G1290 V} among the Gentiles *Hellen*^{G1672}, and teach *didasko*^{G1321 W} the Gentiles *Hellen*^{G1672?} ³⁶ What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come? ³⁷ In the last day, that great *day* of the feast,^X Yeshua stood and cried, saying, **If any man thirst, let him come unto me, and drink.** ³⁸ **He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.** ³⁹ (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Yeshua was not yet glorified.)^[Jer 31:31-33]

Various opinions of him among the people

⁴⁰ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.^Y ⁴¹ Others said, This is the Christ. But some said, Shall Christ come out of Galilee? ⁴² Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? ⁴³ So there was a

^S **Deu 1:16** And I charged **הַצִּדִיקִים** *va-'a-tzav-Veh* **אֶתְּ** *'et-* your judges **שֹׁפְטֵי־כֶּם** *sho-fe-tei-Chem* at that time, saying, Hear the causes between your brethren, and judge **בְּצִדְקָתְךָ** *u-she-fat-Tem* righteously **קִדְמָה** *Tze-dek* between every man and his brother, and the stranger **גֵּר** *ge-Ro* that is with him.

^T He spoke boldly because he spoke from the words of Moshe i.e. the Torah.

^U **whence He is:** i.e. how He may come. The Rabbis taught that He would come from Bethlehem and then be hid, but none knew where. See Lightfoot, vol. xii, pages 303-4. ^{Source CB Notes}

ToDo: is there a verse for this? Compare to Joh 7:33-34

^V See Word-Stud-H1353-geullah-H1350-gaal-G1290-diaspor, article #???

^W See Word-Study-G1322-didache-doctrine-G1321-didasko-teach, article #[1305](#).

^X The 8th day of the Tabernacles.

^Y RSTNE says at the end of the verse, "...according to Deuteronomy". See Deu 18:15-19.

division among the people because of him.^[Mat 10:34-39] ⁴⁴ And some of them would have taken him; but no man laid hands on him.

The Pharisees are angry that their officers took him not

⁴⁵ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? ⁴⁶ The officers answered, Never man spake like this man. ⁴⁷ Then answered them the Pharisees, Are ye also deceived? ⁴⁸ Have any of the rulers or of the Pharisees believed on him?^Z ⁴⁹ But this people who knoweth not the law are cursed.^{AA}

and chide with Nicodemus for taking his side

⁵⁰ Nicodemus saith unto them, (he that came to Yeshua by night, being one of them), ⁵¹ Doth our law judge *any* man, before it hear him, and know what he doeth?^{BB} ⁵² They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.^{CC} ⁵³ And every man went unto his own house.

^Z According to the Pharisees (if I'm reading this right) are making their determination about the claims of Yeshua, not based on Torah, but their own law form. They have prejudged him based on appearance.

^{AA} Which law? Says who?

^{BB} Deu 1:17, Deu 17:8-11, Deu 19:15-19; Pro 18:13

^{CC} RSTNE: **5108** Aramaic Peshitta refers to The Prophet, or the Messiah, who it was believed could not come from Galilee. Of course, Yahshua was actually from Bethlehem of Judea and only lived in Galilee, thus confusing their ability to grasp the situation.

Jonah came from Galilee, tribe of Zebulun. **2Ki 14:25** from His native village of Gath-hepher was located in the territory of Zebulun (Jos 19:13).