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Leviticus Chapter 2 Becoming Set Apart

Today as we move into chapter 2 of the book of Leviticus, we're going to be taking a look at a different offering than we looked at during our last study. During our last study we took a look at what was known as the "*Olah*" offering, also known in English as "*The Burnt Offering*".

Today we'll be taking a look at the "*Minchah*" offering, also known in English as "*The Grain Offering*". The grain offering almost always followed after the burnt offering, and what's important to understand about these two very different offerings is that one is a meat offering, and the other is a grain offering which should remind us of the offerings of both Cain and Abel.

If we'll remember correctly, Cain's offering was an offering of the fruit of the ground. But Abel his brother's offering was a meat offering of the flock. These two offerings that we read about in the fourth chapter of the book of Genesis are much like the burnt offering, and the grain offering that we find here in the first couple of chapters of the book of Leviticus. But there is much more to know about these two offerings and what divides them, and yet what solidifies them both.

What's important to make note of is that these various kinds of sacrifices and offerings have various purposes, because both sin and atonement for sin are not his simple, and as nice and neat as today's modern-day church has made them out to be.

One of the greatest travesties ever perpetuated by today's modern-day church and its thousands of denominational empires, is the dumbing down of both sin and atonement according to our God breathed Scripture. Today's modern-day version of Christianity by enlarge simply teaches that sin is sin. Today's modern-day church simply teaches that there is no difference between someone who steals a candy bar, and someone who commits murder. But as we begin to read through the book of Leviticus, and the rest of our Fathers Torah, we're going to become much more familiar with the multilayered, and multifaceted nature of sin, and the redemption and ransom associated with it. And this is exactly why I am so glad that you have joined us here today to better understand what many of us see as the very heart of the Bible itself found in the book of Leviticus.

And so, let's begin by opening our Bibles to Leviticus chapter 2 and let's read through exactly what it says and just as importantly, what it does not say. **Leviticus chapter 2: E1**

Lev 2:1 “When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it
Lev 2:2 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.
Lev 2:3 But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings.
Lev 2:4 “When you bring a grain offering baked in the oven as an offering, it shall be unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil.
Lev 2:5 And if your offering is a grain offering baked on a griddle, it shall be of fine flour unleavened, mixed with oil.
Lev 2:6 You shall break it in pieces and pour oil on it; it is a grain offering.
Lev 2:7 And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil.
Lev 2:8 And you shall bring the grain offering that is made of these things to the LORD, and when it is presented to the priest, he shall bring it to the altar.
Lev 2:9 And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food offering with a pleasing aroma to the LORD.
Lev 2:10 But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD's food offerings.
Lev 2:11 “No grain offering that you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to the LORD.
Lev 2:12 As an offering of firstfruits you may bring them to the LORD, but they shall not be offered on the altar for a pleasing aroma.
Lev 2:13 You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt.
Lev 2:14 “If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain.
Lev 2:15 And you shall put oil on it and lay frankincense on it; it is a grain offering.
Lev 2:16 And the priest shall burn as its memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the LORD.

(scrn 1)

Specific Offerings



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| The Burnt Offering Lev 1: 6:8-13; 8:18-21 16:24 | Rams, Bulls, Birds | Voluntary |
| The Grain Offering Lev 2; 6:14-23 | Grain, Flour, Olive-oil Incense, Bread (no yeast) | Voluntary |
| The Fellowship Offering Lev 3;7:11-24 | Any animal from herd or flock | Voluntary |
| The Sin Offering Lev 4:1-5; 13; 6:24-30 8:14-17; 16:3-22 | Bull, Goat, Bird, Flour, | Mandatory for specific unintentional sin. |
| The Guilt Offering Lev 5:14-6:7; 7:1-6 | Ram or Lamb | Mandatory atonement for sin requiring restitution and 20% fine |

Before we get into the intricacies, and the meat and potatoes of Leviticus chapter 2, I'd like to reintroduce us to the many different sacrificial offerings that the Bible speaks of. Once again, we were introduced to the burnt offering during the first chapter of the book of Leviticus, and if you missed our study on the first chapter of the book of Leviticus and its downloadable PDF file, you can find that at our website at HolyImpactMinistries.com. All you have to do is click on our "Bible study" link in the navigation bar at the top of the page, and then scroll down to our archived section. And there, you will find both the video to watch, and the free downloadable PDF file that accompanies that particular study.

But what I want us to see here is that we are no longer looking at the burnt offering as much as we are looking at the grain offering here in Leviticus chapter 2. Something else that I want to mention is the fact that the grain offering is almost always offered along with the burnt offering. This pair of offerings was often times done together. And just to demonstrate what we're talking about here this evening I'd like us to turn to the book of **Numbers 28: 3-6 (scrn 2)**

Num 28:3 And you shall say to them, This is the food offering that you shall offer to the LORD: two male lambs a year old without blemish, day by day, as a regular offering.

Num 28:4 The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight;

Num 28:5 also a tenth of an ephah of fine flour for a grain offering, mixed with a quarter of a hin of beaten oil.

Num 28:6 It is a regular burnt offering, which was ordained at Mount Sinai for a pleasing aroma, a food offering to the LORD.



Numbers chapter 28 verse three is talking about the regular offering also known as “The Burnt Offering” which was to be offered every morning and every evening. Numbers chapter 28 verse five then introduces us to the *grain offering* which we are reading about here in Leviticus chapter 2. And I want us to notice what we’re told here in Numbers chapter 28 verse six. We are told that this is a regular burnt offering which was ordained at mount Sinai for a pleasing aroma, a food offering to Yahovah. Where do we find both the burnt offering, and the grain offering being offered at mount Sinai? All we have to do is turn to **Exodus 29:39-42 (scrn 3)**

Exo 29:39 One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.

Exo 29:40 And with the first lamb a tenth measure of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.

Exo 29:41 The other lamb you shall offer at twilight, and shall offer with it a grain offering and its drink offering, as in the morning, for a pleasing aroma, a food offering to the LORD.

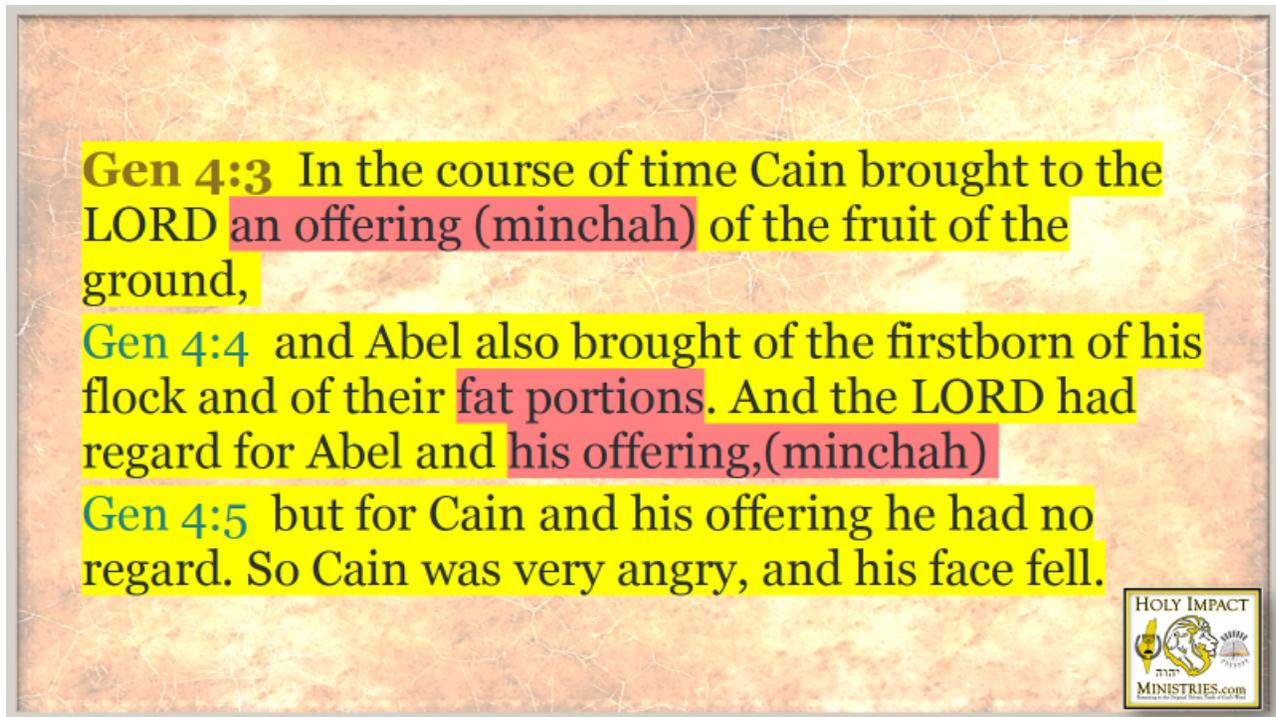
Exo 29:42 It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there.



And so, the point that I'm trying to make here is that both the burnt offering and the grain offering were often times done together as a pair of offerings. And we're actually not seeing the burnt offering and the grain offering for the first time here in the book of Leviticus. If you've been with us to our study throughout the book of Exodus, we've already seen both the burnt offering and the grain offering being performed at mount Sinai much earlier on.

What we're seeing here in the book of Leviticus is a reestablishment of those two offerings after the wilderness tabernacle had been constructed and put into service. And so, it's important to remember that these two sacrificial offerings were often times seen as a pair of offerings that were performed together.

The grain offering, which is indeed different than the burnt offering is often times called the "*Minchah*" offering in the Hebrew language. And what's important to understand is that many translators have actually misunderstood, and misquoted, and mistitled the grain offering in many of our English translated Bibles. To better understand the mistakes that have been made in some of our English translated Bibles we need to turn back to the book of **Genesis chapter 4:3-5 (scrn 4)**



What we see here in Genesis chapter 4 are the offerings of both Cain and his brother Abel. And what's important to make note of here is that the English word "*offering*" has been translated from the Hebrew word "*minchah*". And so, when the early King James translators translated Leviticus chapter 2 into English, they made the mistake of calling the grain offering, a "*meat offering*". The Hebrew word "*minchah*" has several different meanings. "*Minchah*" can mean "*meet offering*", but it can also mean "*grain offering*" according to Brown driver Briggs Hebrew definitions. In other words, it can mean "*either / or*". Knowing this, I'd like us to turn

to the King James version of the Bible and take a look at Leviticus chapter 2 so that we can see some of the errors of the early King James version of the Bible so that we are not confused when we see these things. **Leviticus 2 KJV:**

Lev 2:1 And when any will offer a **meat offering** unto the **LORD**, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

Lev 2:2 And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the **LORD**:

Lev 2:3 And the remnant of the **meat offering** shall be Aaron's and his sons': it is a thing most holy of the offerings of the **LORD** made by fire.

Lev 2:4 And if thou bring an oblation of a **meat offering** baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

Lev 2:5 And if thy oblation be a **meat offering** baked in a pan, it shall be of fine flour unleavened, mingled with oil.

Lev 2:6 Thou shalt part it in pieces, and pour oil thereon: it is a **meat offering**.

Lev 2:7 And if thy oblation be a **meat offering** baked in the fryingpan, it shall be made of fine flour with oil.

Lev 2:8 And thou shalt bring the **meat offering** that is made of these things unto the **LORD**: and when it is presented unto the priest, he shall bring it unto the altar.

Lev 2:9 And the priest shall take from the **meat offering** a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the **LORD**.

Lev 2:10 And that which is left of the **meat offering** shall be Aaron's and his sons': it is a thing most holy of the offerings of the **LORD** made by fire.

Lev 2:11 No **meat offering**, which ye shall bring unto the **LORD**, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the **LORD** made by fire.

Lev 2:12 As for the oblation of the firstfruits, ye shall offer them unto the **LORD**: but they shall not be burnt on the altar for a sweet savour.

Lev 2:13 And every oblation of thy **meat offering** shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy **meat offering**: with all thine offerings thou shalt offer salt.

Lev 2:14 And if thou offer a **meat offering** of thy firstfruits unto the **LORD**, thou shalt offer for **the meat offering** of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

Lev 2:15 And thou shalt put oil upon it, and lay frankincense thereon: it is a **meat offering**.

Lev 2:16 And the priest shall burn the memorial of it, part of the beaten corn

thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the **LORD**.

I want us to notice what they did here in the King James version of the Bible to the grain offering. According to the King James version of the Bible the grain offering is no longer called “*the grain offering*”. The King James translators chose to wrongly translate the grain offering as “*the meat offering*” most likely because of what they saw in Genesis chapter 4. **(scrn 4)**

But if we go back to Genesis chapter 4, we can clearly see that the Hebrew word “*minchah*” is not used to define Abel’s meat offering exclusively. The Hebrew word “*minchah*” can mean several different things. The only way to know which one of these things that the Hebrew word “*minchah*” is pointing us to, is to read the context of the verse that the word is found in.

When we read Leviticus chapter 2, it is extremely clear that there is no meat in the grain offering. The grain offering is grain, and only grain. It is a separate offering from the burnt offering of Leviticus chapter 1. Only the burnt offering of Leviticus chapter 1 actually contained the meat of animals. And it’s important that we make note of the differences between these two offerings. When we take a look at Leviticus chapter 2 in the English standard version, they have properly titled this offering “*the grain offering*”, where the King James version of the Bible has incorrectly entitled of this offering as a “*meat offering*”. And I want us to concentrate on Leviticus chapter 2 verse one in the early King James English translation. **(scrn 5)**

EARLY KING JAMES VERSION TEXT:

Lev 2:1 And when any will offer a **meat offering** unto the **LORD**, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

MODERN KING JAMES VERSION TEXT:

Lev 2:1 And when anyone will offer a **food offering** to **Jehovah**, his offering shall be *of* fine flour. And he shall pour oil on it and put frankincense on it.



Do you see any differences here between the early King James version of the text, and today’s modern-day King James version of the text?

Notice that the early King James version of the text wrongly translates the grain offering as “*the meat offering*”. And I also want us to notice that the early King James version of the text also wrongly translates the name of our Father in heaven as “*LORD*”. Both of these translations are demonstratively incorrect. But... the modern King James version of the text has corrected both of these mistranslations and made them right.

The only problem with the modern King James version of the text here, is that it says that the name of our Father in heaven is “*Jehovah*” with a “J”. But there is no “J” sound in the Hebrew language. And... there was no “J” sound in the Greek language either until about the 16th century A.D.. The proper name of our Father in heaven is not “*Jehovah*”. The proper name of our Father in heaven is “*Yahovah*”. But at least the modern King James version did make an attempt to correct both of these errors that we see in the earlier King James version of the Bible.

And with that being said, I want everyone to understand that we are not trying to beat down the King James version of the Bible. But what we are trying to do, is to open the eyes of the blind who think that the King James version of the Bible, and its English translation is inherent, or without flaw. All English translations have flaws. I don’t care which English translation of the Bible that you have, all of them have flaws. I have not come across one single solitary English translated Bible that does not have flaws within them.

What is unique about the King James version of the Bible is that the King James version of the Bible tells on itself! The King James version of the Bible (because it has been around longer than any other English translated Bible) has what is called the “*King James numbered version*” of the Bible. And the King James numbered version of the Bible allows us to look at an English word, and see exactly what the original Hebrew word originally was in the Hebrew language. And so, the King James version of the Bible is very powerful in that way. Because the King James version of the Bible has been studied for so many years, we are now able to look at the Strong’s Hebrew, and Greek dictionary, as well as, and Brown driver Briggs Hebrew dictionary, (along with many others) and know, and understand a little bit more about what the original manuscripts were originally trying to tell us in their original languages.

And so, even though the King James version of the Bible wrongly miss-translates the grain offering as “*the meat offering*” over 15 times in Leviticus chapter 2 alone... the modern King James version of the Bible has corrected that particular error. And what we should learn from this, is that all of our English translated Bibles have these kinds of mistranslations in them. And it’s important for us to slow down when studying our English translated Bibles so that we can pick up on some of these mistranslations and these misquotes and misunderstandings that these human translators have made. Those who speed read through the Bible, will clearly never understand these things.

Which leads us into the argument concerning whether or not these translators purposely translated these things in order to perpetuate their own agenda, or whether or not they simply mistranslated these things out of ignorance. And that my friends, is left up to each one of us to

contemplate and to decide.

Personally, I do believe that some errors were made in our English translated Bibles in order to perpetuate an underlying agenda concerning Catholicism and its pagan teachings. We must remember that the King James version of the Bible was translated into English during the Reformation era. And it was at this time that many people were fleeing Catholicism and her Roman rooted paganism because they knew full well, that what Catholicism was teaching, (and still is teaching today) is 180° away from what their God breathed Scriptures told them.

We must remember that King James himself approved, and appointed 54 translators to translate the Hebrew and Greek Bible into the English language. Although only 47 Scholars actually participated in the translation. And these 47 translators were organized into six different companies of two... each working separately at Westminster, Oxford, and Cambridge on different sections of the Bible that were assigned to them. And because some of these errors found in our English translations are so grievous, there is no doubt in my mind personally, that some of these translators were indeed of Catholic persuasion, and trying to further their Catholic agenda. But that, is another topic for another time.

We could get into the fact that they covered up the very name of Yahovah himself with the English word “*LORD*”, or the fact that they placed the pagan word “*Easter*” in the book of Acts chapter 12 verse four where it clearly does not belong, (which has also been corrected in the modern King James version of the Bible). And we could get into how they used the English word “*Lord*”, and the English word “*God*” to translate from many different Hebrew words that mean many different things. And we get into a whole host of Trinity language that has clearly been mistranslated by the original 1611 King James translators. And we could get into a whole host of other problems that we find within the King James version of the Bible that has been carried forward by many other English translated versions of the Bible who took from the King James version... in order to translate their own new English translations.

And so, the point that I’m trying to make here is not that the King James version of the Bible is a terrible translation, but that there are errors in the King James version of the Bible just like there are errors in many of our English translated Bibles. And many of our English translated Bibles have taken from the King James version of the Bible in order to translate these new English translated Bibles. And so, at times they can seem to say the same thing because they were translated from the same original English translation. And this is something that we must be very careful about when reading the Bible, no matter which English translation that we may personally own.

The truth is certainly there within the confines of the King James numbered version of the Bible where the original text, and the original language, and the original wording and its meaning can be found. But this my friends requires us to study to show ourselves approved so that we can rightly divide the true and original word of Yahovah our Father in heaven.

And so, let this be a lesson for everyone out there who thinks that their personally chosen English translation of the Bible is perfectly inherent and without flaw. The only Scriptures that are perfectly inherent and without flaw are the original Scriptures that were written by the originally anointed prophets and apostles who wrote them. And at times, we need to go back and look at that original Hebrew and Greek language and its original Hebrew and Greek meaning in order to properly understand what our English translated Bibles are attempting to tell us.

Getting back to Leviticus chapter 2 and the grain offering, I want us to also see that the grain offering was also to be made when Aaron and his sons were anointed. A great example of this can be found in **Leviticus chapter 6:14-23 E2**

Lev 6:14 “And this is the law of the grain offering. The sons of Aaron shall offer it before the LORD in front of the altar.

Lev 6:15 And one shall take from it a handful of the fine flour of the grain offering and its oil and all the frankincense that is on the grain offering and burn this as its memorial portion on the altar, a pleasing aroma to the LORD.

Lev 6:16 And the rest of it Aaron and his sons shall eat. It shall be eaten unleavened in a holy place. In the court of the tent of meeting they shall eat it.

Lev 6:17 It shall not be baked with leaven. I have given it as their portion of my food offerings. It is a thing most holy, like the sin offering and the guilt offering.

Lev 6:18 Every male among the children of Aaron may eat of it, as decreed forever throughout your generations, from the LORD's food offerings. Whatever touches them shall become holy.”

Lev 6:19 The LORD spoke to Moses, saying,

Lev 6:20 “This is the offering that Aaron and his sons shall offer to the LORD on the day when he is anointed: a tenth of an ephah of fine flour as a regular grain offering, half of it in the morning and half in the evening.

Lev 6:21 It shall be made with oil on a griddle. You shall bring it well mixed, in baked pieces like a grain offering, and offer it for a pleasing aroma to the LORD.

Lev 6:22 The priest from among Aaron's sons, who is anointed to succeed him, shall offer it to the LORD as decreed forever. The whole of it shall be burned.

Lev 6:23 Every grain offering of a priest shall be wholly burned. It shall not be eaten.”

Another place in the Bible where we can find a great example of many of these different kinds of sacrificial offerings working together is found when we examine what is known as “*the Nazirite law*”.

In the book of Acts chapter 21, the apostle Paul finds himself in Jerusalem in a little bit of a predicament. Peter warns us in the third chapter of second Peter that the writings of the apostle

Paul are hard to understand. And Peter tells us in second Peter chapter 3 that the ignorant and the unstable will twist the writings of the apostle Paul to their own destruction as they do the other Scripture. And it was because the writings of the apostle Paul were hard to understand that the apostle Paul was often times accused by the Jews of preaching and teaching against the law, and against circumcision.

When the apostle Paul comes to Jerusalem in the book of Acts chapter 21, James and the elders at Jerusalem were little bit dismayed by the apostle Paul and his teachings. And it was because of this discrepancy that James and the elders in Jerusalem told Paul to take four men who were with them under a Nazarite vow to the temple and to pay their expenses so that they could shave their heads. This was a commandment that comes right straight out of the Torah in the book of Numbers. This way James tells Paul and I quote, *“Thus all will know that there is nothing in what they have been told about you Paul, but that you yourself also live in observance of the law”* (and once again you can find that for yourself in Acts chapter 21 verse 24).

In Acts chapter 21 verse 26 we find that Paul did that exactly what he was told by James and the elders at Jerusalem. The next day he took the four men and purified himself along with them and went into the temple giving notice when the days of purification would be fulfilled and the offering presented for each one of them. And this is exactly where many of the Jews who had heard that Paul was preaching against the law found the apostle Paul and wanted to stone the apostle Paul for being a suspected heretic. The apostle Paul was at the temple making these sacrificial offerings according to the law when they found him, not says I but says our God breathed Scripture in the book of Acts chapter 21.

Keeping this in mind, I’d like to introduce us all to the Nazirite law so that we can see exactly what it was that Paul was doing at the temple that day, and so that we can also see how many of these sacrificial offerings worked hand-in-hand. In order to do that we need to take a look at **Numbers chapter 6:**

THE NAZIRITE LAW

Num 6:1 And the LORD spoke to Moses, saying,

Num 6:2 “Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite, to separate himself to the LORD,

Num 6:3 he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried.

Num 6:4 All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins.

Num 6:5 “All the days of his vow of separation, no razor shall touch his head. Until the time is completed for which he separates himself to the LORD, he shall be holy. He shall let the locks of hair of his head grow long.

Num 6:6 “All the days that he separates himself to the LORD he shall not go near a dead body.

Num 6:7 Not even for his father or for his mother, for brother or sister, if they die, shall he make himself unclean, because his separation to God is on his head.

Num 6:8 All the days of his separation he is holy to the LORD.

Num 6:9 “And if any man dies very suddenly beside him and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it.

Num 6:10 On the eighth day he shall bring two turtledoves or two pigeons to the priest to the entrance of the tent of meeting,

Num 6:11 and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. And he shall consecrate his head that same day

Num 6:12 and separate himself to the LORD for the days of his separation and bring a male lamb a year old for a guilt offering. But the previous period shall be void, because his separation was defiled.

Num 6:13 “And this is the law for the Nazirite, when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting,

Num 6:14 and he shall bring his gift to the LORD, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish as a sin offering, and one ram without blemish as a peace offering,

Num 6:15 and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings.

Num 6:16 And the priest shall bring them before the LORD and offer his sin offering and his burnt offering,

Num 6:17 and he shall offer the ram as a sacrifice of peace offering to the LORD, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering.

Num 6:18 And the Nazirite shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering.

Num 6:19 And the priest shall take the shoulder of the ram, when it is boiled, and one unleavened loaf out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaved the hair of his consecration,

Num 6:20 and the priest shall wave them for a wave offering before the LORD. They are a holy portion for the priest, together with the breast that is waved and the thigh that is contributed. And after that the Nazirite may drink wine.

Num 6:21 “This is the law of the Nazirite. But if he vows an offering to the LORD above his Nazirite vow, as he can afford, in exact accordance with the vow that he takes, then he shall do in addition to the law of the Nazirite.”

The first thing that I want us to notice about Numbers chapter 6 is how expensive it was to go through a Nazarite vow. When someone made a Nazarite vow in order to separate himself to Yahovah, he had to separate himself from a lot of different earthly things. A man under a Nazarite vow could not even eat a grape, or even touch vinegar made from wine or strong drink. He wasn't even able to drink great juice.

When someone had made a Nazarite vow, no razor could touch their head which includes their face. And someone who had made a Nazarite vow was not allowed anywhere near a dead body even by accident. And it didn't matter if his Father or his mother or his brother or his sister, or someone close to him and his family had just died.

And when someone came out of a Nazirite vow, before they could shave their heads, there were different sacrificial offerings that had to be made in order to bring that Nazarite vow to a proper close. Those who were exiting a Nazarite vow had to bring a burnt offering, and they had to bring a sin offering, and peace offering, as well as a grain offering. He also had to bring a basket of unleavened bread. And so, coming out of a Nazarite vow was a rather expensive ordeal and we must remember that the apostle Paul was to pay for the expenses of not one... but four different men who were coming out of a Nazarite vow including himself according to Acts chapter 21. And so, because Paul had gotten himself into this little predicament concerning his teachings, James and the elders at Jerusalem were desperately trying to let the Jews know that the apostle Paul just as James tells us in Acts chapter 21 verse 24... always lived in observance of the law. And this is one of the things that makes the Nazirite vow so explosive in both the Old and new Testaments.

Aside from that, I want us to notice here in Numbers chapter 6, how the burnt offering, and the grain offering, and the sin offering, all work together here in Numbers chapter 6. And we'll get more into detail concerning the Nazirite law when we get into the book of Numbers during our walk through the Torah, because there is much more to know about this particular commandment, but what I want us to take away from Numbers chapter 6 today, is how all of these sacrificial offerings work hand-in-hand for a person that has set themselves apart for Yahovah.

Setting ourselves apart for Yahovah is something that each one of us needs to do individually. Each one of us individually needs to be, holy in the eyes of Yahovah. Each one of us individually needs to set ourselves apart from the world. And each one of these sacrificial offerings individually were made at the cross by our Messiah for us. But this in no way negates our responsibility to remember the origins of these sacrificial offerings and what each one of them meant. Because by remembering the origins of these sacrificial offerings and what they meant, we can better understand what it is that our Father in heaven expects from each one of us individually, and how it is that we can grow closer to him by being a set apart people.

It's important for all of us to once again keep in mind how all of these sacrificial offerings fit into the days that we are now living in, and I think that one of the most profound books that

helps us to understand what these offerings were all about in the past, and what they mean today can be found in the book of Hebrews, a book that I have grown to know and to love over the years as a book full of biblical truth and wisdom, not according to men and the Babylonian rabbi's or the early church fathers of today and their many manmade, man concocted traditions and philosophies... but according to scripture and to scripture alone.

To better understand these offerings that we're reading about in the book of Leviticus... lets turn to see a short synopsis of the book of Leviticus in the New Testament once again found in the book of **Hebrews chapter 9:**

Heb 9:1 Now even the first covenant had regulations for worship and an earthly place of holiness.

Heb 9:2 For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place.

Heb 9:3 Behind the second curtain was a second section called the Most Holy Place,

Heb 9:4 having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant.

Heb 9:5 Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Heb 9:6 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties,

Heb 9:7 but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.

Heb 9:8 By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing

Heb 9:9 (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper,

Heb 9:10 but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.

Heb 9:11 But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation)

Heb 9:12 he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

Heb 9:13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh,

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Heb 9:15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

Heb 9:16 For where a will is involved, the death of the one who made it must be established.

Heb 9:17 For a will takes effect only at death, since it is not in force as long as the one who made it is alive.

Heb 9:18 Therefore not even the first covenant was inaugurated without blood.

Heb 9:19 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,

Heb 9:20 saying, "This is the blood of the covenant that God commanded for you."

Heb 9:21 And in the same way he sprinkled with the blood both the tent and all the vessels used in worship.

Heb 9:22 Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

Heb 9:23 Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

Heb 9:25 Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own,

Heb 9:26 for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself.

Heb 9:27 And just as it is appointed for man to die once, and after that comes judgment,

Heb 9:28 so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Once again, the book of Leviticus is indeed the heart of the Bible. And the more we understand the heart of the Bible, the more we will understand the message of the Bible and our God breathed Scriptures that were given to us so that we would know who the one true Elohim of Abraham, Isaac, and Jacob truly is, and so that we would know who his only begotten son truly is, and so that we would know how his unfolding plan of salvation that started back in the beginning of the book in the book of Genesis would finally unfold in order to create a new heaven and a new earth... a new family... a new body... and a new everlasting life that would not only give us everlasting life... but give us life more abundantly.

The book of Hebrews has much to say about not only the book of Leviticus, but the Torah as

a whole. And this is exactly why many wolves in sheep's clothing hate the book of Hebrews, because it totally destroys their man-made wisdom, and their man-made theology's and their man-made philosophies and church dogmas.

Here in the book of Leviticus lies the answers to many secrets that are only given to those who have the eyes to see in the ears to hear. And my hope and my prayer is that someone here today would be shaken. That someone here today would be awakened, and finally able to see, and to hear... the truth.

And with that information under our belts I will once again ask everyone within the sound of my voice to please, please take what you have heard here today to your own prayer closet. Bow your head, and bend your knee, and face the holy promise land of Jerusalem, and ask in the name of Yeshua Hamashiach if what you have heard here today be true, or not.

Ask, seek, and knock on his door and his door alone, and the door will be opened to you. And if you will do that, and if you will stay the course to the end... you and I will surely walk through the Gates of his soon coming kingdom together.