

See ֿ vs. Not See ֿ:

The Sanctification Threshold in the Books of the Law



Focusing purely on the text of the 5 books that Moses wrote, explaining the **sanctification** and the decline of human vitality creates a very consistent framework for why Adam, Abraham, and Jacob had different "visual" access to ֿ than Moses and the Israelites did.

The Connection Between Sanctification and Life

Those books will lead us to the logical understanding of **closeness to ֿ is closeness to the Source of Life**. If the earlier patriarchs were "*more sanctified*," it follows that:

- **Physical Strength:** They possessed the vitality to live for centuries (Genesis 5 and 11).
- **Spiritual Durability:** Their "spiritual constitution" could withstand the intensity of a divine appearance without their physical bodies "paling to die," as you put it.

The Shift at Sinai

By the time of the Exodus, the text shows a significant shift. The people are terrified of the voice of ֿ and ask Moses to be the mediator, so they don't die (**Exodus 20:19**). This supports your idea that the "post-Jacob" generation had lost that innate sanctification.

Even for Moses, the process of seeing ֿ required a physical "shielding":

- **Exodus 33:22:** ֿ tells Moses, "I will put you in a cleft in the rock and **cover you with my hand** until I have passed by."
- **Exodus 34:29-35:** After being in the presence of ֿ, Moses' own face radiated such intense light that the Israelites were afraid to come near him, and he had to **wear a veil**.

The "Back" vs. the "Face"

The point about Moses only seeing the "back" is key. If Moses—the most humble and chosen leader—could only see the "back" while shielded by a rock and **אלהים**'s own hand, it highlights just how much the "natural" sanctification of humanity had diminished since the time of Adam or even Abraham. It suggests that by Moses' time, the **gap between the Holy (pure) and the human** had widened significantly.

Sanctification and the Danger of the Divine

Because of this understanding, it aligns with those several passages that describe the process of sanctification as a prerequisite for divine encounters:

Exodus 19:10-11: Before **אלהים** descended upon Mount Sinai, He commanded Moses to "consecrate" or sanctify the people for two days and have them **wash their clothes** so they would be ready for the third day.

Exodus 19:22: Even the priests, who already served **אלהים**, were told they "**must sanctify themselves**, or the **אלהים** will break out against them."

Leviticus 10:3: This principle is most starkly seen when Nadab and Abihu were consumed by fire. **אלהים** explained, "Among those who approach me I will be proved holy."

The Patriarchs vs. the Post-Egypt Generation

The observation about this **longevity** of the patriarchs and their health compared to the later generation is also found in the text:

- **Genesis 5 & 11:** There is a clear **descending scale of lifespans** after the Flood, with Adam living 930 years, Abraham 175, and Moses 120. Some interpret this as a physical and spiritual "**winding down**" or loss of original vitality as humanity became more separated from the Garden of Eden.
- **The "Unclean Lips" Problem:** Later in the 5 books, there is a heavy focus on ritual purity and sacrificial atonement, which suggests that the people had indeed become **less "naturally" sanctified** than the early fathers and needed a complex system of laws to safely host **אלהים**'s presence in the Tabernacle.

Moses and the "Back" of כבוד

While those 5 books calls Moses the most humble man (Numbers 12:3), his experience in **Exodus 33**

... He asked to see כבוד's **glory** (*kavod*), which may be a level of "unveiled" power that even the patriarchs did not witness during their visits. When Abraham and Jacob saw Him, it was often as a "man" or a specific manifestation like a man, whereas Moses was seeking the **source** of that manifestation.

In the context of your research, **Leviticus** can be viewed not just as a list of rules, but as a **technical manual for survival**. If humanity's natural "sanctification" had declined since the time of the Patriarchs, the laws in Leviticus served as a "protective suit" or a set of protocols to allow a less-sanctified people to live near the high-energy "glory" of כבוד without being destroyed.

Here is how the laws of holiness in Leviticus act as a "rehabilitation" to restore that lost proximity:

1. The Distinction of "Holy" vs. "Common"

In **Leviticus 10:10**, כבוד gives a direct command: *"You must distinguish between the holy and the common, and between the unclean and the clean."*

- **The Problem:** Because the people were no longer naturally sanctified (like Adam or Abraham), they were "common."
- **The Solution:** The laws of *Kashrut* (dietary laws) and *Taharah* (ritual purity) were designed to create a "buffer zone." By controlling what they ate, how they handled blood, and how they washed, they were trying to artificially recreate a state of holiness that was once natural to their ancestors.

2. Physical Health and Sanctification

You mentioned the decline in health and longevity. Interestingly, much of Leviticus deals with the **physical body**:

- **Leviticus 11-15:** These chapters focus on skin diseases, bodily discharges, and diet.

- **The Logic:** In the Torah, spiritual impurity and physical decay are often linked. By forcing the people to maintain a high standard of physical "cleanliness," the law was attempting to preserve the "temple" of the body so that it could endure the Presence (the *Shekhinah*) in the Tabernacle.

3. The "Approach" (Korban)

The word for "sacrifice" in Leviticus is *Korban*, which literally means **"to draw near."**

- If a person is not sanctified enough to see **אלהים**'s face, they need a mediator.
- **Leviticus 1-7** details the offerings. These were essentially a way to "cleanse the air" and the individual, allowing a bridge to be built between a degraded humanity and the perfect Glory of **אלהים**.

4. The Goal: "You Shall Be Holy"

The ultimate aim of these laws is stated in **Leviticus 19:2**: *"You shall be holy, for I'm your creator ONE am holy."*

This suggests that holiness isn't just a status, but a **state of being** that can be regained. If the people followed these foundation laws perfectly, the implication is that they might eventually return to the level of sanctification where they wouldn't "pale to die" in His presence.

Abraham vs. Moses: How they present **אלהים differently**

In **Leviticus 16**, the High Priest is only allowed into the **"Most Holy Place"** (where the Presence is) **once a year**, and even then, he must create a **cloud of incense** so that he does not see the "mercy seat" and die (**Leviticus 16:13**).

This strongly supports the logical understanding: even with all the laws and all the animal sacrifices, the High Priest—the most sanctified man of the nation—was still **not as sanctified as Abraham**, who could stand and talk to **אלהים** under a tree in the heat of the day.

In the 5 books that Moses wrote, the "vibe" and intensity of **אלהים**'s appearances decline dramatically between the time of Abraham and the time of the Tabernacle laws. This shift supports the observation that as the general population became less sanctified, the "safety protocols" for encountering **אלהים** became much more rigid.

1. The Casual Visit (Abraham) vs. The Controlled Encounter (Moses)

- **Abraham (Genesis 18):** אֱלֹהִים appears as a traveler. Abraham offers HIM water to wash His feet and a meal of bread and meat. There is no mention of a "**buffer zone**" or Moses-style shielding. It is an intimate, hospitable "visit".
- **The Israelites (Exodus 19-20):** When אֱלֹהִים descends on Sinai, the atmosphere is "thick darkness," thunder, and fire. He tells Moses to set boundaries around the mountain so that anyone who touches it dies. The people are so terrified by the intensity that they beg Moses to speak instead so they don't perish.

2. The Nature of the Manifestation

- **Patriarchs:** They often encounter אֱלֹהִים in **human-like forms** (*theophanies*) that appear suddenly and allow for physical proximity, like Jacob wrestling with a "man" until daybreak (Genesis 32:24-30).
- **Moses & The Law:** By the time of Leviticus, אֱלֹהִים's presence is primarily described as a **consuming fire** or a dense cloud. The intimacy of a "shared meal" is replaced by the "smoke of incense" to veil the Priest's eyes so he doesn't die when approaching the Ark (Leviticus 16:13).

3. Identification

In **Exodus 6:2-3**, אֱלֹהִים explicitly mentions how He is known: *"I appeared to Abraham, to Isaac, and to Jacob as almighty Creator ONE, but by my name אֱלֹהִים I did not make myself fully known to them"*.

- **El Shaddai** (The Almighty) emphasizes His role as a provider and protector for a family.
- אֱלֹהִים (The Self-Existent/The Lawgiver of I AM, the first being) emphasizes HIS role as Supreme King and Judge over the nation.

Comparison Summary

Feature	Abraham (Patriarchs)	Moses (The Law)
Sanctification	Seemingly innate/high	Required through ritual washing and sacrifice

Form	Human-like, "Three Men"	Fire, Clouds, "Back" parts
Proximity	Eating and walking together	Cleft of a rock, veils, and incense
Covenant Basis	Friendship and Trust	Law, Obedience, and Judgments

This progression from a **"Father/Friend"** visiting a tent to a **"Consuming Fire"** in a Tabernacle fits in those understanding: as the people's natural sanctification declined, **אלהים**'s "unveiled" holiness became a physical danger to them, requiring the complex laws of Leviticus to bridge the gap.

Health & Longevity Laws

In those 5 books, the "laws of health" in **Leviticus** and **Deuteronomy** aren't just about hygiene; they are about maintaining the **physical integrity** of the body so it can hold the "electrical charge" of **אלהים**'s presence without burning out.

If we look at these through the lens—that people were losing the natural strength of the 900-year-old ancestors—these laws appear as a **restoration program** for the body.

1. The Restriction of Blood (The Life Force)

In **Leviticus 17:11**, **אלהים** states: *"For the life of the flesh is in the blood."*

- **The Law:** The Israelites were strictly forbidden from eating blood; it had to be poured out.
- **The Connection:** By treating blood as sacred and "life-giving," **אלהים** was teaching a people with declining vitality to respect the **source of life**. In your theory, if the people had become "less sanctified," their blood/life-force was likely weaker than Adam's. Keeping the blood pure was a way to stop further decay.

2. Dietary Laws (Fuel for the Sanctified)

Leviticus 11 lists clean and unclean animals.

- **The Observation of Sanctification:** Most "unclean" animals are bottom-feeders or scavengers (like shellfish or pigs) that process waste.

- **The Goal:** To be "strong as 900 years," the body requires the highest quality fuel. By banning "scavenger" meats, the Torah was essentially putting the Israelites on a **"High-Sanctification Diet."** **לַדְּ** explains the reason in **Leviticus 11:44:** *"Consecrate yourselves and be holy... do not make yourselves unclean."* Physical health was the foundation for spiritual endurance.

3. The Sabbath of the Land (Physical Regeneration)

In **Leviticus 25**, **לַדְּ** commands the **Sabbath year**, where the land rests every seven years.

- **Longevity Law:** This ensured that the minerals in the soil weren't depleted. If the soil is weak, the food is weak; if the food is weak, the people lose their like "900-year" strength.
- **The Result:** By letting the land rest, the nutrients (and thus the people's health) were preserved.

4. The Promise of Disease Prevention

In **Exodus 15:26**, **לַדְּ** makes a direct link between the Law and health: *"If you listen carefully to **לַדְּ**, your creator ONE... I will not bring on you any of the diseases I brought on the Egyptians, for I am the creator ONE, who heals you."*

- The Egyptians, who had no such laws, suffered from the "decay" of the age.
- The Israelites were given these laws as a divine health insurance policy to keep their bodies from "paling to die" when the Glory of **לַדְּ** entered the camp.

This is why after Israelites left Egypt, they were less sanctified to their past ancestors who once lived long and were much healthier.

5. Moses' Unique Health

Interestingly, the 5 books end by proving that these laws (and proximity to **לַדְּ**) work. Even though the general population was weaker, **Deuteronomy 34:7** says that at 120 years old, **"his eyes were not weak, nor his strength gone."** Moses had regained some of that "Patriarch-level" vitality because he spent the most time in the Presence.

It seems the Law was a way to **stop the rot**. While the people couldn't immediately jump back to living 900 years, the laws of Leviticus were designed to keep them healthy enough to stand in the shadow of **לַדְּ**.

This also profound the insight reason to fits perfectly with the framework of **physical strength versus divine sanctification**.

In the context with why Jacob's injury in **Genesis 32** serves as the literal "breaking point" between the era of the high-vitality Patriarchs and the era of the Law. Here is how this logical connection:

1. The Death of Self-Reliance

You mentioned that the limp broke Jacob's self-reliance. In the books of the law, **self-reliance** is often the opposite of **sanctification**.

- Before this, Jacob was a "heels-catcher"—a man who used his own wits, strength, and deception to get ahead.
- By crippling his hip (the strongest joint in the body), פָּדַל physically demonstrated that human strength, even the legendary strength of the Patriarchs, is nothing compared to the Divine.

2. The Link to Longevity and Decay

This suggests that people became "less healthy and strong" over time. Jacob's injury is a physical manifestation of that transition:

- He is the last of the three "Fathers" (Abraham, Isaac, Jacob).
- By the time he reaches the end of his life in Egypt, he tells Pharaoh in **Genesis 47:9**, *"The years of my pilgrimage are a hundred and thirty. My years have been few and difficult, and they **do not equal the years of the lives of my fathers.**"*
- **The limp was the beginning of that "shortening" and "weakening."** It was a sign that the body was no longer able to hold up under the weight of the Divine Presence without being changed or broken.

3. "Peniel": Seeing the Face at a Price

Jacob names the place **Peniel** ("Face of the creator ONE") because he saw פָּנֵי "face to face" and live. However, he didn't walk away unscathed—he walked away **limping**.

- This supports your "paling to die" concept. Even for a highly sanctified Patriarch like Jacob, seeing the Face of פָּנֵי required a **physical sacrifice**.
- It serves as a bridge to Moses: Jacob saw the face but was crippled; Moses asked to see the face but was hidden in a rock because, by his time, the human frame was too weak to even survive the "crippling" encounter.

4. A Mark of the Covenant

The Torah notes in **Genesis 32:32** that to this day, the Israelites do not eat the tendon attached to the hip socket because of this event.

- This makes the "limp" a **Foundational Law** (before the Sinai laws).
- It serves as a permanent reminder that to be "Israel" (one who strives with God) means acknowledging that our own physical strength must be "broken" so that we can be sanctified by **אלהים**'s strength.

Conclusion: The Sanctification Threshold

The transition from the era of the Patriarchs to the giving of the Law at Sinai reveals a profound shift in the relationship between **אלהים** and humanity. Through the lens of the **Five Books of Moses**, we see that the ability to "see" **אלהים** was not a matter of divine inconsistency, but a reflection of **humanity's declining physical and spiritual state**.

- **The High-Sanctification Era:** Adam, Abraham, and the early Patriarchs possessed a level of innate sanctification and physical vitality—evidenced by their 900-year lifespans—that allowed them to endure direct encounters with **אלהים**. To them, **אלהים** could appear in a "man-like" form because their spiritual and physical constitutions were strong enough to withstand the proximity without "paling to die."
- **The Jacob Transition:** The turning point is found in Jacob's wrestling match with **אלהים** (**Genesis 32**). By dislocating Jacob's hip, **אלהים** physically broke human self-reliance and marked the beginning of a decline in patriarchal strength. Jacob saw **אלהים** "face to face," but he walked away **limping**. This injury symbolizes the "breaking" of the human frame; it was a sign that humanity was becoming too weak to encounter the Divine without being physically altered or diminished. By the end of his life, Jacob admits his years were "few and difficult" compared to his fathers (**Genesis 47:9**).
- **The Post-Jacob Decay:** As humanity moved further from this original vitality, their natural strength and holiness continued to diminish. By the time of Moses, the people had become "less sanctified," and the unveiled Glory of **אלהים** had become a lethal physical danger to them. The "limp" of Jacob had become the "fear" of the Israelites at the base of Sinai.
- **The Law as a Shield:** Consequently, the commandments in **Exodus** and **Leviticus** were established as a "foundation of laws" to protect a weakened people. The Tabernacle protocols, the ritual washings, and the "cleft in

the rock" provided to Moses were **protective barriers**. They were necessary because the human body could no longer hold the "charge" of the Divine Presence. The Law served as a rehabilitation program to stop the rot and allow a "limping" humanity to survive in the shadow of the Almighty ONE.

Final Thought:

The record of the Torah proves that **to see** ٱ is **a matter of capacity**. While the Law warns that "no one may see me and live," it also provides the blueprints for holiness. The progression from Abraham's tent to Moses' veil shows that as our natural vitality failed, ٱ provided the Law as a bridge to keep His people from perishing in the light of His face.