

TZAV - COMMAND

Leviticus 6:8 to 8:36

Jeremiah 7:21- 8:3; 9:22-23

Hebrews 13:10-16

1Timothy 2:1-8

Romans 12:1-2

Continued from the last Torah Commentary: Vayikra (see reference section below).

Review: With the tabernacle/*mishkan* (Bridal Chamber) built and the priestly garments made, Yahweh next teaches His people Israel *how to live* with Him in His dwelling. Israel consists of the twelve tribes along with all who have joined themselves to the nation and who have become as native born (walking in the ways of Yahweh). There is no other betrothed Bride. The *mishkan* is a reflection of Jesus/*Yeshua* and is a picture of how our redeemed walk ought to be. Learning *how* to live with the Bridegroom Yeshua will lead the Bride into abundant life in His Spirit. The purpose of the book of Leviticus is to reveal holy, moral ways to man, restore the priesthood (Bride) and learn how to walk in the eternal realm of our heavenly calling (Hebrews 3:1). The instructions laid out in Leviticus are a continuation of what Moses received at Mount Sinai. These teachings are designed to support the Bride as she carries out her vow of obedience to the Covenant of Abraham that she made with Yahweh. The Bride is to make *herself* ready; it is these instructions in Leviticus that will help her prepare (Revelation 19:7).

2 Timothy 1:9 "...who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus /*Yeshua Ha Mashiach before time began.*"

In the last lesson we learned of the five offerings (three volunteer freewill offerings of worship and the two required offerings for unintentional sins). In this lesson we will learn of the regulations of these offerings and the principles (teaching and instruction) behind them according to Yahweh's Kingdom plan.

The Elevation - *Olah* Offering - Leviticus 6:8-13

Yeshua is *our volunteer olah* offering who willingly offered Himself up on our behalf. The *olah* was offered for impure thoughts or failing to perform a required action. The offering was to remain at the altar throughout the night and the fire kept burning continuously; the flame was not to go out. This was a picture of how our hearts are to be in an unceasing state of preparation and readiness for Yahweh's will in our life.

Exodus 13:21-22 "And Yahweh was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people."

Isaiah 4:4 - 5:1 “When Yahweh has washed away the filth of the daughters of Zion, and purged the bloodshed of Jerusalem from her midst, by the *spirit of deliverance* and the *spirit of burning*, then Yahweh will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. And there will be a shelter (tabernacle) to give shade from the heat by day, and refuge and protection from the storm and the rain. Let me sing now for my well-beloved, a song of my Beloved concerning His Vineyard....”

The priest receiving the *olah* would put on his white linen garments to remove the ashes of the burnt offering. When leaving the tabernacle, the priest would change from his white linen garments into common or unholy garments and proceed to a ceremonial clean place outside the camp to dispose of the ashes. This prophetic picture described the very procedure Yeshua would go through on our behalf. Notice how holy these ashes were considered and therefore handled. Yeshua our High Priest handles our *olah* offerings in the same way. Our offerings are of praise and thanksgiving to Yeshua for how He has covered our transgressions of unclean thoughts and failure to do as He has requested. May our *sacrifices* of praise be given up to Yahweh continually, day and night. May our speech be laced with *olah* (elevation and encouragement) to all we come in contact with, as this is a sweet aroma ascending to His throne. How we approach others and interact with them is how we approach Yahweh. This action is holy to Him. We need to learn how to separate clean from unclean and holy from unholy in our thoughts, actions, speech and associations to fulfill this offering.

The Meal - *Minchah* Offering - Leviticus 6:14-23

The volunteer meal offering regulations were given in two parts. First, the *minchah* was described as being made of fine flour, oil and incense but no yeast - an offering from those bringing a gift of gratitude in the form of either a baked cake, a wafer called *challah*, fried, or cooked in a griddle or pan and broken. All had a tenth portion of the offering called the *memorial portion* taken out which was then completely burnt on the altar. The memorial portion represented Yeshua who is our memorial offering before Yahweh. The rest of the meal offering (90%) was to be consumed only by the descendants of Aaron, the priests, and was considered *most holy*.

1 Corinthians 11:24 “And when He [Yeshua] had given thanks, He broke it and said, ‘Take, eat; this is My body which is broken for you; do this in *remembrance of Me*’” (Luke 22:17-19).

1 Corinthians 11:27 “Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.”

John 6:51 Yeshua said, “I am the *living bread* that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh.”

Today we, the Bride, *the royal priesthood* of Yeshua, eat the remaining portion of the *holy minchah* offering because Yeshua, who is the *memorial portion* who offered Himself up completely to Yahweh, has made the *rest of the offering holy*. In doing this, He redeemed,

renewed and restored the Covenant He made with us at Mount Sinai, the same Covenant we (the Bride) broke throughout history due to our disobedience to the message (the gospel) (1 Peter 2:8-10). We partake in the *minchah* - *holy portion* - today as a reminder to keep the Covenantal vows made to Him. It is our offering of gratitude before Yahweh (Hebrews 8:8-10; Jeremiah 31:31-34).

Leviticus 6:18, 27 “Whatever touches [*the minchah offering and the sin offering*] will become holy.”

Acts 10:11-16, 24, 28 At the sixth hour of prayer (*12 noon*) Peter “saw heaven opened and an object like a great sheet [*talet/torah scroll*] bound at the four corners, descending to him and let down to the earth. In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. And a voice came to him, ‘Rise, Peter; kill and eat.’ But Peter said, ‘Not so, Lord! For I have never eaten anything common or unclean.’ And a voice spoke to him again the second time, ‘What God has cleansed you must not call common.’ This was done three times. And the object was taken up into heaven again. And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. Then he [*Peter*] said to them, ‘You know how unlawful it is [*in rabbinic law*] for a Jewish man to keep company with or go to one of another nation. *But God has shown me that I should not call any **man** common or unclean.*”

The second instruction of the meal/*minchah* offering was used for the ordination and consecration of a High Priest who came into office on the day he was anointed. It was to be made without yeast, cooked on a griddle, broken and then completely burned. It was not to be eaten (Leviticus 6:19-23).

The Sin - *Chatas* Offering - Leviticus 6:24-30

The regulation of the offering for unintentional sin required the offering to be handled as holy. The offerings became holy once given to Yahweh from a willing, open and honest heart. Recognizing our dishonoring ways and offering repentance for them renders our past as *holy* to the Father. May we be a people who confess our sins regularly to Him and know that this is a *holy* act to the Father. It is not an act of punishment but an act of deliverance that brings healing, wholeness and restoration back to Him.

Any male in the family of a priest who offered a *chatas* offering on behalf of either a leader or any other member of the community could eat of it; it was most holy (Leviticus 4:22-35; 6:26,29). The required *chatas* offering for the priest or the whole Israelite community could not be eaten; it was to be burned *outside the camp* (Leviticus 4:3-21; 6:30).

Yeshua is our *chatas* offering of dishonor who died for the *whole Israelite community*.

Hebrews 13:10-16 “We have an altar from which those who minister at the tabernacle have no right to eat. The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. ***And so Yeshua also suffered outside the city gate to make the people holy through his own blood.*** Let us, then, go to him outside the

camp, bearing the disgrace he bore. For here we do not have an enduring city, but we are looking for the city that is to come. Through Yeshua, therefore, let us continually offer to a Yahweh sacrifice of praise-- the fruit of lips that confess his name. And do not forget to do good and to share with others, for with such sacrifices Yahweh is pleased.”

John 6:53 –58 “Yeshua said to them, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Man [*supreme Messianic name for Yahweh in the flesh, Yeshua*] and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven; not as the fathers ate, and died, he who eats this bread shall live forever.’”

The Guilt - *Asham* Offering - Leviticus 7:1-10

The regulations for the *asham* offering are also considered as most holy. If we walk in dishonor, we will incur the *guilty consequence* of that sin. Yeshua has fulfilled the *asham requirements* past, present and future, **but** Yahweh asks us to be *accountable* for the sin and the guilt that incurs from our dishonoring thoughts and actions by taking *responsibility* for them and *repenting* especially if we have sinned after becoming born again.

Throughout Leviticus, scripture tells *believers how to walk a priestly holy lifestyle*. Why? Remember the Levites served in the outer court, but only the Levitical *priests* were allowed into the tabernacle. Remember Aaron's two oldest sons Abihu and Nadab? They were allowed to serve in the tabernacle but not the younger two brothers - Eleazer and Ithamar, even though they were from the priestly Levitical line. It was only upon the death of Abihu and Nadab, who offered a mixture of unholy and holiness that allowed Eleazer and Ithamar to serve *in* the tabernacle. The tabernacle is all about holiness.

Paul in his letters taught us that we are the temple today. He continually exhorted believers not to be *carnally* minded. We are to take off that which corrupts us as we are *holy* people. We have been sanctified and redeemed through the blood of Yeshua *therefore* we must not mix unholy dishonoring actions and lifestyle with holiness.

Our salvation has been gifted to us as a wedding covenant that cannot be broken or lost which Yeshua, through His death and resurrection is faithful to keep on our behalf. All through the New Testament/*Brit Chadasha* Paul exhorts *believers* to walk a holy lifestyle. Why would he teach this to *saved believers*? Modern theology has taught that salvation and eternal life are synonymous with one another but they are not; they are two separate matters in scripture. We cannot lose our salvation but we can lose our positioning in eternal life. Thus, Paul's teaching is not about salvation but about *sanctification and redemption*. The sin and guilt offerings were not for salvation but for sanctification, holiness and eternal life. That is why the offerings are still applicable today. It is the same for us today, as we are called priests in scripture (Exodus 19:5-6; 1 Peter 2:9; Revelation 1:6; 5:10; 20:6).

In Galatians this point is made very clear to believers

“[*Believers*] Do not be deceived: God cannot be mocked. A man [*believer*] reaps what he sows. The one [*believer*] who sows to please his sinful nature, from that nature will reap *destruction*; the one [*believer*] who sows to please the Spirit, from the Spirit will reap *eternal life*.” (Galatians 6:7-8 (NIV) (Romans 2:7-8; 6:19-23; 1 Timothy 6:11-12; Titus 1:1-3; 3:1-7; 1 John 3:15).

The same Torah principle that caused Esau to cry out as he gave up his birthright is seen here again in Hebrews revealing to us that Yahweh’s word does not change (Genesis 27:34-35).

Hebrews 12:14-17 “[*Believers*] Pursue peace with all people, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.”

Hebrews 6:4-6 “For it is impossible for those [*believers*] who were once enlightened [*born again*], and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.”

This Hebrews 6: 4-6 passage is taught to believers in Yeshua and takes us beyond salvation into a walk of redemption and holiness. As believers we need to be finished with mixing the profane with the holiness in our lives – our eternity is at stake. Even if we are not aware of it, we are accountable. The trespass could be for handling the holy in a common or profane way, thinking of a fellow man in an incorrect manner, or sharing those negative judgments of our neighbor with others. It could simply be body language that gives a negative implication. Doing these will bring guilt upon ourselves. To cleanse ourselves we need to offer up an offering of repentance.

Yeshua paid the price of our guilt at His death. He took our place and died our death.

1 Corinthians 11:27-30 Paul said, “Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep.”

Watching Our Thoughts and Words - We Reap What We Sow

When first coming into Yeshua’s kingdom as new born believers we learn that what we say has a huge impact on our lifestyle and environment. As Yahweh’s ambassadors we learn through sanctification that we are representatives of His word. We are not to represent any other kingdom, especially our old kingdom that He delivered us from – the realm of death – *the Tree*

of the Knowledge of Good and Evil. We witnessed this in the Esau scripture. In James, he goes on at length to help believers understand that what we sow we also inherit; destruction or eternal life. If we sow good seed we reap a high yield harvest of blessings but when we sow weeds we choke Yeshua's life in us and wonder where His blessings are.

James 2:5-13 "Listen, my dear brother: has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? Are they not the ones who are slandering the noble name of him to whom you belong? If you really keep the royal law found in Scripture [*Torah, the gospel given at Mount Sinai*], 'Love your neighbor as yourself', you are doing right. But if you show favoritism, you sin and are convicted by the law as lawbreakers. For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. For he who said, 'Do not commit adultery', also said, 'Do not murder'. If you do not commit adultery but do commit murder, you have become a lawbreaker. Speak and act as those who are going to be judged by the law that gives "freedom," because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!" (Leviticus 19:18, Exodus 20:14; Deuteronomy 5:18, Exodus 20:13; Deuteronomy 5:17).

Torah (God's teaching and instruction) is mercy.

The Covering

If we sin we incur the guilt of that sin and need Yeshua's covering. Yeshua is our high priest. His offering has been made and His life covers us. We see a picture of this in Leviticus 7:8.

Leviticus 7:8 "The priest who offers a burnt offering for anyone may keep its hide for himself."

This is prophetic of Yeshua's covering over us – His royal priesthood and His Betrothed. When He redeemed us we were covered in His righteousness.

Hebrews 10:19-22 "Therefore, brethren, having boldness to enter the Holiest by the blood of Yeshua, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of Yahweh, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil [*guilty*] conscience and our bodies washed with pure water."

1 Peter 2:24 "who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes [*reference to His instructions for life that were written on a Torah scroll*] you were healed."

The Fellowship - *Shalam* Offering - Leviticus 7:11-21

The instructions regarding the *shalam* or shalom *voluntary* offering were placed last in the regulation section, after the directives for the required offerings of sin and guilt. This offering was for the restoration of fellowship between man and Yahweh, and was offered as an

expression of thanksgiving to Yahweh for His Faithfulness. The sin of dishonor, whether intentional or unintentional, separates man from our Heavenly Father. Henceforth a restored, proper union between Yahweh and man needs to be established once again, and the rules and regulations to do this are laid out in the *shalam* instructions. The fellowship offering and the meal offering are served together. One is without yeast (the meal offering) and the other is with yeast and always with salt (the fellowship offering is also representative of Pentecost/*Shavuot*/Firstfruits) (Leviticus 2:11-16).

Eating Fat and Blood Forbidden

Leviticus 7:22-27 “Yahweh said to Moses, ‘Do not eat any of the *fat* of cattle, sheep or goats [*biblically clean animals*]. The fat of an animal found dead or torn by wild animals may be used for any other purpose, but you must not eat it. Anyone who eats the fat of an animal from which an offering by fire may be made to Yahweh must be cut off from his people. And wherever you live, you must not eat the *blood* of any bird or animal. If anyone eats blood, that person must be cut off from his people.’ ”

Fat and blood mentioned together in Leviticus represent not only physical fat but also what *produces* “fat” ie: sickness in us spiritually. When we dwell on sin in our thoughts long enough, they can become one with our flesh.

Proverbs 23:7 “For as he thinketh in his heart, so is he” (KJV).

Our thoughts can poison our bodies by producing over-secretions of chemicals in us that can harm us and lead to an imbalance in our bodies, which in turn can produce fat. Fear, stress and anxiety may result in obesity and/or disease in our bodies. So when scripture instructs us not to “eat” fat or blood, it is not only speaking of the physical abstinence of fat and blood which produces fat and an inferior blood condition, but also the spiritual avoidance, which includes emotional, psychological and verbal. Fat is also a reference to pride in scripture.

Proverbs 16:17-19 “The highway of the upright is to depart from evil; He who keeps his way preserves his soul. Pride goes before destruction and a haughty spirit before a fall. Better to be of a humble spirit with the lowly, than to divide the spoil with the proud.”

The fat and blood are very important elements to Yahweh and must not be brought into our bodies. Our bodies are living temples of Yahweh and we are responsible for keeping them clean and keeping defilement far from us. This instruction is to bless us and give us a long life. If we bring contamination into our temples in disobedience to Yahweh’s word, sickness, disease and even death may result. The choice is ours. Obedience brings the blessings. Yahweh said give it to Him.

Proverbs 15:30 “The light of the eyes rejoices the heart, and a good report makes the bones healthy.”

Proverbs 16:24 “Pleasant words are like a honeycomb, sweetness to the soul and health to the bones.”

Proverbs 17:22 “A merry heart does good, like medicine, but a broken spirit dries the bones.”

According to Leviticus 17:11 *life is in the blood*, and the lifeblood of an animal if consumed instead of drained out, will remain alive in us. If we consume the animal blood we may take on the creature’s mindset, fears, instincts and behaviors.

The reference to blood here is the *lifeblood* of the animal. The organs of the animal have blood in them, but scripture is referring to the blood that circulates through the arteries and veins. This process is a cleansing process for the animal. The blood circulates to remove debris and at the same time takes vital nutrition to the organs and members of the body. So, the blood is both unclean and contains the *life source* or mindset (DNA) of the animal. Thus we are not to consume this or it will render us unclean.

“Does This Mean We Can’t Eat Meat?”

We can purchase Biblically Koshered meats, which means the meat has been butchered and bled properly or we can purchase good quality meat like organic grass fed and let it soak in cold salted water about an hour then drain and rinse very well before cooking (Acts 15:20-21, 29; 21:25).



Halal is not the same as Biblical Kosher. Halal grocery products and animal slaughters are becoming more widely available in the western world as the Muslim population grows.

Halal means that the product has been prayed over and dedicated to the Muslim god Allah. Eating something dedicated to another god other than Yahweh (the God of Abraham, Isaac and Jacob), is considered by scripture as food offered to idols. Anyone who consumes halal products is in affect bowing down to the god of the Muslims, and agreeing with their religion including Islamic Sharia law. Many meat markets, supermarkets and restaurant chains are now selling or using halal certified products unbeknownst to the consumer. Whole Foods, Subway restaurants, McDonald’s, Campbell soups, Costco and Walmart are among the growing number of companies offering Islamically permissible halal products at their stores.

Exodus 20:3 “You shall have no other gods before Me.”

Act 15:20-21 “...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” (Acts 15:29; 21:25).

1 Corinthians 10:19-21 “What am I saying then? That an idol is anything, or what is offered to idols is anything? Rather, that the things which the Gentiles [*Nations*] sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons.”

This is the background behind Yahweh commanding us to clean out our land as written in Joshua 3:10

“And Joshua said, ‘By this you shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites [*when you go in and conquer the land*].” (Joshua 3:10).

This is very important, as we commit our hearts and minds solely unto Yahweh when we choose to obey the vow we made to the Covenant of our King, the Bridegroom.

What we put in our bodies (in thought, deed, associations or physically unclean foods) is the key to the priesthood of Yeshua. Yeshua’s priesthood will be a *holy* priesthood that serves Him in His *Holy* Temple. If the Bride of Yeshua incurs fat or that which produces fat in her body and eats blood in her food or food offered to idols we must ask ourselves: Is this the bride the Groom will return for? We will see how important this issue is to Yahweh as we continue through Leviticus because every time fat and blood are mentioned, the instructions for the priesthood are mentioned right after. There is a correlation between examining what we put into our minds and mouths and the priesthood of Yeshua.

Malachi 4:4-6 “Remember the Law of Moses, My servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Yahweh. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.”

The Ordination of Aaron and His Sons - Leviticus 8

After all the regulations for the offerings were given, Yahweh had Moses bring Aaron and his sons, along with the anointing oil, the bull for the burnt offering, the two rams and a basket containing bread made without yeast. Moses was also asked to gather the whole assembly at the entrance to the Tent of Meeting, where he washed and dressed Aaron in his High Priest garments and Aaron’s sons in their linen robes. The required bull was offered for the sin of dishonor/*chattas*, and when its blood had consecrated the altar and made atonement for it, they took the bull with its hide, flesh and offal and burned it outside the camp.

Later, they voluntarily presented two rams, one for the elevation/*olah*/burnt offering and the other for the ordination of Aaron and his sons. The blood of this ram was put on their right ear, right thumb and right big toe. Along with the *olah*, the *minchah* was offered with a cake (*challah*) made of unleavened bread. After the wave offerings of the breast and thigh, Moses sprinkled Aaron and his sons with blood. They had a meal of the holy offerings and stayed at the entrance of the Tent of Meeting *seven full days* to complete their ordination.

1 Timothy 2:1-8 Paul said, “I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone - for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and men, the Man Christ Jesus /*Yeshua Ha Mashiach*/the Messiah, who gave himself as a ransom for all men - the testimony given in its proper time. And for this

purpose I was appointed a herald and an apostle - I am telling the truth, I am not lying - and a teacher of the true faith to the Nations. I want men everywhere to lift up holy hands in prayer, without anger or disputing.”

Romans 12:1-2 “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.”

Shabbat Shalom,
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References

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