

LEVITICUS

Historically Lev. covers very short period of time. Whole of Lev. and Numb. 1-10:10 come between the first day of the first month (Ex. 40:17) and the 20th day of the second month (Numb. 10:11). Value of Lev. is not historical but typical.

Outline of Leon Tucker

- I. Priestly Education: The offerings and their laws, 1-7.
- II. Priestly Consecration: The holy Priesthood, 8-10.
- III. Priestly examination. Sin: Its sphere and scope, 11-15.
- IV. The High Priest's separation, The Great Day of Atonement, 16,17.
- V. People and Priest's Purification. Holiness: For people and priests, 18-22.
- VI. Priest's convocations, Calendar of Fasts and Feasts, 23-25.
- VII. Prophets Proclamation. Program for Israel, 26,27.

Great day of Atonement was necessary to deal with sin and to produce holiness. The sin question must be settled by the atonement which in turn provides for Holiness. The atonement is the cure for Sin and cause of Holiness. On one side see the necessity of atonement; on other the results of atonement. On one side sin in all its characteristics, on other, holiness and all its possibilities.

The central division which demands blood on the altar (not in the veins) is the key to the contents of the book.

Division V

People's and Priest's Purification Holiness: For People and Priest.
Chapters 18-22

Instructions for People's Behaviour, 18-20 (including Priests).
Instructions for Priest's Behaviour, 21-22 (priests only).

The mingling of the various commandments against sin almost defy division or outline. Perhaps indicates the confusion itself caused by sins named. Also that law is closely interrelated and a slip in one place means to be guilty of all.

Chapter 18

Vs. 2

c. 30 times in this section (18-22) the solemn words "Iam Jehoval" occur. Gives basis for moral conduct. To act in a way honoring to Jehoval, their God for God's name was involved in their actions. Remember your actions will either honor or dishonor God.

Vs. 3

Israel not to walk after doings of Egyptians which they left not after doings of Ganaanites where they were going. Church told same thing in Eph. 4:17-19.

God has to make Israel unlearn what they learned wrong in Egypt. God "looses time" when His H. S. has to turn from ministering to us to striving with us; from teaching to chastening; from pleading for us to pleading with us.

Wonderful that God condescends to reason with us. Out of kindness to us our Heavenly Father requires us to keep ourselves clean, unspotted from the world, and not wallow in dirt.

Vs. 4, b

"Do my judgements, keep my ordinances,....statutes"- How was Israel to know that Egyptians and Ganaanites were all wrong? By checking actions with principles laid down in God's Word. Word of God must settle every question of doctrine and practice.

Where were they to keep His statutes? Not just in a Book but in their hearts to practice it in their lives. Ps. 103:18.

Can imagine Egyptians and Ganaanites scoffing at such a careful code but they did not know the God of Israel. Israel's conduct was not determined by what they were in themselves (holier than thou) but whose they were. Israel not a bit better than the Ganaanites but the foundation for their conduct was the fact that the Lord was their God. Not a question of what they were, but what God was.

Keeping the commandments has promise of life. (Prov. 3:1, 2,7, 8). Godliness always has the promise of life - I Tim. 4:8. If by the Spirit we do mortify the deeds of the body we shall live - Rom. 8:15. It is in force as a promise for blessing but not for salvation. The righteousness of the Law is not of faith Rom. 10:5; Gal. 3:12. Gospel changes the last word - "in them". Man who does them will live by them but not "in them" for the law could not give life because it could not be perfectly kept. It was weak thro the flesh, but now the man who does them does not live in them but by the faith of the Son of God. Just live by faith.

(Since love is the fulfilling of the law, one could live by faith and in the law at the same time).

No eternal security for profession Christian - "my sheep hear my voice and I know them and they follow me."

O. T. saint was responsible to walk according to the revelation God had given him. If so he enjoyed the favor of God and his life was well pleasing to God.

Vs. 6

Laws of Consanguinity (blood-relationship) Must not marry within certain limits. Strongest people are those who obey these laws. cf. Navaho's and Hoppi's who have been inter-marrying for years. Laws of heredity show that inheritance of disease is intensified where similar tendencies are found in both parents.

Such relationships practices among the Gentiles were not to be done by Hebrews. All that would destroy the sanctity of family relations is forbidden. (Polygamy forbidden in vs. 18). Laxity in marriage laws is the curse of any people.

God does not deal in abstract possibilities, but in actual concrete realities. These crimes would not be referred to if man was not capable of them. God knows that the heart is "desperately wicked".

Vs. 21 (Bestial immorality)

Molech worship was forbidden - I Kings 11:7; Jer. 7:31; 19:5, II Kings 23:10; 16:3; Ps. 106: 37, 38; Ezek. 16:21; 20:31, where is described in these passages. The unnatural crimes and vile things mentioned (22, 23) were connected with the idolatries of the nations surrounding Canaan. Idolatry and immorality always go together. Rom. 1:18-32 gives inspired history of the degradation of the Gentile world. Rejection of God's revelation (apostasy) always leads to moral declension. Days of Lot and licentiousness of Sodom are predicted to precede the coming of the Son of Man (Lk. 17:26-32). Loose living follows loose thinking. Depart in life before depart in Doctrine.

Molech, meaning "king" was the idol of the Ammorites. Proper name was Chemosh, Brass, Head of calf, Arms, extended, heated to intense heat and infants were either shaken over flames or passed through its arms, which act expressed the dedication of the infant to him or to secure his favor. All children who did not go through this purifying process were supposed to die in infancy.

Vs. 24, 25.

Warnings to Israel if they did such things. Inhabitants of Canaan were to be cast out on account of vileness. God would not spare Israel either if they practice these things. Israel did commit all this wickedness and was cast out of the land and bears witness today of the solemn fulfillment of this warning.

Such vile people needed to be exterminated. They were like a plague spot in the midst of the nations and when God commanded the extermination of these nations it was not murder; it was moral surgery.

Menace to whole human race.

Defilement brings its own destruction. I Cor. 3:17. Flesh-ey lusts always war against the soul. Sinful practices are an abomination to God and fashion does not make them less abominable, but more so because more dangerous. Sinful man drinks iniquity like water. Woman who said, "If Israel had been living closer to Lord they would not have treated Canaanites so cruelly but loved them more." Baloney!

Israel lost her earthly inheritance and defiled it. Our inheritance is being kept for us and it is undefiled.

Vs. 25.

"Land vomiting" - as stomach gets rid of a deadly poison. Shows the helpless depth of moral corruption.

Chapter 19

Repetition of some laws. Learn by repetition. Though not logically arranged, they are all linked together by the common purpose expressed in vs. 2, "Ye shall be holy for I the Lord, your God am holy." Often misquoted to "be holy as I am holy." Never God's command. Not eradication, but counteraction - "be holy for" - holiness is to be our ideal, constantly seeking to attain it. I Pet. 1:15,15.

Vs. 3-8

(1) Honor to parents (2) Reverence to God. Learn to fear God first by honoring parents for at first the parent stands to his child in the place of God. "Fear" - reverence which transcends all dispensations.

Keeping God's sabbaths was part of reverence to God. Just because you are not under law, don't be indifferent to the privileges of the Lord's Day.

Vs. 4

Word for "idols" means vanities, nothings, gods that are no gods, and is a term of contempt. To serve other gods was really treason in God's theocratic govt.

Vs. 5-8

None of the flesh of the Peace offering was to be eaten on the third day. No communion apart from the sac. of Christ - can't be separated otherwise it is will worship. Points to Christian rising on third day that he might not see corruption. Has health significance also.

Vs. 9, 10. Poor Laws

Reapers and grape-gathers not to be grasping and covetous but leave some for the "poor and stranger". Jewish doctors say that 60th part of field should be left standing for poor.

Where the Book of Ruth comes in - 2:14-16. Cf. Lev. 23:22; Deut. 24:19. No tax in Israel for poor relief, so this provision was made. Were to remember that land was not thiers, but God's and they were just God's stewards. Law did not give poor right to go where they pleased and gather all they could find. Would have led to abuses. Not admitted to field until harvest had been carried off field. Greedy might have tried to get lions share and may have been a run on some fields more than others. Exercise of the right of the poor to glean was regulated by requiring the gleaner to get permission from owner or his representatives before gleaning. Owner was at liberty to choose the poor he considered more deserving or needy.

Ruth was attracted to Boaz' section of the land and made request of "the man who was set over the reapers" and said - Ruth 2:7....Boaz acted out this benevolent law (Ruth 2: 14-16) and commanded to "let fall also some of the handfuls of purpose for her. What Ruth could not do by law (Deut. 23:3) she could do by the provisions of grace (Deut. 24:19) where she qualifies on 3 counts for she found grace (Ruth 2:10) in the eyes of Boaz.

Vs. 11

Stealing follows stinginess. Sin rarely goes alone. One sin leads to another by necessity. cf. David. Sin begets more sin. "let him that stole steal no more; but rather let him labor" Eph. Not only not to steal but to labor so as to give to him that hath. This vs. gives the Biblical foundation for our Free Enterprise: Freedom to do good - not steal.

Recognition of individuals responsibility - we must labor that this work must not be detremental to society - that which is good.

Recognition that the individual may profit and use the profit motive - we may "have".

Recognition that we are stewards and have the liberty and responsibility of giving - we may give.

Recognition of responsibility for others - give to him who is in need.

The entire compass of individual liberty and free enterprise is contained in this one verse (Carl McIntire)

Vs. 12

More than swearing-determining what is found and then denying it. Denying anything entrusted to them or found (6:3). Are to act as people who are in relationship with Him and represent Him aright.

Vs. 13

Employer not to be indifferent to those working for him. Fair employment practices. Must not only pay wages but pay them promptly. Rich forget that poor live from "hand to mouth" - (God's hand and my mouth). God is indignant as such fraud - Jas. 5:4 and He hears their cry. "He shall deliver the needy when he crieth; the poor also and him that hath no helper" - Ps. 72:12-14. Israel failed in this - they cheated the poor and the hired servants (Amos 8:5,6). Pay before sunset according to Deut. 24:14, 15.

Vs. 14

Not to injure an infirm person - ridicule dead, trip bling. Don't offend any - a spiritual significance. God who sees and hears will punish every wrong.

Vs. 15 Cf. Prov. 18:5; 24:23 Laws against libel.

Vs. 16

Talebearer - slander (R.V.) One who peddles tales and slander. Don't be a talebearer cf. James 2; Prov. 11:13; 20:19; I Tim. 3:11, (qualification of deacon) I Pet. 2:1 (characteristic of babies).

"Tongue is set on fire of Hell" Jas. 3:6. Can't be tamed. Old time test of health was the tongue. First thing doctor said to patient was "Let me see your tongue" True test for spiritual health for out of abundance of heart the mouth speaketh. Our speech betrayeth us - country we are from, education or lack of it, our chief interest.

Jesus perfection was manifested in his perfect control of His tongue in every kind of trial. Three times in Isa. 53 mouth of Jesus is mentioned: Did not open it in complaint, vindication or deceit.

Among the seven things which are an abomination to the Lord in Prov. 8 is the "one who sows discord among brethren." R. V. renders it - "He that letteth loose discord among his brethren". Fig. used of an animal on a leash - can be held in or let loose. You know something about a person for a long time and never repeated it until provoked you "slipped the leash" and let the little foxes with the firebrands between their tails go, as Samson.

Unprofitable words that escape our lips are like thistledown that sow mischief and never die. Woman who did penance by scattering a basket of feathers at door steps. Told to gather them. Could no more regather them than the slanderous words she had spoken.

"A whisperer separateth chief friends" Prov. 16: 27, 28. Author or the famous tract, "Come to Jesus," at one time got into a theological dispute. Wrote a publication which bristled with sarcasm and cutting as a razor. Reading it to a friend he asked, "What do you think of it?" "Its a masterpiece of invective, you fairly flay him alive. What will you call it?" "Had not thought. Got a suggestion!" "How about "Go to the Devil," by the author of "Come to Jesus?" Tongue full of deadly poison - bless God and curse men with same tongue. These things ought not so to be.

"Put away anger, wrath, malice, shameful speaking out of your mouth" (Col. 3:8). A Blacksmith delighted to tell the faults of Christians. One day a man said to him: "Ever hear of the Rich Man and Lazarus?" "Yes, of course." "Remember about the dogs at the gate, how they licked Lazarus' sores?" "Yes, Why?" "Well you remind me of those dogs. Always licking sores. All you see in Christians is their faults. "Company not with a man that openeth wide his lips."

A woman who earned her livelihood for over 40 years taking in the wash was asked why it was she was liked so well by those who came in contact with her. She replied, "I make it a practice never to say in one house what I hear in another." Long ago God said, "Thou shalt not go up and down as a talebearer among the people." She obeyed and was blessed for obedience - "If you know these things happy are ye if ye do them." Ps. 15, 1-3.

Vs. 17

We are our brother's keeper and are to reprove him. Wash one another feet. Don't be indifferent to your brother's failure, but don't spread it abroad. Gal. 6:1 - "If a man is overtaken (caught in the act of wrong doing) in a fault, ye who are living in accordance with the spirit restore (me. term. setting broken bones, mending nets)- don't use the axe - him to walking in the spirit, remembering your own weakness.

Vs. 19. Agricultural Laws

Raising hybrid animals and mingling garments was forbidden. God hates anything mingled. In many cases it is highly improper to sow different kinds of seed in the same plot of ground. When oats and wheat are sowed together, the latter is injured, the former ruined. Harmful to mix the pollen - inferior size, flavor, nutrition.

Prohibition of garments may be intended to guard against pride and vanity in clothing. But law did not prohibit wearing many different kinds together, but only two specified. Fausset says that researches of science have proved that "wool" when combined with linen increases its power of passing off the electricity from the body. In hot climates it brings malignant fevers, exhausts strength, and causes inflammation or blisters.

Deut. 22: 9-11 cf. 2 Cor. 6: 14-17 - be not unequally yoked.
Rom. 1, 6 - law and grace don't mingle. Nature abhors a vacuum and God abhors a mixture.

Vs. 23-25

All the 4th year fruit of young tree to be given to Lord as thank offering. God always to be served before ourselves and that not grudgingly but in a spirit of thanksgiving. Horticulturists tell us that best not to let trees bear fruit in earliest years but pluck off (suggested by circumcise) the blossoms in order that it might bear more abundantly afterwards.

Vs. 26

Superstitions, dreading certain days (Fri. 13th) are heathenish and dishonor God.

Vs. 27

Arab tribes cut hair in a circle in honor of their Gods. Egyptians likewise. Idolatrous meaning. Turks, Chinese, Hindus do so today. Hebrews forbidden to imitate this practice.

Vs. 28

Heathen cut and disfigured their bodies. Made deep gashes in face, arms, legs in time of bereavement, as a mark of respect for the dead, and the gods of the dead. Had the sorrow of those who had "no hope" (I Thess. 4: 13.)

Branding, tattooing forbidden by hot iron. Japs today elaborately tattoo the women.

Vs. 31

Warning against Spiritism 3 times (20:6,27) Federal Communications "Familiar spirit" - supposed spirit of a dead man, from whom one professes to be able to give communications to the living. (Saul) LXX uses word "ventriloquists", who pretended to communicate with the invisible world. Warning against seeking after wizards applicable today in 20th century as well as in 15th Cent. B.C. (I Chron. 10: 13).

Vs. 33,34 Lawson "foreign relations" -

Love neighbor as self and bring him to worship true God. Remember ye were at first kindly and hospitable received in Egypt.

Vs. 35, 36.

Trade Laws - Honesty in trade.

"Epha" - a standard of dry measure. 5 qts. (3 pks.)

"Hin" - a standard of liquid measure. 1 gal. 3 pts.

Dishonors Christ for Christians to follow world in slipshod business.
Deut. 25:13-15 - not to keep two kinds of weights, large one for buying and small one for selling.

Abomination - Prov. 11:1.

If such was God's standard for an earthly people, how shameful when a heavenly people fall far below it.

God's standard is perfection. Incentive for holiness of heart and life is God's Holiness. God's commands are His enablings.
Holiness in heart means holiness of life.

I. Vs. 3. Holiness in the Home.

Don't belittle father and mother, call them "old man and old woman", "old fogies", "back numbers" etc.

II. Vs. 11. Holiness in Business.

Can't lie and make Heaven your home. Must be honest. If thing is only worth ten cents don't say it is worth a dollar. Put away falseness in home, church and market.

III. Vs. 15-18. Holiness in Everyday Life.

1. Not respect the person of the poor. Poor man who come to church. Watch difference in reception. Welcome poor as well as rich and powerful.
2. Not go up and down land as talebearer. (vs. 16). Tale peddler. To keep your heart warm, keep your mouth shut. Whispering, backbiting. Put a padlock on your newspress box.
3. Reprove and rebuke sin whether in high or in low places. (vs. 17) Don't smile at smutty stories but rebuke the teller. Rebuke one who takes God's name in vain. Speak out against sin. (Isa. 58:1).
4. Bear no grudge. (vs. 18) Sullenness and crabbiness a sin equal to crookedness. Sulking and our pouting is unpardonable for a Christian. Get rid of your infernal disposition, a sour revengeful soul is as bad as robbing bank or murdering baby.

Chapter 20

Penalties for Various Crimes

Death penalty pronounced on Molech worship, spiritualism, incest, and sodomy. Eight times "put to death" besides other phrases, "cut off". Where God denounces these crimes with the death penalty, man at first apologizes for it, then he lightens the penalty, abolishes it and at last legalizes the crime.

Today sins against the 7th Commandment are given comparative leniency but God ranks them in the same category as murder. Levitical law stands against the humanitarianism of our age. "He will by no means clear the guilty" and the "nation that will not serve him shall perish" is proved by history.

Why was the law given to Israel any how?

1. To direct, guide, and protect Israel from falling into sins of the surrounding nations until Christ came.
2. To show them the awfulness of their sin (exceeding sinfulness of sin) and need of the Saviour.

Vs. 2-5

Strange the fascination this terrible form of idolatry had for Israel. Molech was a brass image of a man seated on a throne with the head of a calf and great horns. His arms were extended as if to embrace someone. A furnace fire within heated the idol and amid the cries of the people their children were hurled into the red hot arms of the idol and consumed. Others relate that the idol, which was hollow, was divided into 7 compartments in (1) flour, (2) truffles, (3) ewe, (4) ram, (5) calf, (6) ox, (7) child, which were all burned together by heating it inside.

Thus in their frenzy the people sacrificed their children to this image to procure its favor for their crops, etc.

Anyone guilty of this practice shall be stoned. Whenever mention is made that the offender is to be put to death without describing the mode, stoning is meant. Only other instance of another form of capital punishment is burning (vs. 14) yet even here the person was probable first stoned to death and after that his body burned. cf. Josh. 7:15, 25.

Stoning took place outside city (Lev. 24:14; I Ki. 21:10,13; Acts 7: 58) Witnesses placed hands on head of criminal signifying that guilt rested on him (Lev. 24:14). In cases of idolatry, and probably others too, the witnesses hurled the first stones (Deut. 13:9; 17:7). cf. Joh. 8:7; Acts 7:58).

If the people of the land would hide their eyes from such a one either through indifference or secret approval, then the Lord will set His face against him and cut him off. God will not tolerate sin nor will He have His people do so. Ahab sinned in sparing Benhadad (I Kings 20:42). The Flesh cries out to be spared instead of judged.

"Familiar Spirits" - spirits which are supposed to come at the call of the one who has power over them. Hebrew word means "hollow" because the voice came from one as from a hollow bottle and the hollow sound characterized the utterance. Separation was one of the causes of destruction of the seven nations (Deut. 18:9-14) and the destruction of Saul. Cf. Isa. 8:19-22.

Vs. 6

Going after evil or familiar spirits is closely allied with idolatry. Saul died for his transgression in asking counsel of one that had a familiar spirit and he enquired not of the Lord (I Chron. 10:13,14). Rebellion is the sin of witchcraft (I Sam. 15:23) for it is a revolt against asking counsel of God. Spiritism is today even advocated by statesmen and clergymen. God's Word is very definite in its disapproval of efforts to talk with the dead.

Vs. 7

"Sanctify yourselves" "for God has not called us unto uncleanness, but unto holiness" I Thess. 4:7 for this is the will of God even your sanctification, that ye should abstain from fornication (vs.3).

Vs. 9

"Curseth" signifies not only to curse, but to speak disrespectfully, contemptuously, make light of. All words which have a tendency to lessen our parents in the eyes of others or cause them to be held in contempt is here included. See Prov 20:20; 30:11,17.

Vs. 10-21

These verses indicate the actual terrible conditions under which the Canaanites were living. Also Egyptians. Can see why God would make laws of this nature with death penalty in view of the surrounding people.

Vs. 22-27

Watch your walk that He spue you not out for you can thro intemperance become a "castaway" or disapproved as far as receiving a prize for your service is concerned. (I Cor. 9:27).

God has separated you unto Himself, a high and holy calling therefore, you are to separate from compromise with evil - come out from among them and be ye separate....and touch not the unclean thing and I will receive you - the world won't receive you. Read Eph. 5: 7-11. The Lord has redeemed you from all iniquity to purify unto Himself a peculiar people, zealous of good works. Tit. 2:14. "Peculiar" means for one's own private possession. Put up a shingle on your life for the devil - "Private Property - no trespassing allowed". I must have no unclean thing in my life for I'm separated unto God.

Chapter 21

Chapter 21, 22 give special laws for Priests, Preceding Chapters were for nation as such. High requirements for Priests - privilege increases responsibility. Certain things not required of the common people were required for the priests.

I. Priest to show Holiness in His Earthly Relations (21:1-15).

Priest who taught people to put a difference between clean and unclean, holy and unholy (10:10,11) were now to observe the things which they taught the people. Were to be examples in word and life (I Tim. 4:12).

- A. In Mourning for the Dead, vs. 6 - purpose of rule was to maintain the dignity of the Priestly office. Jews say that to come within 6 feet of a dead corpse made a man unclean. Priest never to do anything which would make him incapable of coming into God's sanctuary.

Call these unnatural regulations. Priests relations to God transcend all human relations and he must not forget that. Must maintain a visible separation from death. Must mourn with moderation. No despairing grief. In this way it gave the lie to His glorious all-sufficiency.

B. In Marriage Relation

Utmost care. Only to marry a "virgin of his own people" (vs. 14). Virginity in Script. is a type of holiness. Marriage is to be only "in the Lord" so that the priest's line must be kept pure. Believer priests should be no less cautious. I Cor. 7: 39. No child of God, as a believer priest, should unite with an unbeliever.

Vs. 9 - child of a Priest was to be punished more severely for sin than child of another. Reason - "by her sin she profaneth her father" (vs. 9). Principle: guilt of children of believers will be judged more heavily than that of others. Cast dishonor upon parents.

II. Lev. 21:18-24. Priests to Show Holiness in Physical Perfection. (vs. 16-24)

Bodily defects unfitted a Priest for service. To draw man to God's sanctuary in such a condition would profane it (vs. 23).

Lord did not care for bodily appearance in itself- "looketh not on outward appearance but on heart". However, thro the body He sought to trace suitable comparisons regarding the Soul. "Completeness of bodily parts is to the body whatholiness is to the soul" (Fairbairn). Was an external symbol of the spiritual perfection, God required of them.

Believers are Priests unto God and the O.T. ministers were typical of what N. T. ministers ought to be.

1. Blind. Requires someone else to guide him or assist him. Trusts to touch and sound. Unable to see ordinary objects of everyday life. We can't trust to touch and sound in our ministry. Have to have clear sight to lead others and warn of pitfalls. Tragedy of "blind leaders of blind." Blind can't serve God acceptably. Have to have spiritual eyes open and kept open - not go asleep.
2. Lame. Defective walk. Uneven steps - must live consistent lives - not "ups and downs" like lame man. Uncertain steps - we must be certain for a mistep means disaster for us and them we lead. Crooked paths - straight paths needed.
3. Flat-nosed. Smells affected. In danger of contracting disease. A good smeller is essential to long life and usefulness. Discern when things go wrong. Many aren't smelling the danger the church is in today because they have a stunted nose.
4. Anything Superfluous. No need for frills in the ministry.
5. Brokenfooted. Unable to walk without crutches. Has to have "visible means of support" and is not content to "walk by faith." Unable to run with patience the race before him. Unable to run in the way of God's commandments.
6. Brokenhanded. Can't lift burden of people or carry their loads. Unable to minister and entertain angels unawares. Unable to bind up the wounded and minister medicine. Handle the word of God deceitfully.
7. Crookbackt. Something wrong with spine. Missing in back bone and courage. Droop and stoop. Difficult to keep head erect and look up. Baalam was a "crooked backed" preacher - a compromiser - a false ministry.
8. A Dwarf. Had growth stopped. A 70 year old baby and still has to be nursed - easily offended unless fur is stroked right way. Spiritual runt.
9. Blemish in eye. Always looking for mote in others but doesn't see beam in own eye. lit. "having a white spot on his eyes".
10. Scurvy or Scabbs. On outside revealed something was wrong on inside.

Deformity did not deprive him of his priestly position or make him less a son of Aaron, but excluded him from the functions of the holy priesthood - not to come unto the veil or nigh unto the altar (vs. 23). Blemishes did not touch the fact or relationship as a son of Aron for as such he had a right to ear the bread of God - wave offerings, first fruits, tithes and all else that was for the priests- but blemishes did affect his office privileges. Could not discharge the high functions of priests office or enjoy to the full the same measure of communion as the one who was a perfect man.

"Though a son of Aaron were a dwarf, that dwarf was a son of Aaron" (C.H.M.) A genuine relationship, but a defective development. Our spiritual defects do not affect our sonship or our priestly position but they do interfere with the enjoyment of our communion and privileges in grace. Spiritual defects hinder us from entering into the fullest exercise of priestly privilege, though the grace of God still permits us to ear the Bread of God. A lame walk, defective vision and stunted growth does not prevent one from earing the bread of his God because of his position, but it does keep him from offering the bread of his God because of his condition.

Christ had no such defects (Heb. 7:26). Our functions of prayer, praise and good works are interrupted by moral blemish and stunted spiritual growth.

Chapter 22

Vs. 2.

"Separate" means to abstain from touching or eating the things set apart for God and the service of His table while legally impure. Priests are not, by lack of reverence to profane His holy name. A careless use of things consecrated to God brings dishonor to God. Profane God's name by being out of fellowship with him. A great responsibility rests with him who stands between the living and the dead.

Vs. 4.

Why an express law disqualifying Priest's for service for having leprosy or defilment with dead when the general law already excluded such persons from society. Priest might think he was above the law, or become so familiar with the law that he would fail to apply it to himself. Priest's had no greater licence than the rest of the people but were under greater obligations because of their office to keep each letter of the law. Could not minister or "eat of the holy things" (have fellowship) until he be clean. Sin always robs us of fellowship with God.

Vs. 11.

Slavery recognized. One who was bought became a part of Priest's family and so fed on the offerings. A temporary guest or hired servant could not ear these things which were assigned to the support of the Priest's family.

Vs. 14. I

If a common Israelite would eat unawares that which belonged to the priest, he was to restore as much as he had used and a fifth part more.

As the priests had to be without blemish (21:16-24) so the sacrifices have to be without blemish. (22:17-33)

Vs. 27.

Young Ox, sheep, goat to be under its mother 7 days. Reason; Necessary precaution for the mother's health nor was the young sufficiently mature during the first week of its existence. Flesh not good for food either as food of God or man.

Vs. 28.

Law intended to inculcate mercy and tenderness of heart.

Division VI
Public Convocations: Calendar of Fasts and Feasts.
Chapters 23-25

Chapter 23
Feasts of Jehovah

Were feasts of the Lord and holy because of His appointment. Contra. I Kings 12:33 (a reproach to God).

Vs. 1-3 Public Observance - a holy convocation
 Family Observance - in all your dwellings
 Private Observance- ye shall do no work

Nisan or Abib	=	April	Ethamm or Jisri	=	October
Jyar or Zif	=	May	Bul	=	November
Sivar	=	June	Chislen	=	December
Jammry	=	July	Jebeth	=	January
Ab	=	August	Sebet	=	February
Etal	=	September	Adar	=	March

Constitutes one of the great dispensational chapters of O. T.
"Feasts"- Poor trans. "Set Times" or "appointed seasons", better.
Were times appointed by Jehovah, not because the feast belonged to a fixed time regulated by the moon, but because God appointed them as days which were to be set apart for Him. They were "times of assembling" not simply to meet as among themselves, but with Jeh.

Vs. 3-39

The feasts give an outline view of God's great plan and purpose for the ages. They foreshadow future events. They were to observed annually with the exception of Sabbaths, which was observed weekly. They began with the Sabbath and ended with the Sabbath - the Sabbath before the feasts points back to God's eternal rest which He had before sin entered the world to break that rest; the Sabbath after points on to God's eternal rest which He will share with the redeemed throughout the countless ages or eternity. Between

these two Sabbath rests we have the feasts picturing God's purpose for man. One-day feasts represent definite acts of God accomplished in a day; whereas the seven-day feasts present His dealings with His people over a period of time - outcome of the one-day acts.

Sabbath (vs. 1-3) Weekly

No feast but a set time after six days work. Put first on account of its prophetic meaning - type of rest to come when redemption is consummated. Points to rest that remains for people of God. For Israel, the Mill.; for Church-eternal state. Sabbath is a type of rest into which the feast introduces the soul. To do no ordinary business that the soul might have rest for the things of God and at leisure for Him. On Sabbath and Day of Atonement all kind of work was prohibited event to kindling a fire for purpose of cooking. On other feast days only servile work was prohibited i. e. pursuing one's trade, farming, etc.

Passover vs. 4,5. "14th day of first mo. (Abid) at even" Commemorated the past and pointed to the future. Though here called the "Lord's Passover" in Jno. 2:13; 6:4; 11:55 it is called the "Jew's Passover". It is His feast and He invited the hungry, thirsty soul to avail himself of the Person and work of Christ. But the Jews in their cold formalism lost their real meaning for Christ was not the object of their worship and delight. Passover was the foundation for everything in the Levitical offerings and ceremony.

Unleavened Bread vs. 6-8

On the 15th day of the first month and for 7 days. Bread speaks of communion, fellowship. Unleavened bread speaks of separation from evil. Is closely connected with the Passover (next day) and cannot be separated from it. Cf. Mat. 26:17; Mk. 14:12; Lk. 22:7; Deut. 16:1-8. Unleaven - holiness - signifies that the result of Christ's cross work is holiness. The bitter herbs (Ex. 12:8) with which the Lamb was eaten pictures the soul of Christ as "exceeding sorrowful" and those who partake of the "fellowship of His sufferings". Keep it in "sincerity and truth" I Cor. 5:6-8. Uncorrupt sincerity and truth should appear in our behaviour. Should know Him as the satisfying portion of our lives as well as our Passover Lamb.

Firstfruits vs. 9-14

On 16th day of first month, the day following the first Passover Sabbath, and the 2nd day of the festival. "On morrow after Sabbath." Sheaf waved sets forth rest of Christian. Israel celebrated Easter Sunday. Sheaf of barley since it ripened usually 2 or 3 weeks earlier than wheat. Was the day after the first day of unleavened bread. Just one sheaf waved before Lord - earnest of whole harvest to follow. The first day of unleavened bread was kept as a Sabbath and Christ arose the morrow after the Sabbath. Can't separate res. of Christ from death of Christ. Cf. Phil. 2:17.

Were offerings connected with firstfruits: (1) He lamb (2) meal offering (3) drink offering - was a flagon of wine poured out over the burnt offering or peace offering. Spoke of Christ giving up everything he had that might minister to his earthly joy in view of His heavenly joy. "In view of the joy set before Him He endured"- Wine - joy. Poured out soul unto death. Drink offering never made alone but always with meal, burnt, or peace offering. Was excluded

from sin and trespass offering.

No sin offering demanded here for that was accomplished when Christ died. Offerings were all sweet savor telling of the value of His Person and work.

Not to eat bread nor parched corn until they had brot offering to Lord (vs. 14) so God must be first in our hearts and lives.

Vs. 15-22, Pentecost

Also held on morrow after Sabbath (Called the feast of weeks and so harvest, (Ex. 23:16) because it was kept at the close of the whole harvest, wheat as well as barley). Day of First Fruits (Num. 28:26). The 50th day after the Presentation of the firstfruits was the feast of Pentecost. Deut. 16:9-12. Cf. Acts 2:1 "was fully come." 50 days after offering of first sheaf. Nonsense to think of having another Pentecost. Pentecost did not happen because certain believer were called together for prayer. It had to come on the 50th day no matter what the condition of the people might be. Flour is obtained thro the wheat dying and then coming to life. Fine flour is obtained by much beating, grinding and pounding.

Offered a new meal offering made with the firstfruits of the new harvest. The shear had been made into bread. Differed from other meal offerings in that it was made with leavened dough. Meal speaks of Christ in His humanity but here it does not typify Christ but those who are one with Him. Firstfruits now represent Church - "they are the firstfruits unto the Lord" vs. 17. Meal - humanity; redeemed humanity. Sin still there. Pure flour was in the loaves (new nature), but baked with leaven (old nature). Baked leaven does not work any longer. So when sin is judged in light of cross it does not work any longer.

Two loaves - speak of Jew and Gentile - both were the product of one wheat i. e. death and res. of Christ.

Vs. 17, Sin offering is present.

It and leaven indicate the presence of sin. Yet the loaves were waved and accepted. Sin offering was the answer to the leaven in the loaves. (Waving before Lord shows that believer is indebted to God for all that he has.)

Vs. 22

4th to 6th month. Israel to glean during this time. Was the provision of Grace that brought Ruth into the family line of the Saviour. (Servant set over reapers - H. S.) Ruth had to humble herself to place of poor and stranger. Gleaning days come between 1st 4 and last 3 feasts. We are living in the gleaning days as the harvest is fast ending. Stranger represents the Gentile Bride of Christ. Provision made for "whosoever will" (even in the Levitical economy).

Blowing of Trumpets vs. 23-25. 1st day of 7th month.

Second Advent, Resurrection, Rapture, Regathering. End of Sept. or beginning of Oct. Cf. Isa. 27:13. Blown to gather the outcasts of Israel. God having completed His church turns again to Israel.

First thing after the 2 wave loaves are completely presented to Lord at close of this age, will be blowing of trumpets. Is God's call to remnant of His people. Long interval between Pent. and Trumpets. Not gather earthly people till heavenly people are complete. Hitler slew 6,500,000 Jews but could not thwart the plan of God.

Day of Atonement vs. 26-36. 10th day of 7th month. National repentance for Israel when H. Priest, Savior, King comes forth from holiest in power and glory. Israel will look on Him and mourn for Him. Will take away their sin as typified by the scapegoat.

Tabernacles vs. 33-44. Was the "New Years Day" 15th day of 7th month for 7 days. Millennium. Sometimes called Feast of Ingathering (Ex. 23:16; Deut. 16:13) for it took place after the harvest and the vintage were past. Also called tabernacles or "booths" because during the continuance of the fast the people were to dwell in booths. Booth not exactly same as tent or tab. though names are used interchangeable. Means "a slight temporary dwelling, easily run up, and as easily taken down again - a house or shed for a day or two." (Fairbairn). According to vs. 43 they served to keep alive the historical fact that they were made to dwell in booths after they left the land of Egypt. Reminded them that God supplied their every need at that time. Was a grateful commemoration of their having dwelt securely in booths in the wilderness. of Num. 29:13-33 - sacrifices were appointed for each of the seven days (vs. 37) Decrease every day in a progressive ratio. Was to be observed (1) with rejoicing - Deut. 16:14,15. (2) perpetually - Lev. 23: 41.

Vs. 35 - no servile work of their own emphasized again and again.

Foreshadows the coming glory of the Mill. when Israel will be brought into blessing, full and complete. Completed harvest and great rejoicing. Comes after harvest (end of age), Deut. 16:13,14. and after vintage (winepress or wrath of God), Rev. 19:15.

Vs. 36 - 8th day points to that which is beyond the Mill. "Last day was the great day of the feast - Jno. 7:37. Cf. Isa. 12:3. Neh. 8:17 shows that from the days of Josh. Israel had not dwelt in booths but upon return from captivity that practice is revived. Dwelling in booths was to remind all fut. generations of Jehovah's care when He led them out of Egypt and cared for them in the wilderness. Booth or hut was a protection against the heat of sun and wind of desert - God's care in the terrible wilderness. Deut. 8:15; Isa. 4:6; Zech. 14:16.

Those purged by the Day of Atonement could keep the feast with gladness. Law read publically every seventh yr. at this feast of Tab. Deut. 31: 10-12; Neh. 8:8, because it was to help keep in their minds the beg. of their history. Feast was designed to keep alive in their minds a historical fact. Read Deut. 8: 2-5 and see how throughout their history every need had been supplied. Not to forsake the arm of God for the arm of flesh.

Chapter 24

A. The Light. Vs. 14

Lamps to be kept burning continually. Ex. 27:20,21.

1. People provided the oil. No doubt doubly strained. vs. 2 Lamp (sing.), not plural. Plural in vs. 4. The 7 lamps ("seven lamps on one candlestick" Rev. 1:20) all made one lamp (Rev. 4:5). Pure oil beaten for the lamp (Num. 8:2-4) and pure candlesticks from beaten gold (Ex. 25:31-39) to bear the light.

Ingredients had to be crushed before used, because until crushed their fragrance could not flow out. Christ had to be broken to be our Saviour.

2. Priests tended the lamps. The priests presence was required to superintend the cleaning and trimming - snuff them, clean them, and supply them with oil. Had to keep a steady light. Israel brought the oil but was up to H. P. Aaron to maintain the light.

C. H. Spurgeon said any man ought to be ashamed to come before the public with anything not thoroughly prepared before the Lord. Every inspiration we get from God comes thro Christ the light. Scandalous maintainence makes scandalous ministry.

B. The Shewbread. Vs. 5-9

Shewbread means lit. "the bread of the face" i.e. bread before God. To be set before the Lord always Ex. 25:30. No mention of leaven in the loaves. The loaves must have been large since 2 tenth deals (c. 6 pts. or 13½ lbs.) of flour in each loaf. (Contained 2 omers - as much manna as the children of Israel were to gather on the 6th day when they gathered twice as much bread.) Ex. 16:22.

Fresh bread was served up hot for the table on the Sabbath and the stale ones which had been exposed a week were taken and given to the priests who alone were allowed to eat them, except in cases of necessity - I Sam. 21:3-6. cf. Th. 6:3,4.

Shewbread has a double significance (1) Christ as Bread of Life (2) The 12 tribes of Israel ever before Him. 12 speaks of unity of Israel. God sees Israel as a unit. Speaks also of unity of Body of Christ. "A companion of all them that fear thee and love thy name."

12 cakes were formed into 2 rows or piles (one above the other. The table was never to be without the bread of His presence. Vs. 7, The placing of the vessel of frankensence upon the bread spoke of the preciousness of Christ to God and reminded the Lord of His covenant with His people.

The Kohathites had charge of the shewbread (I Chron. 9:32).

The 12 loaves testified of the unbroken unity of the 12 tribes before God though they may seem divided before man and lost to his vision.

C. The Blasphemy. Vs. 10-23.

Israelitish woman married an Egyptian. "Mixed multitude" which accompanied Israelites on exodus made possible such a marriage connection. Child went the ways of the ungodly father. Father, Egy.; mother, of tribe of Dan; children will sooner learn of an Egyptian father to blaspheme than of an Israelitish mother to pray and praise. Son of a mixed marriage is always bound to bring contention. Child quarrelled with an Israelite and scoffed at the Name of Jeh. and cursed. Quite common for Egyptianist to insult his idols but he considered it even a greater insult to his opponent to curse the object of his reverence. Was a disrespect to the King as well as the God of Israel - treason in God's Theocracy.

Blasphemer brought to Moses and put in confinement till mind of Lord should be ascertained regarding his disposal. To so speak disrespectfully of God, the king of Israel, was a new offence so he was put in a ward. Jeh. ordered the blasphemer to be taken out of camp, and all that heard him to lay hands on his head and by so doing totally leaving the guilt on his own head and solemnly acknowledging the justice of the punishment. They threw off from themselves the blasphemy which they had heard and returned it to head of blasphemer for "whoso curseth God shall bear his sin." God said this law applied equally to the stranger as well as to the home born citizen. All the cong. was to stone him - each one was to have a stone to cast at the one who blasphemes God. The blasphemer was the first to die by the Law of Moses. This was the Law - stoned him. Grace points the man to Christ and lets the H. S. break him down.

From this decision the Jews derived the superstitious practice of not uttering the Name of Jehovah and were accustomed to pronounce Adonai instead of Jehovah. - LXX renders vs. 16 "Whosoever nameth the Name of the Lord, let him die."

Vs. 17-22.

God goes on to relate the punishment for social offences proclaiming the punishment valid for the foreigner also.

Vs. 20.

Shows the law in all its rigidity.

Vs. 23.

Punishment was meted out and the man stoned. Illustrates the fate of Stephen who suffered under the false charge of that crime - Heb. 10: 28,29.

Chapter 25

Land of Palestine and God's Ownership of It.

Vs. 1

Heretofore the Lord had been speaking out of the sanctuary or "from the tabernacle of the congregation." Now that the subj. changes from the claims of God in worship to the claims of God in government the message comes straight from Mt. Sinai.

Also points back to Ex. 34:32 binding together the laws that Moses received at Mt. Sinai and them gradually announced to the people.

Vs. 2-7.

As Israel kept a Sabbath day of rest every 7th day of wk. so the land they tilled was to be given a rest every 7th yr. In this yr. the land was neither to be tilled or reaped. (Ex. 23:10,11). All that grew that yr. without cultivation was for the good of man and beast. Ground lay entirely fallow and its spontaneous growth was for the common use of the poor and stranger, cattle and game. This yr. of rest was not just an arbitrary thing but was for their own good and a vital principal of agriculture. Further it reminded the people that they were tenants of God's land and that they were fed from the hand of God.

Was to train them in habits of trust and confidence in God. Ps. 115:16 - the earth is the gift of God to the children of men. Ps. 24:1,2 - earth is the Lord's. What an honor to hold land immediately under Jehovah. No taxes. God even was giving His people a years vacation (Jer. 27:5) with pay - they were to cease from their own sowing and enjoy God's blessing. Landlords were accustomed to tell their tenant when to break ground, how long to till it and when to let it rest.

Every Sabbatical yr. was to be a release from debts (Deut. 15:1,2) and a public reading of the law in the feast to make it more solemn (Deut. 31:10,11) Israel neglected law of Sabbath. Were 70 yrs. in captivity for 409 yrs the had failed to set aside the sabbatical yrs. God a mighty good bookkeeper. (II Chron. 36:21; Jer. 25:9-12; 29:10).

Vs. 8 Year of Jubilee

7 14 21 28 35 42 49-50
Called Jubilee from a Hebrew word signifying a musical instrument
Proclamation of beginning of universal redemption. Every 7 times 7 was a Jubilee. Was immediately connected with the Day of Atonement. The same day the blood was shed, the trumpet was sounded to proclaim universal redemption. Cleansing comes before "Joy and gladness" cf. Ps. 51:7,8. First peace with God, then liberty is proclaimed. Mission of Christ was to preach "the acceptable yr. of the Lord" Isa. 61:2.

In the yr. of Jubilee besides the common rest of the land, which was observed every Sabbatical yr., and the release from personal debts (Deut. 15:1,2) there was a legal restoration to every Israelite of all the property and liberty from which he had been alienated since the last Jubilee.

Prisoners and captives were set free, slaves gained liberty, debts were dissolved. Just as Day of Atonement wiped away sins of all the nation for all the yr. so the yr. of Jubilee removed all bondage and debt and gave the land and people a rest. Every inheritance throughout the land of Israel was restored to its ancient owner. (Manslayers could return home.)

Vs. 13 .

Inheritances came back into hands of original heirs. This law assured that the right heir would never be excluded from inheritance

and kept the genealogies of the family and tribe faithfully recorded in order that all might have evidence to establish their right to the ancestral property. Have the tribe and family of Jesus were readily discovered at His birth.

Vs. 14-17.

Year of Jubilee reminded buyer and seller that land of Canaan belonged to God and they could not take advantage of another's ignorance or necessity. True. I Thess. 4:6.

Vs. 18-22.

Took faith to believe this. God would not let them starve in the Sabbath and Jubilee years. Rather the 6th yr. was to yield enough to last for 3 yrs. (cf. II Kings 19:29; Isa. 37:30) and they would eat the old store. Distinctly provided for both the sabbatical year and year of Jubilee. Were not to sow from 6th to 8th year or to reap from 6th to 9th year. Scale of prices regulated by year of Jubilee - if near, low; if far off, high. Obedience brings safety and prosperity. (vs. 23). God asserts His title and ownership of the land. It is Immanuel's land. Jeh. says "I have made the earth and have given it to whom it seemed meet to me" Jer. 27:5. Pal. is God's land and no one can take it from Him for He has given it to the 12 tribes of Israel to inherit forever. Arab is just a squatter on the land. Israel will again become the tenants of God's land.

Israel did not have the power to sell but only to make leases for any term of yrs. not exceeding the next Jubilee. Advantages of this:

- (1) Genealogies were carefully preserved.
- (2) Distinction of the tribes was kept - a man could not retain purchased lands in another tribe longer than the yr. of Jub.
- (3) Kept any from growing exceedingly rich in laying house to house and field to field (Isa. 5:8). Cultivate what they had rather than enlarge their possessions. Monopoly.
- (4) Kept family from being condemned and sunk to perpetual poverty. (Mathew Henry)

Since the land belonged to Jehovah ("is mine") the Israelite could not do whatever he wanted to with it for they were strangers and sojourners in His land. They had no right to dispose of it to strangers. Naboth would rather incur the wrath of wicked Ahab than part with the inheritance of his fathers - I Kings. 21:3.

Under circumstances of necessity, individuals could make a temporary sale which became simply a lease for a number of years. But he could buy it back at any time upon payment of a sufficient sum to the present holder. If unable to redeem it, on Jubilee he automatically recovered it from the leaser free. Thus the land could not be "quite out off" (marg.) forever (vs. 23).

Vs. 25.

Numb. 5:8; Ruth 3:9. Christ our Kinsman Redeemer who has the right to redeem is able to redeem. All other kinsmen cannot redeem and have to have the shoe plucked off (Ruth 4:6,7) but Christ can redeem the inheritance which we forfeited by sin.

Vs. 29

Houses in walled cities could only be redeemed within a year after sale and if not redeemed by this time they did not revert to the former owner at Jubilee. Diff. from houses in country which could be redeemed at any time and if not went out at Jubilee.

Reason: Houses in city usually built for trade, but those in country were built on and attached to the inheritance, which God had divided to the respective families. Same law had to apply to houses as inheritance since it was reckoned as part of the land property. Would be inconvenient for purchaser of house in city after his trade was estab. to be obliged to move.

This circumstance probably gave preference to property in country above property in city and tended to induce the Jew to stay on his land and improve it.

Vs. 32.

The Levites had no inheritance except the towns and cities allotted them to dwell in. The houses of their cities were all they could call their own and therefore it was necessary that their houses be secured to them for all time - Num. 35:2-8; Josh. 21; Deut. 18:1,2; Num. 18: 20-24. Permanent indowment for support of ministry.

Vs. 34.

Suburbs of city were given Levites for pasture (Num. 35:25). These meadows were not to be sold for then the Israelites would have nothing left upon which to feed their cattle. Fields adjoining their cities were never to be sold.

Vs. 35.

Poverty does not destroy the relationship - still brother. If a brother be no longer able to support himself, you are to relieve him and let him live with thee. Not to charge him interest - The law applied to the poor Israelite but could lend to a foreigner on interest. (Deut. 23:20.)

Vs. 36.

Jews make money by lending money. Law forbids this thing. Thing dealt with here concerns one in need - try to make money on poor and needy. Usury is alright in itself according to N. T.

Vs. 39.

Israelite might be compelled not only to mortgage his inheritance but also to sell himself because of his poverty. He was in that case to be treated as a hired servant whose services were but temporary and not as a slave. He might with the friendly aid of a relative be redeemed any time before the yr. of Jubilee and if no friendly interposition was made he continued to serve till Jubilee when he went free.

If the servant voluntarily renounced his claim to be set free at end of 7 yrs. service, according to Ex. 21:5,6, he must have his ear bored thro with an aul at the door.

Yr. of Jubilee was a yr. of grace from the Lord. Pointed to mil. time of blessing and restoration.

Meant liberty to Israel. Seven times word "return" is used, and oftener the word "redeem". Time of returning, restoration, and redemption. Whole creation waits for this redemption -Rom. 8:23.

Vs. 49.

Gospel message - no man is able to redeem himself or his brothers (Ps. 49:8). God-man was our kinsman Redeemer.

Summary

Thus Lev. 25 gives law of the Redemption of the Land. Jehovah is seen as the owner of the land. If anyone is forced thro poverty to sell land then:

- (1) Land could be redēemēd by one of near kin.
- (2) If no kinsman then provision of Jubilee was given wherein the land reverted to its original owner without payment.

When Naomi sold the land because of famine it does not mean she sold it permanently but it would come back to her in yr. of Jubilee.

Division VII Prophetic Proclamation: Prophetic Program for Israel. Chapters 26-27

Chapter 26.

Contains Blessing for Obedience (3-13) and a curse for Disobedience vs. 14-39.

Vs. 1,2.

Represent a summary of the whole law in its fundamental principles in 3 leading commandments:

- (1) Make no idols - prohibition of idolatry
- (2) Keep my sabbaths - antidotes to idolatry
- (3) Reverence God's sanctuary

These summarize the law to which the following promises and threats are attached.

- | | |
|-----------|---------------------------------|
| Vs. 3-13 | Blessing if they obey |
| Vs. 14-39 | Chastening judgement if disobey |
| Vs. 40-46 | Restoration upon repentance |

Blessing - vs. 3-13

Vs. 4. "rain in due season" - rain seldom fell in Judea except at 2 seasons - former rain at end of autumn - seed time - latter rain in spring before harvest of winter crops and sowing of summer seed. (Jer. 5:24)

Vs. 5. Ploughman would overtake the reaper (Amos 9:13) for there would be no idle time between the harvest in April and the vintage (fruitgathering) in July, so great would be the increase. In Egy. they were pent up for 3 mo. and could not get out while the fields were under water.

Enumerate the blessings: (1) Plenty, (2) Peace and safety vs. 5,6

(3) Victory, vs. 7,8 (Deut. 32:30). Had Israel walked in obedience they would have been invincible. Their strength consisted in walking with God. (4) Favor of God (5) Increase of the people vs. 9 "If the eye of our faith be unto God, the eye of His favor will be unto us" (M. Henry). (6) Presence of God, vs. 11, 12. Jeh. would walk among them.

Our blessings today are primarily spiritual; Israel's temporal.

One has said, "Prosperity was the greatest blessing of O. T.; adversity of the N. T. No assurance that believer will be free from sickness. No propitiation from sickness.

Cursing vs. 14-39.

As the blessings would make them the happiest of all people so His curses would make them the most miserable of all people - "You only have I known therefore I will punish you for all your iniquities" - soonest and sorest - Amos 3:2. Punishments would be severe in direct proportion as blessings would be bestowed for obedience.

Israel is suffering under the weight of these judgements this very hour. Judgement is not just for breaking the law but for contempt of the law - "despise my statutes and abhorre my judgements" (vs. 14-16)

These predicted curses and their literal fulfillment form a most valuable proof and potent evidence for inspiration. No uninspired human individual could predict (1) Israel's indestructable character in spite of her intense sufferings exiled in the land of her enemies and (2) that the rich land of Canaan which was the coveted possession of nations from ancient times would remain during the period of Israel's banishment comparatively unoccupied and undeveloped. vs. 42, 44, 45, Great apologetic value. Existence of the Jew a miracle. Hitler slew 6,500,000 Jews but could not thwart the purpose of God. When Fred. the Great, King of Prussia, asked the court chaplain for an argument that the Bible is an inspired Book, he ans. "Your majesty, the Jew."

Vs. 18-20.

Added to what has been previously threatened the withholding of harvest for lack of rain. Heavens of iron pictures the severe famine or heartless tyranny. Lk. 4:25.

The expression "I will punish you 7 times" occurs 4 times here. "Time" here not same as in Dan. where "time" is a yr. and so does not mean the exact duration of Israel's dispersion but the intensity of it - an adv. of degree. It may foreshadow the time of Jacob's trouble - the last 7 years of the times of the Gentiles when judgement will be severest. 7 denotes the full measure.

Vs. 21, 22.

Add devastation by wild beasts and depopulation of the land. Zeph. 3:6; Ezek. 14:15; II Kings. 17: 25;

Vs. 23-26.

Sword, Pestilence, famine, I Chron. 21:12 (David's choice)

In ordinary times every woman would require an oven for herself, but scarcity of fuel and lack of anything to bake would make one oven sufficient to bake as much as 10 women could scrape up. They could not eat as much as they pleased but were rationed by weight. Ezek.4:16; Hos. 4:10; Isa. 9:21; Mi. 6:14; Hag. 1:6.

Vs. 27-33.

Vs. 28 lit. "I will walk with you in fury of opposition" cf. Na. 1:2,6.

Vs. 29 was fulfilled at seige of Samaria - II Ki. 6:28,29; Jer 19:9; Also at the destruction of Jerusalem.

Vs. 34,35.

Obj. of the judgements in relation to the land. Fulfilled during the Babylonian captivity; from Saul to captivity was c. 490 yrs., during which period there were 70 sabbaths of years neglected by the Hebrews. For 70 yrs. during Bab. captivity the land rested. II Chron. 36:21.

If Israel would persist in disobedience they would be dispelled from the land for a prolonged period. Judgement always follows apostasy.

Vs. 40-45.

The covenant keeping God, the unchangeably faithful One, keeps His promises and does not repent of His calling. Cf. II Ki. 13:23; Ps. 94:14; "The Lord will not cast off His people, neither will He forsake His inheritance."

Vs. 42.

God will remember His promise concerning the people and concerning the land. Both are valid and stand or fall together.

Vs. 46.

Forms a fitting conclusion to the entire ~~book~~ and some have thought that Ch. 27 was added after the book was finished and concluded in nearly the same way. ("By the hand of Moses" cf. Ps. 77:20)

In this Chap. we have seen Israel's hist. and fut. restoration predicted. Chapter closes with promise of restoration.

Chapter 27

Concerning Vows.

Directions given regarding vows. It was not a sin to refrain from vowing - Deut. 23:22; nor is it a sin to vow tho there is no special merit connected with it. Men have a tendency to make vows in time of sickness, anxiety or adversity and when the calamity is past or the desired object gotten then they must pay their vows. Earliest mention of a vow in Script. is Jacob at Bethel who promised that in return for God's care and bringing him home again, he would give a tenth of his income to the Lord and the place where he was would be God's house.

Moses' law did not advocate vows; it only controlled them. Were 2 kinds of vows:

- (1) Vow of abstinence or renunciation of some enjoyment for the glory of God. Nazarite vows (Num. 6)
- (2) Vow of devoting something to the Lord, as sacrifices, for his service, or for destruction.

A man might devote himself, his children, his cattle, his house or his land and any of these things was redeemable usually at one-fifth more than its assessed value, with the exception of sacrificial animals. Some things could not be dedicated to the Lord by a vow since they were already the Lord's - (1) firstlings among the beasts, vs. 26, (2) Any devoted thing, vs. 28, 29. (3) all the tithe of the land, vs. 30.

Vs. 2-3, Vowing of Persons.

Persons dedicated to the Lord's service to serve Him at the sanctuary like Samuel (I Sam. 1:11, 24) though they could be redeemed by paying the valuation money else what would be the object of valuing them. The price of redemption varied according to the age and sex of the person.

Those between 20 and 60 were capable of greatest service so rated highest. Young people, 5-20, were rated less because less serviceable. Children 1 mo. to 5 yrs. even less. Old people were valued below the young but above the children. If he is poorer than the priests estimation, then he is to be valued according to his ability. (vs. 8).

Vs. 9-13. Vowing of Domestic Animals

Clean beast after it was vowed could not be exchanged for another but if the exchanged was made then both were to be holy. i.e. unredeemable. Unclean beasts could be valued and sold for the good of the sanctuary. If the man wanted to buy it back again he had to add a fifth above the valuation price.

Vs. 14, 15. Vowing of a House.

If owner wished, on second thought, to redeem it he could have it by adding a fifth part to the price.

Vs. 16-25. Vowing of Fields.

Diff. made between field that was inherited and one that was purchased.

(1) Inherited - If a man vowed part of his hereditary estate to the Lord, he could redeem it by adding a fifth to the assessment value, but if he did not redeem it, it belonged forever to the sanctuary.

(2) Acquired - a field acquired ("which is bought" vs. 22), if not redeemed, returned to the donor at the Jubilee. Reason for the diff. was to lay the man under obligation to redeem his inheritance, or bring a near kinsman to do so, in order to prevent the ancestral inheritance from going out from any family in Israel.

Vs. 25.

A shekel must be full weight. A standard shekel was kept in the sanctuary to try and regulate all the weights in the land.

SOME THINGS COULD NOT BE DEDICATED TO LORD BY VOW SINCE WERE ALREADY HIS

Vs. 26.

Firstlings were already the Lords, so would have been a mockery to make them a matter of a singular vow. Ex. 12:13; 2, 12.

Vs. 27.

The added fifth part acted as sort of a tax and was probably intended to prevent rash vows and covetous redemptions.

Vs. 28.

An irredeemable grant to God. It surrendered to God in an irrevocable manner. Connected with the punishment of idolatrous peoples. Ex. 22:20; Num. 21:2,3 vowed a vow to destroy Canaanites; Deut. 7:1,2 (show no mercy) Deut. 13:12-16,17; Josh. 6:17-19. The silver and gold of all was devoted to the Lord and consecrated to the treasury of the Lord therefore Achan's great sin in taking it- 7:1; I Sam. 15: 3,18, 32,33.

V. 29.

Either that every person devoted to God's service should not be redeemed but die in that devoted state, or, as I believe, that such as were appointed to death by the appointment and demand of God, (Jephth's vow - probability is that he sacrifices her, though many have thought that he redeemed her with money (Lev. 27:1-8) and doomed her to perpetual celibacy, Jud. 11:30-40. Is cited in Heb. as a man of faith (11:32). Should not have taken such a rash vow.) as the Canaanites, were to be put to death. I Sam. 15:18-23. Lit. trans: "Every devoted (one) which shall be devoted from men shall not be redeemed; bying-it shall die".

Vs. 32.

Alludes to practice of letting cattle out of fold thro narrow door one at a time and a person stood at doorway with rod dipped in vermillion, and as they passed he counted them, marking every 10th beast, good or bad.

The vow was a solemn thing and was not to be done rashly - better not do it at all than vow and not pay - Ecc. 5:4,5. God here teaches that if man make promises to God they must keep them. Num. 30:2. They were voluntary but once made were compulsory. Deut. 23:21-23.

Conclusion

How glad we would be to have more time to spend on this great book, but we are under limitations. O for a thousand lives to spend in the study of the Book of Books.

All the ceremonies and laws of Lev. point to the holiness of the Author of the Book and the sinfulness of man and necessity of atonement. All the sacrifices, etc. were designed to prepare the Jew for the reception of the Gospel. It was a schoolmaster to bring us to Christ.

Vs. 28.

"In the exterminating wars against the Canaanite cities were often thus devoted and these when taken were razed to the foundations, and the inhabitants both man and beast, utterly destroyed, so as to prevent them from ever being redeemed from this vow". Gesenius.