

MIQDASH BETHEL COVENANT ASSEMBLY

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TORAH LAW EDUCATIONAL COURSE

The 613 Mitzvot of Yahweh

Bereishit • Shemot • Vayikra • Bamidbar • Devarim | The Tanakh Writings

LESSON 05

Negative Law #160, #161, #162, #165, #166

Vayikra (Leviticus) 18:7-9, 12-15 — The Core Incest Prohibitions

לֹא תִגְלֶה עֶרְוָה

Lo t'galeh ervah

"You shall not uncover nakedness."

The Arayot: Family Covenant Boundaries, the Holiness Code, and the Mercy of Return

Four Spheres: Individual • Community • Nation • World

Authority: The Tanakh — The Word of Yahweh Alone

Standard: Devarim 19:15 — Two or Three Witnesses

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SECTION I — THE HEBREW TEXTS AND LAWS

The Arayot Framework — Sexuality Household Study (Section 35): The Sexuality Household Study (Section 35) documents the complete arayot list and its covenant rationale: *"The category is called arayot (עֲרִיּוֹת) — literally 'nakedness' — derived from ervah (H6172), the nakedness that must not be uncovered. To 'uncover the nakedness' of a prohibited person is to engage in sexual intercourse with them. These prohibitions are among the most serious in the entire Torah — the text states that transgressing them produces defilement of the person, defilement of the land, and the covenant consequence of karet (being cut off from the people)."*

Covenant Context — Vayikra 18:3: *"Do not do as they do in Egypt where you lived, and do not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices."* Yahweh frames the entire chapter of Vayikra 18 with this declaration. The family is the first covenant institution Yahweh designed. These laws separate Yisra'el from the documented practices of surrounding nations and protect the covenant family as a holy space.

The General Principle — Vayikra 18:6: *"None of you shall approach anyone of his own flesh to uncover nakedness."* The Hebrew שְׂאֵר בֶּשָׂרוֹ (she'er besaro) — "flesh of his flesh" — establishes the family as a single protected covenant flesh-unit. The Sexuality Household Study (Section 35) confirms: *"The arayot are not merely personal moral failures — they are covenant violations with land-level consequences."*

Context in the 613 Laws: These laws are listed as Negative Laws #160-166 in the 613 Mitzvot. They belong to the covenant cluster of sexual holiness laws that runs from Law #159 (Adultery — Lesson 04) through Law #175 (Covenant Identity — Lesson 13). Together they form **Yahweh's** complete framework for covenant sexual boundaries — protecting the family, the community, the nation, and the land.

The Five Laws Covered in This Lesson

Reference	Teaching / Witness
Law #160 — Vayikra 18:7	"You shall not uncover the nakedness of your father, that is, the nakedness of your mother; she is your mother, you shall not uncover her nakedness." Prohibition on sexual relations with one's mother. The word 'that is, the nakedness of your mother' is the Torah's clarification: the father's nakedness is the mother because she belongs to his covenant household.
Law #161 — Vayikra 18:8	"You shall not uncover the nakedness of your father's wife; it is your father's nakedness." Covers the father's wife whether one's biological mother or not. The stepmother is covenant-protected through her marriage to the father — the same covenant-network principle as zimmah (Lesson 08).

Law #162 — Vayikra 18:9	"You shall not uncover the nakedness of your sister, your father's daughter or your mother's daughter, whether brought up in the family or not." Full and half-sisters are both covered — raised in the household or outside. The biological relationship governs, not the household circumstances.
Law #165 — Vayikra 18:12-14	"You shall not uncover the nakedness of your father's sister — she is your father's flesh. You shall not uncover the nakedness of your mother's sister — she is your mother's flesh. You shall not uncover the nakedness of your father's brother's wife (aunt by marriage)." Three distinct aunt prohibitions covering both blood and covenant-network aunts.
Law #166 — Vayikra 18:15	"You shall not uncover the nakedness of your daughter-in-law; she is your son's wife, you shall not uncover her nakedness." The daughter-in-law enters the covenant family through marriage to the son. Her nakedness belongs to the son's covenant household.

SECTION II — PRIMARY LEXICAL ANALYSIS

Root 1 — עָרוּהָ (Ervah, H6172) — "Nakedness"

BDB: "nakedness, pudenda" — used as a legal euphemism for sexual intercourse throughout the arayot framework of Vayikra 18-20. BDB notes the term's consistent use in legal contexts as the technical designation for sexual union with a prohibited person. The phrase **גָּלַה עֲרוֹת** (**galeh ervat**) — "to uncover the nakedness of" — appears 24 times in Vayikra 18-20. The Sexuality Household Study (Section 35) confirms: *"To 'uncover the nakedness' of a prohibited person is to engage in sexual intercourse with them."*

HALOT: "nakedness, genitalia; shame" — the term's semantic range covers literal nakedness (Bereishit 9:22-23 — Noach's nakedness) and the legal-euphemistic meaning of sexual intercourse in the arayot context. HALOT confirms that the construct form **עֲרוֹת** (ervat) followed by a person's name designates the prohibited sexual union with that person.

Gesenius: "nakedness, private parts; used as a euphemism for sexual intercourse" — Gesenius documents the full range of the term across the Tanakh, confirming its consistent use as the legal term of art for prohibited sexual union in the holiness laws of Vayikra 18-20.

TWOT: H6172 — **עָרוּהָ** — "nakedness." TWOT notes the term's connection to shame (**בוֹשָׁת**) and its use in the covenant community's holiness laws as the designation for what must not be uncovered outside of the covenant marriage relationship.

Root 2 — גָּלַה (Galah, H1540) — "To Uncover"

BDB: "to uncover, reveal, expose; to go into exile." In the arayot context, **גָּלַה** is the technical verb for the prohibited act. The Piel form **גָּלַה** (galeh) — the causative — means "to cause to be uncovered" — the active violation of the covenant boundary that protects the prohibited person.

The double meaning is covenant-significant: The same root **גָּלַה** means both "to uncover" and "to go into exile." The Sexuality Household Study (Section 35) confirms that the arayot violations produce the covenant consequence of karet — being cut off. The one who uncovers what **Yahweh** covered is himself uncovered — cut off from the covenant community. The root carries the consequence within its own meaning.

Root 3 — שָׂרָה בְּשָׂרוֹ (She'er Besaro, H7607) — "Flesh of His Flesh"

The same root studied in Shemot 21:10 (Lesson 03 — she'er as food provision in marriage) designates blood kinship here. Every person listed in the Vayikra 18 arayot is **she'er** — near flesh — an extension of the man's own covenant body. The Sexuality Household Study (Section 35) confirms: *"All three traditions acknowledge this list. Judaism codifies it throughout halakha as the core of sexual law. Islam's parallel list in Surah An-Nisa 4:22-24 closely tracks the Torah's incest prohibitions, drawing from the same Hebraic root. Christianity has historically maintained this list as well."* The family is a single protected covenant flesh-unit before **Yahweh**.

Root 4 — קָרַת (Karet, H3772) — "Cutting Off"

BDB: "to cut off, be cut off" — the covenant penalty for arayot violations. Vayikra 18:29: **"For whoever does any of these abominations, the persons who do them shall be cut off from among their people."** Note the connection to **קְרִיתָת** (keritut — the divorce document, Lesson 02): both use the root **קָרַת** for covenant severance. The one who violates the covenant family bond by uncovering forbidden nakedness is himself cut off — severed from the covenant community he violated.

Graduated penalties across the arayot: The Torah assigns different consequences to different categories — death for some (Vayikra 20:11-12 — father's wife, daughter-in-law), karet for others (Vayikra 20:17 — sister), childlessness for still others (Vayikra 20:19-20 — aunt violations). This graduated structure reflects **Yahweh's** calibrated covenant justice — not randomness but precise assessment of different degrees of covenant violation based on closeness of relationship and the nature of the betrayal.

SECTION III — TWO/THREE WITNESS CORROBORATION

Per Devarim 19:15 — two or three independent Tanakh witnesses confirm every teaching. The following establishes the full legal and covenant force of Laws #160-162, #165-166.

Reference	Teaching / Witness
Vayikra (Lev.) 18:6	General principle: None shall approach she'er besaro to uncover nakedness. The foundational verse governing all five laws in this lesson. First witness.
Vayikra (Lev.) 20:11	"If a man lies with his father's wife, he has uncovered his father's nakedness; both of them shall surely be put to death; their blood is upon them." Capital penalty for Law #161. Second witness.
Vayikra (Lev.) 20:12	"If a man lies with his daughter-in-law, both of them shall surely be put to death; they have committed perversion; their blood is upon them." Capital penalty for Law #166. Third witness.
Vayikra (Lev.) 20:17	"If a man takes his sister — his father's daughter or his mother's daughter — and sees her nakedness, and she sees his nakedness, it is a disgrace. They shall be cut off in the sight of the children of their people." Karet penalty for Law #162.
Vayikra (Lev.) 20:19-20	"You shall not uncover the nakedness of your mother's sister or your father's sister... they shall bear their iniquity; they shall die childless." Graduated penalty — childlessness — for aunt violations (Laws #165).
Devarim (Deut.) 27:20,22,23	The covenant curses at Har Eival — pronounced by the entire assembly of Yisra'el: "Cursed is he who lies with his father's wife... Cursed is he who lies with his sister... Cursed is he who lies with his mother-in-law." Three separate communal covenant curses publicly declared, confirming the gravity.
Vayikra (Lev.) 18:24-28	"Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean... and the land became unclean, so that I punished its iniquity, and the land vomited out its inhabitants." The land-covenant consequence — world-level application. Yahweh's judicial removal of the Canaanites is directly connected to the arayot violations.
Bereishit (Gen.) 2:23-24	"Bone of my bones and flesh of my flesh." One-flesh covenant — the family covenant bond as the foundational structure the arayot protect. Corroborating creation witness.

Yechezkel (Ez.) 22:10-11

Yahweh's prophetic indictment of Yerushalayim includes men who violated their fathers' wives and committed incest with sisters and daughters-in-law. The prophetic confirmation that these laws are covenant crimes that produce national judgment.

SECTION IV — WHAT THESE LAWS ARE TEACHING

A. The Family as Protected Covenant Space

Yahweh designed the family as the foundational covenant institution — the first and most essential structure in human civilization. The Sexuality Household Study (Section 43) establishes: *"The covenant household Yahweh designed is built on justice for every person within it, loving-kindness as the spirit of every interaction, and humility before Yahweh as the standard by which every decision is measured."* The arayot of Vayikra 18 protect that covenant space at its most foundational level. The family is a protected covenant space because it is where children are born, raised, and formed in the image of **Yahweh**. When sexual violation enters the family through incest, the family covenant space is corrupted at its foundation.

The structure of Vayikra 18:7-15 is deliberate — moving outward from the closest relatives (mother, father's wife) through siblings and extended family to daughter-in-law. Each prohibition defines a ring of covenant protection around the family. **Yahweh** covers every relationship category because human nature, without the Torah's covenant framework, will violate every one of them.

B. The Egypt/Canaan Context — These Were Not Theoretical Laws

Yahweh does not give hypothetical laws. Vayikra 18:3 names Egypt and Canaan specifically. The Sexuality Household Study (Section 35) confirms: *"Yahweh's concern is that the covenant community be separated from the sexual practices of surrounding nations. The arayot are not merely personal moral failures — they are covenant violations with land-level consequences."* Archaeological and textual evidence from both cultures confirms the practice of forms of incest within royal families — pharaonic sibling marriage in Egypt, and various incestuous unions within Canaanite royal and cultic contexts. Yahweh is not establishing abstract moral principles — He is drawing a clear covenant boundary separating His people from documented, practiced violations of the family covenant.

Vayikra 18:24-28 states that the land itself vomited out the Canaanites for these practices. This is **Yahweh's** covenant judicial action — nations that violate the covenant family structure face land-level consequences. The Sexuality Household Study (Section 35) confirms: *"These prohibitions are among the most serious in the entire Torah — the text states that transgressing them produces defilement of the person, defilement of the land, and the covenant consequence of karet."*

C. Modern Incest — The Torah's Covenant Designation Confirmed by Independent Science

The Sexuality Household Study (Section 41) establishes the general principle: *"The Torah's sexual framework is, among other things, a comprehensive public health system*

that modern medicine has spent two centuries independently confirming." Modern psychology and psychiatry document what the Torah designated as covenant-violating centuries before these fields existed. The harm of incest — particularly to children — includes severe and lifelong trauma responses: complex PTSD, disrupted attachment systems, depression, dissociation, and systematic destruction of the child's capacity for healthy covenant relationships. Every category of incest the Torah prohibits corresponds to documented patterns of severe harm in modern clinical literature.

The Torah's capital designations correspond to the clinical severity of harm. Yahweh assessed these violations as deserving the most severe covenant consequence before modern medicine had the tools to quantify what they do to a person. The clinical evidence is the independent witness that confirms what the Written Torah already said — the Two/Three Witness standard (Devarim 19:15) applied to science.

D. The Graduated Penalties — Calibrated Covenant Justice

The Torah assigns different penalties to different categories of the arayot: death for some, karet for others, childlessness for still others. This graduated structure reflects **Yahweh's** precise covenant justice. The lesson acknowledges each penalty as stated in the Written Torah — without softening or explaining away — while holding the full picture of **Yahweh's** covenant character:

- **Capital penalty (death):** Father's wife (Law #161 — Vayikra 20:11); Daughter-in-law (Law #166 — Vayikra 20:12). These violations strike at the core of the covenant family structure — the husband's covenant household and the son's covenant household — with the most direct betrayal.
- **Karet (cutting off):** Sister (Law #162 — Vayikra 20:17). Removal from the covenant community.
- **Childlessness:** Aunt violations (Laws #165 — Vayikra 20:19-20). A covenant consequence that severs the violator from covenant continuity.
- **Devarim 27:20-23:** The communal covenant curses — pronounced by the entire assembly — which encompass several of these categories. The community's public declaration of the covenant consequence.

D. The Covenant Mercy of Yahweh — Sincere Repentance

Even where the Torah states the judgment of death, the covenant mercy of **Yahweh** is always extended to a person who sincerely repents. This is not a contradiction of the law — it is a covenant truth that runs through the entire Tanakh and must be stated plainly in every study.

Yechezkel (Ezekiel) 18:21-23 establishes this directly: ***"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he shall live. Do I have any***

pleasure in the death of the wicked,' declares the Lord Yahweh, 'rather than that he should turn from his ways and live?'"

This is the covenant position of **Yahweh** Himself — not a weakening of the law, but the full covenant framework. The death penalty is the Torah's declaration of the **gravity** of the sin. Yahweh's mercy through genuine repentance is the Torah's declaration of His **covenant character**. Both are true simultaneously. The Hoshea narrative is the clearest demonstration: **Yahweh** pursued covenant restoration with Yisra'el after centuries of spiritual adultery — not because the sin was less serious, but because His covenant love is greater than His judgment, for those who genuinely return.

The Sexuality Household Study (Section 46) states: *"Yahweh's covenant with Yisra'el did not end when Yisra'el committed adultery against Him — spiritually, repeatedly, across centuries. Yahweh pursued covenant restoration through every prophet He sent. The word to every person in covenant community who has violated the arayot violations is the same word Yahweh gave through Hoshea: return. The door of covenant restoration is the same door that stands open before Yisra'el in every prophetic book. What Yahweh requires is not performance — it is the sincere turning of the heart, the genuine abandonment of the covenant violation, and the humble return to the covenant structure He designed."* That is **Yahweh's** covenant: judgment is real, mercy is greater, and repentance is the bridge between the two.

Yechezkel (Ezekiel) 18:23 — JPS 1985

"Is it My desire that a wicked person shall die? — says the Lord Yahweh. It is rather that he shall turn back from his ways and live."

Witness: Yahweh's own stated desire — not the death of the wicked, but that the wicked turn and live. The judgment of the law establishes the gravity. The mercy of Yahweh through repentance establishes the covenant character. Both stand together in every lesson of this course.

SECTION V — FOUR-SPHERE APPLICATION

Level	Sphere	Application	Torah Witness
INDIVIDUAL	Family Covenant Boundaries	Every member of the covenant family is a protected covenant person — not an object of desire. The she'er besaro designation means the family's bodies belong to the covenant structure, not to anyone's will or appetite.	Vayikra 18:6; Bereishit 2:23
INDIVIDUAL	The Father's Covenant Responsibility	A father bears covenant protection responsibility for every person under his household covering — wife, daughters, daughters-in-law. He is the covenant gatekeeper of the family's sexual safety. This is the positive covenant role; its violation is Law #160, #162, #166.	Vayikra 18:7-9,15
INDIVIDUAL	Sincere Repentance — The Door Remains Open	Even for violations that carry the death penalty, Yahweh's covenant mercy is extended to sincere repentance (Yechezkel 18:21-23). The door of return is not closed by the severity of the sin — it is closed only by the hardness of the heart.	Yechezkel 18:21-23; Hoshea 2:14-20
COMMUNITY	Mandatory Covenant Response	The covenant community is never permitted to remain silent about incest. Silence is covenant complicity. Two	Devarim 19:15; Vayikra 18:29

		witnesses are required (Devarim 19:15) — but the community must investigate, not ignore. Family loyalty cannot silence covenant accountability.	
COMMUNITY	Protect Victims First	Children and vulnerable family members who have been violated by incest require the full covenant protection of the community. Shielding the perpetrator — through family loyalty, institutional self-protection, or cultural shame codes — violates the covenant protection framework.	Vayikra 18:24-28
COMMUNITY	Karet — Removal Without Repentance	Vayikra 18:29 — whoever does these things shall be cut off. The covenant community is authorized and obligated to implement this covenant consequence for those who commit these violations without genuine repentance. The community's protection of the violated requires the removal of the unrepentant violator.	Vayikra 18:29-30
COMMUNITY	Pastoral Care After Repentance	Where genuine repentance occurs, the covenant community must provide a pathway — without minimizing the crime or its consequences. Yahweh's own framework through the prophets (Hoshea 2:14-20; Yechezkel	Hoshea 2:14-20; Yechezkel 18:21-23

		18:21-23) is the model: accountability and mercy simultaneously.	
NATION	National Law Must Prosecute	Yahweh's capital designations require national legal systems to prosecute incest. Treating family connection as a mitigating factor inverts the Torah's framework where closeness of blood increases the gravity of the offense, not reduces it.	Vayikra 20:11-12,17
NATION	Institutional Concealment is National Covenant Crime	Religious institutions that have concealed incest and child sexual abuse to protect institutional reputation have committed a national covenant crime. The Torah commands exposure and removal (karet) — not concealment and transfer.	Devarim 27:20-23
WORLD	Land Covenant Consequences	Vayikra 18:24-28 — the land vomited out the nations for these acts. Nations that tolerate, normalize, or fail to prosecute incest face the covenant land-level consequences Yahweh specified. This is universal covenant law, not Israelite civil regulation.	Vayikra 18:24-28
WORLD	Three-Tradition World Witness	The Sexuality Household Study (Section 35) confirms: all three traditions uphold this list. The convergence of Judaism, Christianity, and Islam on the incest	Vayikra 18:3; Bereishit 1:27

		<p>prohibitions is itself a world-level witness — universal human moral consensus on incest reflects the creation-level design Yahweh embedded in the covenant family structure.</p>	
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SECTION VI — THREE-RELIGION AUDIT

The Sexuality Household Study (Section 35) confirms: *"All three traditions acknowledge this list. Judaism codifies it throughout halakha as the core of sexual law. Islam's parallel list in Surah An-Nisa 4:22-24 closely tracks the Torah's incest prohibitions, drawing from the same Hebraic root. Christianity has historically maintained this list as well — though its grounding of the prohibition in natural law and Paul's letters, rather than the Torah's direct authority, represents the familiar pattern of arriving at the right conclusion through the wrong source of authority."*

Judaism

Upholds Torah: The full arayot list is maintained in halakhic law as the core of Jewish sexual ethics. The Talmud classifies many of these violations among the three capital sins one must die rather than transgress. The Torah's covenant framework is the foundation. **Departs from Torah:** Where institutional authority has been used to protect perpetrators of incest and child sexual abuse from accountability within some communities — documented in multiple instances — this represents a catastrophic departure from the Torah's karet mandate. The Torah commands exposure and removal; institutional protection inverts this command.

Christianity

Upholds Torah: All major Christian traditions uphold the incest prohibitions. Paul's indictment in 1 Corinthians 5:1 (cited as historical commentary) of a man in the Corinthian community for relations with his father's wife precisely mirrors Law #161 (Vayikra 18:8) — confirming that the Torah's arayot standard was operative in the first-century assembly. **Departs from Torah:** The documented systematic concealment of child sexual abuse by Roman Catholic, Protestant, and other Christian institutional leadership represents one of the most catastrophic institutional departures from the Torah's covenant protection standard in the modern era. The Torah commands karet — removal of the unrepentant violator. These institutions chose concealment and transfer. Yahweh's covenant standard does not change based on institutional reputation.

Islam

Upholds Torah: The Sexuality Household Study (Section 35) confirms: *"Islam's parallel list in Surah An-Nisa 4:22-24 closely tracks the Torah's incest prohibitions, drawing from the same Hebraic root."* The convergence is direct and historically grounded. The Islamic mahram (forbidden relationship) framework prohibits all five categories covered in this lesson. **Note on consistency:** Where cousin marriage — which is not in the arayot list and therefore not prohibited by Torah — has been practiced within some Islamic cultures, this falls outside the scope of this lesson. The Torah prohibits what it prohibits. The lesson addresses only what the Written Torah establishes.

STUDY REVIEW & DISCUSSION QUESTIONS

Questions follow the Four-Sphere framework. The bilateral covenant standard — judgment and mercy — applies throughout every question.

Individual Level

1. What is the meaning of the phrase **שָׂאֵר בְּשָׂרוֹ (she'er besaro)** in Vayikra 18:6, and how does it establish the foundational covenant principle for all five laws in this lesson? Connect this to its use in Shemot 21:10 (Lesson 03) and Bereishit 2:23.
2. The root **גָּלָה (galah)** means both "to uncover" and "to go into exile." What is the covenant significance of this double meaning in the context of the arayot? What does it communicate about the relationship between the act and its covenant consequence?
3. Why does Vayikra 18 frame the incest prohibitions by specifically naming Egypt and Canaan? What does this context reveal about the purpose of these laws — are they social conventions or covenant holiness laws?
4. Yechezkel 18:21-23 states that Yahweh does not desire the death of the wicked but that the wicked turn and live. How does this covenant mercy framework apply to a person who has committed an arayot violation and genuinely repents? What does genuine repentance require in the covenant community context?

Community Level

5. The Torah prescribes karet — covenant cutting-off — for some arayot violations and death for others. How should a covenant community implement the karet consequence in the modern context — and how does the presence of genuine repentance affect the community's response without negating the covenant accountability?
6. Institutional concealment of incest violates the Torah's covenant protection framework. Name three specific failures that constitute covenant complicity in incest — and describe what the Torah's framework requires the community to do instead.
7. The Sexuality Household Study (Section 46) addresses the word to wounded persons. How should a covenant community provide pastoral care for the victim of arayot violation — specifically, what does the Torah's framework provide for the person who was violated?

National Level

8. Vayikra 20 assigns different penalties for different categories of arayot violations. What principle governs the graduated penalties — and how should national law reflect this graduated framework when prosecuting incest crimes?

9. National institutions — religious, educational, governmental — have historically concealed incest and child sexual abuse to protect institutional reputation. Using the Torah's covenant framework (karet, communal curses of Devarim 27, land-covenant consequences of Vayikra 18:24-28), assess the national covenant accountability of institutions that have chosen concealment over exposure.

World Level

10. Vayikra 18:24-28 states that the land vomited out the Canaanites for the arayot violations. Is this language metaphorical or literal in its covenant application? What does it communicate about the relationship between covenant sexual ethics and the stability of civilizations — and what world-level evidence confirms this connection?
11. The Sexuality Household Study (Section 35) confirms that all three traditions uphold the arayot list without notable departure. How does this three-tradition convergence function as a world-level Two/Three Witness confirmation of the laws' universal covenant force?

SCRIPTURE INDEX — LESSON 05

Reference	Teaching / Witness
Bereishit (Gen.) 1:27	Humanity created in the image of Yahweh — every family member is an image-bearer with covenant dignity.
Bereishit (Gen.) 2:23-24	One-flesh covenant — the family covenant bond that the arayot protect.
Vayikra (Lev.) 18:3	Egypt and Canaan named — covenant separation from surrounding practices.
Vayikra (Lev.) 18:6	General principle: None shall approach she'er besaro to uncover nakedness.
Vayikra (Lev.) 18:7	Law #160 — Mother prohibition.
Vayikra (Lev.) 18:8	Law #161 — Father's wife prohibition.
Vayikra (Lev.) 18:9	Law #162 — Sister prohibition (full and half).
Vayikra (Lev.) 18:12-14	Law #165 — Three aunt prohibitions.
Vayikra (Lev.) 18:15	Law #166 — Daughter-in-law prohibition.
Vayikra (Lev.) 18:24-28	Land vomits — world-level covenant consequence of the arayot violations.
Vayikra (Lev.) 18:29	Karet — covenant cutting-off for all who commit these acts without repentance.

Vayikra (Lev.) 20:11-12	Capital penalties for Laws #161 and #166.
Vayikra (Lev.) 20:17	Karet penalty for Law #162.
Vayikra (Lev.) 20:19-20	Childlessness penalty for Laws #165.
Devarim (Deut.) 19:15	Two or three witnesses — governs all covenant adjudication.
Devarim (Deut.) 27:20-23	Covenant curses at Har Eival — communal declaration of consequences.
Yechezkel (Ez.) 18:21-23	Yahweh does not desire the death of the wicked — the door of sincere repentance is always open.
Yechezkel (Ez.) 22:10-11	Prophetic indictment of Yerushalayim for arayot violations — national covenant judgment.
Hoshea (Hosea) 2:14-20	Yahweh's covenant pursuit of restoration — the mercy framework applied to covenant communities.

“Is it My desire that a wicked person shall die? — says the Lord Yahweh. It is rather that he shall turn back from his ways and live.”

Yechezkel (Ezekiel) 18:23

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Authority: The Tanakh — The Word of Yahweh Alone

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Next: Lesson 06 — Laws #163 & #164 — Vayikra 18:10 — Granddaughter Prohibitions