

# ACHAREI MOT – “AFTER THE DEATH”

## LEVITICUS (VAY'YIKRA) 16:1 – 18:30

### INTRODUCTION

1. This portion begins what is commonly called *lev ha'torah* - “the heart of the Torah.”
  - a. Holiness and sanctification are the major themes.
  - b. Commanded not to desecrate His name but to sanctify it.
  - c. Holiness is standard by which we live – thus not desecrate and sanctify by doing.
  - d. In some cases, even to give up one’s life.
2. The word “holy” *קדוש kadosh* refers to separation – removed from others.
  - a. Implication is set apart because living by God’s standards.
  - b. Footnote: In some cases, this word used for those so degraded they are separated also.
  - c. In Deut. 23:17 the harlot is referred to as *קדשה kedeshah* because she is set apart.
  - d. This reminds me of the message to Laodicea – be hot or cold, just don’t mix.
3. Torah uses term holiness in conjunction with three primary areas:
  - Idolatry
  - Immorality
  - Forbidden foods.
4. One who curbs his appetites for these things in on the road to holiness.
  - a. The one who indulges is unclean and contaminated.
5. It just so happens these are the very things that was addressed in Acts 15.

**“Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood; for Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.” - Act 15:19-21**

6. James didn’t pull things out of thin air, but when to the heart of the Torah.
  - a. All these points (and more) we will find in this torah portion – *acharei mot*.
7. James implied that this was what put them on the road to holy living.
  - a. Because they would learn more as they continued to hear Moses taught.

### CHAPTER 16: YOM KIPPUR AND PRIEST’S SIN OFFERING

1. Begins with most sacred service of the year and introduced by reminding of the deaths.
  - a. Nadav and Avihu.
  - b. Implying possible connection between their deaths and Yom Kippur service.
  - c. Deaths was solemn warning to High Priest not to enter any time or any way he wished.
  - d. Verse 1 says they “approached before the LORD” – entered the Holy of Holies?
2. Verse 2: “Not all times” - High Priest entered on Yom Kippur but followed certain protocol.
  - a. Taught to Aaron in conjunction with tragedy to emphasize importance of protocol.
  - b. Had lasting effects on Aaron and his successors.
  - c. Later years, High Priest would prepare seven days in advance, living apart.

- d. Night prior would be kept awake by readings from *Tenakh*.
3. It appears that certain seasons are suited for certain spiritual principles.
    - Early Spring (Pesach) – liberation.
    - Late Spring (Shavuot) – receive instruction.
    - Fall (Yom Kippur) – atonement.
  4. Less than 6 weeks after leaving Egypt, Israel worshiped golden calf.
    - a. Moses' intercession succeeded in obtaining forgiveness.
    - b. He returned with the 2<sup>nd</sup> tablets of Law on 10 Tishri, which became day for atonement.
  5. Certain elements of Yom Kippur – incense service inside Holy of Holies and scapegoat – were performed only on this day and no other time of year.
    - a. They were performed exclusively by the High Priest.
    - b. Consequently, most sacred day of the year.
    - c. *Ha'satan* שטן numerically is 364 thus belief Yom Kippur one day he can't accuse.
  6. Atonement occurs for those who regard it as a holy day and treat it as such.
  7. Those who regard it as a time to refrain from work and food don't see spiritual element.
  8. Verse 2: God would appear in a cloud upon the ark cover.
    - a. Some interpret this to mean the cloud created by the incense being burned.
    - b. Ramban wrote that this was necessary that he did not die.
    - c. When He appeared on Sinai it was within a thick cloud.
    - d. From within this cloud God revealed things to Moses, and later, Samuel, etc.
  9. Verse 3: First act of this day was to bring a bull for a sin offering for himself.
    - a. His sins must be atoned for before he could secure atonement for the people.
  10. Verse 4: Told what vestments to wear.
    - a. High Priest had two sets of clothing.
    - b. *big'dei zahav* (golden vestments consisting of eight garments)
    - c. *big'dei lavan* (white vestments consisting of four garments)
    - d. Every day and part of Yom Kippur was performed in the golden garments.
    - e. The white garments were worn only on Yom Kippur.
    - f. Tradition today to wear white on Yom Kippur.
  11. The golden vestments aren't worn during portions that seek forgiveness.
    - a. White garments are worn at that point.
    - b. Israel had sinned worshipping a calf of GOLD.
    - c. Would have been inappropriate for High Priest to wear gold when seeking forgiveness.

**“No flesh should glory in His presence.” - 1Corinthians 1:29**

12. Footnote: We will see Y'shua's sacrifice portrayed in events of Yom Kippur.
  - a. On Resurrection Day, he appeared to many wearing garments.
  - b. Grave clothes were in tomb.
  - c. Where did He get clothes?
  - d. Mary said she thought He was the gardener – simple linen garments.
  - e. We know that He ascended to the Father that day because He tells Mary:

**“Y'shua said to her, ‘Mary!’ She turned and said to Him, ‘Rabboni!’ (which is to say, Teacher). Y'shua said to her, ‘Do not cling to Me, for I have not yet ascended to My**

**Father; but go to My brethren and say to them, I am ascending to My Father and your Father, and to My God and your God.’ ” - John 20:16-17**

13. Possibly the reason for not touching Him is because, as High Priest, He is as Hebrews says:

**“Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.” - Hebrews 9:12**

14. Later that day He appeared to the disciples and told them to inspect them.

a. Eight days later He allowed Thomas to touch Him.

15. Verse 6: Aaron would approach with his sin offering – the young bull.

a. Would declare that he had sinned.

b. In his confession would invoke the sacred name YHVH.

c. Those in courtyard would prostrate themselves and declare:

*“Baruch shem kavod malchuto l’olam va’ed.”*

16. One rabbinical commentator, R’ Hirsch, makes this note concerning this procedure.

“The primary atonement of an offering is afforded only by the blood service, not by confession, but confession, too, is an essential part of repentance and hence of atonement.”

17. In other words, confession is essential but atonement not attained without the blood.

## **CHAPTER 16: THE TWO HE-GOATS**

1. The next step was to select he-goat for national sin offering and one for Azazel (scapegoat).

2. Two similar goats (size, appearance) would be brought to priests who would choose by lots.

a. The goats would be east end of courtyard facing west – toward *mishkan*.

b. In Temple, at Nicanor Gate facing Temple.

c. Point is, were situated east of Holy of Holies and must face toward it.

3. With one on left and one on right, Aaron would draw one lot with right hand and then left.

a. Lots originally they were made of wood, but later of gold.

b. One inscribed, “For the LORD” לַאֲדֹנָי and one, “For Azazel” לְעִזָּאֵזֶל.

c. Lot drawn with right hand would determine fate of one on right, etc.

d. If the lot “For the LORD” לַאֲדֹנָי came up in right hand, considered auspicious sign.

4. To prevent confusing the two identical goats from being mixed up, scarlet thread tied around the neck of the sin offering; to the head of the goat sent to Azazel.

5. When one sent to Azazel was pushed over a cliff, the scarlet thread would turn white, signifying Israel’s sins were forgiven (Yoma 39a).

6. Footnote: Talmud records that this miracle ceased to occur about a generation before the destruction of the Temple in 70 AD – meaning around 30 AD.

7. Azazel עִזָּאֵזֶל signifies עֵץ “strength” and אֵל “mighty” according to one account.

a. Some believe this was the name of steep mountain in wilderness.

b. This is how it is translated in the Talmud.

c. In Temple ear, it was pushed off a cliff.

- d. The idea was that it was not to return to the camp – their sins transferred to this goat.
7. Some commentators translate as “dismissal, removal” or “one sent away.”
  - a. Scapegoat is used in many translations.
8. Some commentators, Jewish and Christian, have maintained it is name of demon.
  - a. Offering of sacrifices to demons is prohibited in next chapter.
  - b. Could not have a goat sent to a demon on the holiest day of year in preceding chapter.
9. Verse 10: While the sin offering was presented, other remained at east end.
  - a. Aaron would later pronounce confession over him.
  - b. The confession was to transfer sins of nation to this goat.
  - c. Taken out to Azazel and not to return.
  - d. Presence of contamination on goat renders it spiritually “dead.”
  - e. Much like the status of the *metzora* who also was removed from the camp and “dead.”
10. Verse 13: Offers incense before LORD to create screen to prevent from gazing on Presence.
11. Verse 15 & 16: He slaughters the sin offering for the people and brings blood within the veil.
  - a. With this he atones for the Holy Place because of the contamination.
  - b. Entering or eating holy meat while contaminated.
  - c. This would mean that the Presence remained even with some contamination.
12. Rabbis argue that had His Presence left completely, atonement would be impossible.
  - a. Consider being born again, yet still in flesh.
  - b. Being a temple of Holy Spirit but still acknowledging degree of contamination.
  - c. Is it that Presence within that will make complete redemption possible?
  - d. If so, without it would/could it happen?
13. Bull atoned for his sins, the goat for the holy place, Azazel removed people’s guilt.
14. When Y’shua was presented to people by Pilate, brought out Barabbas.
  - a. The people wished for Y’shua to be crucified and Barabbas to be freed.
  - b. Barabbas is transliteration of Hebrew Bar Abba – son of Abba (father).
  - c. Many manuscripts give his name as Y’shua Bar Abba.
  - d. Two similar goats – one sacrificed, one released.
  - e. Yet, the scapegoat had the sins of the people placed upon him.

**“For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.” – 2 Corinthians 5:21**

15. Also with blood of sin offering, cleansed the Holy Place.
  - a. Hebrews 9:12 – entered Holy Place with his own blood.
16. With the blood of both the bull and the he-goat, priest would sprinkle “upon” and “in front.”
  - a. This understood to be once “upon” and seven times “in front.”
17. Interestingly, Y’shua execution included seven types of injuries producing blood:
  - Whipped.
  - Beaten.
  - Beard plucked out.
  - Crown of thorns.
  - Hands pierced.
  - Feet pierced.
  - Side pierced.
18. Where is the eighth, the “upon”? – Gethsemane when sweat became as blood.

19. The entire time, no one else is allowed in Sanctuary; they were in courtyard.
20. Verse 18-19: Sprinkles blood upon the Golden Altar (incense) to cleanse it.
  - a. Rabbis believe the incense service atones for *la'shon ha'ra* – slander and gossip.
  - b. Satan's tactics – he is the accuser of the brethren.

## **CHAPTER 16: THE GOAT TO AZAZEL**

1. Verse 20: After he atones for holy place, tent of meeting and altar, he presents the live goat.
  - a. This is the one for Azazel.
2. He confesses the sins of the people of Israel and symbolically transfers them upon this goat.
3. Notice it says “all their iniquities, transgressions and sins.”
  - a. Iniquities – literally “crookedness” – willful departure from right path.
  - b. Transgressions – literally “rebellion” – willful opposition.
  - c. Sin – includes unintentional.
4. The point is, on Yom Kippur, the goat for Azazel removes ALL their sins.
  - a. No other ceremony accomplishes this.
5. Led away by an “appointed man” even “fit man” presumably another priest.
  - a. “appointed” derived from the word תע time – for a time such as this.
  - b. While the one goat removes the guilt, this one removes the presence of sin.
6. Verse 22: Taken to a “land which is cut off” – so the animal couldn't wander back.
  - a. Symbolically this carries the people's sins away never to be remembered.

### **“You will cast all our sins into the depths of the sea.” – Micah 7:19**

7. Verse 23: Leaves the white garments in the Sanctuary.
  - a. They are never used again by anyone, not even another High Priest.
  - b. This makes me wonder about the grave clothes and the napkin that was left in tomb.
8. Verse 29: Eternal statute:
  - a. Atonement was not automatically secured by actions of High Priest.
  - b. The people had a part in obtaining forgiveness.
  - c. It pertained to home born and foreigner.
9. Abstention from work (complete rest) and “afflicting your souls” understood to be fasting.
  - a. Demonstrates the desire and will to overcome all physical cravings in submission.
  - b. These are part of the “eternal” decrees that are part of Yom Kippur.
10. Verse 30: “On this day shall atonement be made for you.”
  - a. Rabbis consider this to be speaking of God and not the actions of the High Priest.
  - b. In other words, only God can attain atonement for Israel.
  - c. Not just some sins, but “from all your sins shall you be clean before the LORD.”
  - d. Meaning, unintentional and intentional.
  - e. Consequently, Y'shua's sacrifice to save us from our sins confirms He is the LORD.
11. It should be noted that Yom Kippur atones for man's transgressions against God.
  - a. It does not address man's sins against his fellow man.
12. It is understood then that a person must resolve that before expecting forgiveness from God.

**“For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.” - Matthew 6:14-15**

13. I believe that a future Yom Kippur is when Y’shua returns as described in Matthew 24 -25.

**“All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’ - Matthew 25:32-34**

## **CHAPTER 17: SERVICE OUTSIDE THE SANCTUARY**

1. This chapter deals with offerings and need for them to be free of any idolatrous connection.
  - a. It assumes two categories: sacrificing to demons and eating blood.
2. In the first case, offerings were not to sacrificed anywhere but at door of *mishkan*.
  - a. This included those that were dedicated to God.
  - b. After the Temple was built in Jerusalem, *bamah* “high place” was not permissible.
3. In fact, anything offered in any way other than what was commanded considered as idolatry.
4. Where they were previously warned against contamination with unclean physically, now warned against coming in contact with these spiritually unclean.
5. Verse 4: Anything not brought to the *mishkan* would be considered “bloodshed.”
  - a. Until Noah man forbidden to slaughter animal for his own needs.
  - b. Of course, they were slaughtered for sacrifices, but not food.
6. Slaughtering an animal for sacrifice anywhere other than *mishkan* reverts back to “bloodshed.”
  - a. This prohibition applies to the native Israelite and the stranger in fellowship.
  - b. This is basis of the directive from James (Acts 15) to abstain from pollution of idols.
  - c. Don’t mix your views, philosophies, cultural norms with worship of God.
  - d. We shall also see that other points made are covered in this portion.
7. Footnote: When one kills an animal without purpose, he allows himself to be influenced by the same impulse that produces murderous behavior in men.
8. Verse 5: mentions the sacrifices they had been “slaughtering on the open field.”
  - a. Again, equating this with “bloodshed.”
  - b. Interesting that Cain and Abel were in the “field” when Abel was murdered (Gen. 4:8).
9. Verse 7: They are not to slaughter their offerings to demons (in the fields).
  - a. Implies this is something learned in Egypt; offerings to demons of the fields.
10. The Hebrew word “demons” is שְׁעִירִים *se’iriyim*.
  - a. The root of this word is שָׁעַר *sa’ir*; meaning “shaggy, a he-goat.”
  - b. *Se’iriyim* are considered to be unclean spirits that inhabit waste places.
  - c. Worship of the goat, accompanied by unclean acts, was prevalent in lower Egypt.
  - d. Presumably, well known to the Israelites.
11. Mythological Pan is god of the fields; has hindquarters, legs and horns of a goat.
  - a. Heavily associated with the neo-paganists (Mother Earth).
  - b. Move right now to given “human rights” to mother earth.
12. Satyrs are a troop of male companions of Pan.

- a. Satyrs is the English word used to translate שַׁעִירִים *s'iriyim* in Isaiah 13:21 and 34:14.
- 13. Pan seduced moon goddess by wrapping himself in a sheepskin to hide his hairy goat form.
  - a. Goat wrapping himself in clothing of sheepskin to deceive.
  - b. Consider the moon represents Israel – to deceive Israel, goat pretends to be sheep.
- 14. שַׁעַר *sa'ir* is also the word to describe Esau when he was first born – “like a hairy garment.”
  - a. In other words, like a hairy goat; Se'ir is the abode of Edom (Esau).
  - b. Esau was a goat trying to disguise himself as a sheep.
  - c. Esau hates Jacob (Israel) and wants to seduce Israel into conquest.
- 15. שַׁעַר *sa'ir* is also related to the word שַׁעֲרָה *s'arah* or “storm.”
  - a. These “spirits” instill fear and turbulence in those they affect; they *panic*.
  - b. Esau embodies these murderous forces.
- 16. So isn't interesting that a he-goat is sacrificed for sin offering to cleanse the *mishkan*.
  - a. A he-goat is released bearing all the sins.

## CHAPTER 17: SANCTITY OF BLOOD

1. Because is considered so sacred in Scripture, slaughter of animals for food was taken from ordinary Israelite and relegated to specially trained men - *shochetim*.
2. Hebrew method causes maximum effusion of blood.
  - a. Remaining extracted by washing and salting.
3. Thus, in verse 10: “any blood” that is eaten is abominable whether clean or unclean animals.
  - a. God concentrates on that person to “cut him off.”
4. Verse 11: Because all life is in the blood – principal carrier of life thus equivalent to life.
  - a. Is reserved for a sacred purpose.
  - b. Designated as medium that goes upon the altar for atonement.
  - c. Not because He has desire for blood but it represents that man's commitment of heart.
  - d. “I have given it to you...to make atonement” – it's for your spiritual welfare.
5. Considering the fascination with vampires and vampire culture, what does this say for us?
6. Verse 13: Because is sacred must be treated in a reverent way.
  - a. Must be covered with dust just as you wouldn't leave a body lying around.
  - b. This also teaches not appropriate to eat flesh of animal while its blood is exposed.
7. This prohibition, too, is one that James mentions in Acts 15.
  - a. Things strangled, and blood – what you eat is important.
  - b. Don't eat things that might contain blood.
  - c. Coupled with don't pollute with idols.
8. James was taking from the heart of the Torah.

## CHAPTER 18: FORBIDDEN RELATIONSHIPS

1. This chapter is first of two that deals with laws of immorality and forbidden relationships.
  - a. These laws are at very heart of purity and righteousness.
  - b. Principles which form foundation of social morality.
  - c. The opening words are very much like the Ten Commands.
2. This is also included in the letter of Acts 15 – fornication.
  - a. Understood to mean much more than what we consider fornication.
  - b. Early non-Jewish believers were being instructed to keep heart of Torah.

- c. Everything else would fall into its proper place when they gained more instruction.
- 3. It begins with exhortation not to duplicate deed of Egypt which they have left and not to imitate deeds of Canaanites, whose land they would enter.
  - a. Chapter 17 forbade consumption of blood and sacrificing to idols (common in Egypt).
  - b. This chapter addresses sexual immorality which was rampant in Canaan.
  - c. These represented two most morally decadent in the world.
- 4. Took Israel from the worst in one way and led them to the worst in another.
  - a. To demonstrate that His people must be alert to the environment and remain holy.
  - b. That everyone else does it is not justification; must not even look like them.
  - c. Rabbi Hirsch writes:

“You may not, therefore, join in celebrating their holy days or observe customs which have their basis in their religious views. You must not, however, do anything which disturb their holy days or mar their festival spirit; and don’t parade your non-participation in their holy days in a manner that might arouse animosity.”

- 5. Culture is an accumulation of practices, many of which are not based on logic.
  - a. Different societies have different practices.
  - b. One society regards the other as primitive or barbaric.
  - c. Israel’s “culture” is prescribed by the Creator while the other devised by man.
- 6. Holiness is God’s standard and must be in our heart.
- 7. Furthermore, strong implication that the land of Israel cannot tolerate this debauchery.
  - a. The land will vomit out its inhabitants.
- 8. Verse 4: “My laws...My decrees” –
  - a. Laws (*mishpatim*) are dictated by reason.
  - b. Decrees (*chukkot*) escape human comprehension, thus “I am YHVH your God.”
  - c. Are to “carry out” these laws and “observe” (guard) them.
  - d. Accentuates that their ways lead to death and destruction; His, to life abundant.
  - e. This applies to “any man” – not just Jews - hinted at by *adam* in verse 5.
- 9. In fact, preservation of life supersedes commands like observance of Shabbat.
- 10. There are exceptions; no man is to save his life at expense of:
  - Idolatry (Dan. 3 and the three Hebrews).
  - Forbidden relationships
  - Murder
  - Anything that would desecrate God’s name.
- 11. Forbidden relationships stems the sexual impulse that would cross boundaries.
- 12. Sexual relationships among animals is physical and instinctive, devoid of shame.
  - a. For people to sink to that level removes it from something holy to something shameful.
  - b. People stop acting human and start acting like animals.
- 13. Where all forbidden relationships are concerned, marital status is impossible.
  - a. Even if someone went through the ceremony, it would be considered non-binding.
  - b. Consider, however, before the Torah was given, Abraham married half-sister.
  - c. Jacob married two sisters although that was not of his doing.
- 14. In other cultures marrying sister, half-sister, mothers and daughters was pleasing to the gods.
- 15. Verses 7-8: Exposing father’s nakedness considered to be:
  - Committing an immoral act with his father’s wife (Reuben with Jacob’s concubine).



- Someone who sodomizes his father (Ham with Noah).
16. Was a practice among eastern heirs-apparent to take possession of their father's wives.
    - a. Asserting their right to the throne.
    - b. Consider Absalom's actions in 2 Samuel 16:20-22.
  17. Verse 16: "Don't uncover nakedness of brother's wife."
    - a. There is exception in Deut. 25:5 – man must marry brother's widow if she is childless.
  18. Verse 18: "Not to marry sisters" – this would make them rivals.
    - a. Sisters should live in peace and harmony not in strife.
    - b. This is exactly what happened in Jacob's case – Leah and Rachel.
    - c. He married them in Charan, yet as soon as they came into Israel, Rachel died.
    - d. He did not live with two sisters in the land of Israel.

## CHAPTER 18: HOLINESS OF THE LAND

1. Verse 21: Worship of Molech linked to profaning the name of YHVH.
  - a. Not to set your seed aside for Molech.
2. Molech was an idol whose worship was prevalent in Canaan.
  - a. Does not pertain to sexual immorality but, like it, contaminated the land.
  - b. This led to the expulsion of the Canaanites.
3. This kind of idolatry and immorality are similar in that it is treason to the one who is entitled to the person's loyalty.
  - a. God refers to Himself as a "jealous" God.
  - b. This is the reaction when someone else is given what belongs to another.
4. For an Israelite to bring animal offerings to YHVH in *mishkan* and give what is most precious to him – his children - to Molech shows where his loyalties are.
  - a. Opinions vary, but some maintain the children were consumed in flames.
5. This is a dramatic example of "profaning" the name of YHVH.
6. Not about pronouncing or mispronouncing the name but disregarding His sovereignty.
7. Consequently, Gentiles would be disgusted at people who bring offering to God but give their children to Molech.
8. Worship of Molech no longer exists literally but people still sacrifice children to idols when they raise them in environments or send them to schools that harm their loyalty to Creator.
9. The chapter ends with mention of two forms of perversion:
  - Homosexuality
  - Bestiality
10. Verse 23: Of all the aforementioned, these two alone are regarded as perversion, abominable.
  - a. Though wrong, the others were normal activity though with prohibited mates.
  - b. These are unnatural.
11. The word "perversion" or "abomination" derived from word meaning "wearing out."
  - a. Basic humanity eroding and descending to level of animals.
12. In following verses, is made clear that land of Israel cannot tolerate what has been described.
  - a. Moral perversion defiles the land.
  - b. My opinion is that this is linked to concept this was the Garden of Eden.
  - c. In turn, that was original Sanctuary.
  - d. Thus requires a higher standard of behavior – His standard.
13. A delicate digestive system can't handle spoiled food.

- a. Through pestilence and drought, inhabitants are vomited out in same manner.
- 14. The holiness of a place determines the outcome for the sin.
  - a. Jacob married two sisters in Haran but Rachel died when she was in Israel.
  - b. This explains why only Israel is conducive to following the Torah.
- 15. Verse 25: “the Land vomited out its inhabitants.”
  - a. Reminds us of what Y’shua says to Laodicea – things reach a certain point.
  - b. God’s people are held to His standards regardless of where they are.
  - c. Israel is His son and so He tells them in Ezekiel 20 – I will rule over you.
  - d. When they are gathered back into their land, Ezekiel says:

**“For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.” - Ezekiel 36:24-25**

- 16. In other words, before they can enter the Holy Land, they must be clean, not polluted.
- 17. If Holy land can vomit out profane people what would happen in a profane land was inhabited with holy people?
  - a. Consider Egypt did not “vomit” out its people – Israel left there.
- 18. As immorality increases and the land is defiled, if His people strive for holiness will the land thrust us out?