

Keisha & Mike: Leviticus 17:7

What specific demonic worship is being referred to in this verse? Based on the concept “the Elohim of the land”, explain why this will be set aside once they arrive in the Promised Land (Deuteronomy 12:15, 21).

Jim & Cindy: Leviticus 18:22 You shall not lie with a male as one lies with a female; it is to’evah (תוֹעֵבָה), an abomination.

“to’evah”, abomination, something that is repulsive to God

“To’evah”, for the household of Israel, are defined by the Almighty. Other nations may have other “to’evah”, but the matter is a jurisdictional one. If you are outside the covenant, Israel’s “to’evah” do not apply. If you count yourself as a citizen of the kingdom, they do apply.

Following are a not exhaustive list of other “to’evah”s:

Deuteronomy 14:3 Thou shalt not eat any **abominable** thing.

Deuteronomy 24:4 Her former husband, which sent her away, may not take her again to be his wife, after that she has remarried and divorced; for that *is* **abomination** before Yahweh...

Proverbs 21:27 The sacrifice of the wicked is an **abomination**, How much more when they bring it with evil intent!

Proverbs 28:9 He that turneth away his ear from hearing Torah, even his prayer *shall be* **abomination**.

Discuss these examples within the context of what God expects of His people using the analogy where one joins and serves in the United States Navy.

LAPIL:

In the creation account (1:4, 7, 14, 18), the separation of elements and species produces order out of chaos. With the dietary laws of Leviticus 11, the separation of clean and unclean continues that theme. Here, in Leviticus 18, the process of separation from the nations (avoidance of “to’evah”), is the next step in what started in the cosmic creation process.

However, separation does not mean isolation. Those of the household of faith must be willing to be completely integrated into their surroundings or just how are the nations every going to see the Glory of God?

Examples for the non-Israelite include how Israel treats the alien, the poor and the sojourner, and the ‘proper’ role of slavery, which brings the blessing of the Almighty. (Leviticus 24:22;19:9-10;25:39-43;26:3-13)

That being said,

From the standpoint of what this looks like today, explain how isolationism thwarts the Plan of God whereas “being in the world but not of the world” fulfills His plan, as expressed in Deuteronomy 4:6-8.

Lori: Leviticus 18:22; (Romans 1:26-27); Leviticus 20:13

In Leviticus 18:1-5 and 26-30, an emphasis is put forth that there are certain actions that were common in Egypt and Canaan and that as part of the “set-apart” requirement that comes with being in covenant with the Most High, are not to be committed by an Israelite. In other words, these things are examples of behavior that shall distinguish the behavior of the Israelites from the Egyptians and the Canaanites.

Websites that support homosexual behavior, like *wouldjesusdiscriminate.org* for example, claim that what was going on in those two nations was “homosexual temple prostitution” and that if a same-sex couple are not doing that specific thing, they are clear to “live in loving relationship [with their same sex partner] with the blessing of God”.

Continuing, they say: “It simply is not reasonable to believe the author of Leviticus intended to prohibit a form of homosexual relationship that did not exist at the time. **When read in textual and historical context**, the prohibitions in Leviticus 18 and 20 are clearly directed at homosexual temple prostitution, and that is how they should be applied.”

As a Judge Advocate for the Kingdom of Yahweh, explain how they have or have not “Made Their Case”.

References that may help:

The Law of the Federation: Images of Law, Lawyers, and the Legal System in “Star Trek: The Next Generation”

Harvard Law School Library Blog:

<http://etseq.law.harvard.edu/2013/05/star-trek-law-and-politics-a-round-up-of-resources/>

David: Leviticus 17:10-14 **לְכַפֵּר** kaphar

In chapter 17, **kaphar** is mentioned as the rationale for draining the blood from the domesticated animal before eating the meat. The point is not that the blood “atones” for killing the animal, since nowhere in the Torah is the killing of an animal considered murder. Instead, if one is going to utilize the blood for anything, it’s only proper use was to make **kaphar** on the alter at the Tabernacle. Other than that, it is to be buried once it is drained from an animal.

It has been put forth that **kaphar** could mean “to cover” or “to ransom”. However, an examination of passages where it is found as a verb with the direct object: Leviticus 16:30, 33[2X]; Ezekiel 43:20, 26; 45:20; seems to imply the “wiping away of defilement”.

Does this seem to be the best translation of **kaphar**, that is, generally speaking, the blood, being used as a detergent-like cleanser, was to “wipe away (of defilement)” that which made a person ritually unclean or in some way put them outside of the presence at the Tabernacle, such a temporal action restoring temporal relationships.

Would it be true to say that **kaphar** does not speak to the forgiveness of sins?

Group Question: Five times in Leviticus 17-18, the phrase “stranger(s) which sojourn among you” occurs. At the Jerusalem council found in Acts 15, following James theological support for why they can allow the Gentiles to become a part of Israel (15:16-18), he quotes these exact verses in Leviticus 17 and 18 as items that must be observed. What do we take away from that?