

Part 10 Leviticus 26.3-27.24

"IN MY DECREE" BEHUQOTHAW

A TIME OF FAVOUR

PREFACE TO PART TEN

*In this climax and summary section of the book we move into deeply prophetic writing with very bright glimmerings of the Messiah and the era that all scripture purports to extol as God's high dawn of redemption-the kingdom era of Christ. This section majors on Redemption which is a suited climax to a book stating the sinfulness of man and the nature of man's approach to God under the former dispensation. The **TORAHs** point prophetically to NT redemption*

READING No.1 26 3-5

THE REST OF FAITH

If you walk in my decrees or ordinances and are vigilant about my commands and do them I will give your showers of rain in their precise times. The earth will yield her produce and the tree of the field her fruit. Your threshing time [*Hebrew DAISH from DUSH*] will continue until vintage [*Hebrew BATZIR*] and your vintage will stretch till seed time [*Hebrew ZARA*] and you will eat your bread in abundance and rest from your labour **in faith** or confidence in the land. *This is one of the shortest readings in the **TORAH** but it points to the providential care of the Father who with our LORD Jesus Christ freely gives us all things (Romans 8.32) It reminds us that "obedience" and "faith" are intricately linked. Above all we are drawn to "live the life of faith" alongside the farmer who as James says, "waits for the rain" in its season.(James 5.8)*

READING No.2 26.6-9

THE FAVOURED TIME OF CHRIST AND HIS KINGDOM

I will give peace to your land and you shall lie down and no-one shall "make you concerned" or "tremble" [*Hebrew HARAD*]. You shall be at rest from wild beasts and the sword shall not pass through your land. *We have three encouragements where God's laws are kept. Fear does not stalk the land; wild beasts are controlled and war ceases. You will chase your enemies and they will fall before the sword. Five of you will chase a hundred and a hundred of you will chase ten thousand and your enemies will fall before the sword. My face will be towards you and I will make you fruitful and increase your numbers and act upon my covenant with you. In case of offensive warfare success would be assured and fruitfulness and national growth and most of all God would 'cause His covenant to rise. Constituting of the covenant can only mean bringing in what was promised to Abraham through the seed. This is **TORAH** pointing far ahead to Christ and to His kingdom which settles its foundation of peace at Jerusalem in the latter days. The "covenant of God" is not a New Testament but includes the work of Christ which we call New Testament but it is the long promised Kingdom of God with a constitution. Just as the "obedience of faith" is essential in the Christian to come under the terms of Christ's covenant so the obedience of the Jews is essential to realising these promises.(cf Deuteronomy 30 3-10)*

READING No.3 26 10-46 THE SHEEP BRUISED FIVE TIMES-BUT THE SHEPHERD SUSTAINS FIVE WOUNDS

THE GOD OF THE EXODUS PROMISES TO WALK IN ISRAEL 10-13

A Midrash speaks about five acts of God like the bruising of a sheep. These are listed by Moses (14 ff, 18f, 21ff, 23ff and 27-39)

You will be eating the old harvest as it grows old but it will need to be removed before the new. I will place my dwelling in your midst and not cast you away [*Hebrew GAHAL 'toss away' as the shield of*

Saul 2Samuel 1.21] This **TORAH** is a pointer to Christ coming to live in Bethlehem and Nazareth and in the latter day to rule in Jerusalem. I will put my dwelling place in your midst and not put away my soul of you. The LORD'S favour extends to promising not to ultimately distance Himself from His people Israel. I will have walked in your midst and I will be for you your God and you will be for me as a people. The passive verb "I will have walked"[Hebrew HATHHALACH] is deeply suggestive. It takes us to the unrecognised or incognito coming of the LORD Jesus Christ who walked among the Jews for three years largely unrecognised as the Christ. I am the LORD your God who brought you from the land of Egypt and from being their servants and "will act to break the yokes" [Hebrew Hiphil future MOT ASHEBOR George Goodman followed the English translation past tense but I am quite sure the emphasis is on prophecy from an historical example of God's power to break every yoke as stated in Isaiah 58.6] upon you and I will journey with you for your rising. [Hebrew תִּימְנִי 'uprising' a single bible usage which is the nearest we come to "revolution" in Hebrew though in the context it is **TORAH** of the change that Messiah will effect through his walk among men]

THE SHEEP BRUISED No.1 14-17

If you will not obey me and do all these my commands; if you lightly esteem my decrees and put away or abhor in your souls my judgments by not doing all my commands **in breaking my covenant** [Hebrew PEREKEM from PARAK 'to tear limb from limb'] Even more{Hebrew APH} I will visit upon you "terror"[Hebrew BEHAL] (we would say 'terrorism') thinness[Hebrew SHAHEPETH](we would say 'consumption') and burning fever[Hebrew KADDAHATH] failure of eyesight [Hebrew KALAH]and pining of soul a melting or languishing of spirit through "fear" [Hebrew MADIBOTH from DOB] You will sow your seed in vain; your enemies will eat it. I will give my face against you (be your enemy) and you will be defeated [Hebrew NAGAPH] in battle before your enemies and those who hate you will rule you and you will flee while none pursues. The long story of Jewish struggle brought the "terror" of the Philistines, the Midianites, Babylon-cum-Assyrian terror, of Antiochus and Titus, of Hitler and of Hamas terrorism

THE SHEEP BRUISED No 2 18-20

And if you do not obey me I will add to chastise you **seven times** (fully) for your sins. I will break your growing pride [Hebrew GEON hUSZEKEM' from hUZ "strength so "prevailing' 'sublimity' or 'majesty' or 'splendour'] and make the sky iron above you and the earth brass beneath. For a nation noted for prayer whose very flag is a prayer shawl to experience an iron heaven would be devastating. Prayer would not be answered and the earth would be hard to cultivate. For the LORD to close His ears to one's petition is the most difficult chastisement to suffer. Those Roman soldiers looked in vain for immediate sign of an answer following Christ's "My God my God why have you forsaken me? The flock of God under the Third Reich apparently prayed in vain yet subsequently the resurrection took place and a "nation was born in a day" "Your strength will be completely used in vain and the earth will not give her produce or the fruit tree its fruit. Prayer will be in vain and prosperity will evade the disobedient. This **TORAH** history attests all too terribly.

THE SHEEP BRUISED No.3 21-22

And **if you go on opposing** me and do not desire to listen to me I will add to your chastisement seven times for your sins. It is worthy of note that the apostle Paul in 1Thess 2.16 writes, "the wrath is come upon them to the uttermost"-Israel as an object lesson of history has exemplified God's moral world government both in their experience of His fierce anger and its tender love. I will send the beasts of the field (by metonym 'living ones of the empire') and they shall bereave you of children and cut off your animals and reduce you in numbers and the roads will be deserted. This prophetic **TORAH** was in part fulfilled in the days of the judges, under the Babylonian captivity and Roman dispersion but most like all prophecy of scripture its latter day fulfilment cannot be overlooked.

THE SHEEP BRUISED No.4 23-26

And if in the house of these things you do not chastise yourselves belonging to me and "walk in opposition with me" I certainly will walk in opposition with you and strike you seven times for your sins. This is **TORAH** which explains a neat point of Jewish history since the advent of Christ. God has

"walked with her" and yet "Has walked in opposition to her" -which prophetically mirrors the sad reluctance to receive her Messiah. And I will bring a sword (metonym for 'war') of vengeance against you to avenge the covenant and when you withdraw yourselves or collect yourselves into your cities I will send a word(LXX 'fire hail famine and death-all these are created for vengeance' renders rbd "death" Sirach 39.29 This use is kindred to our expression "the oracle" of death)that is, "death" into your midst and give you over to your enemies. The most notable fulfilment of this was under Titus siege of Jerusalem when Josephus tells us Jerusalem was besieged at Passover and 3 million plus Jews were gathered for the occasion. From Nisan (March) to Tammuz (June)115,850 bodies were carried through one gate alone.(Josephus Wars 5.12) Josephus after noting the number of persons at Jerusalem for Passover in AD69 was two million seven hundred thousand adds "the entire nation was now **shut up by fate as in a prison**"(Wars 6.9.4) Not till holocaust did such incidence of death occur by calamity since the days of Moses

When I break your staff of bread ten women will bake your bread in one oven and will reckon your bread by shekel weight and you will eat but not be satisfied. The precision of prophecy demands a precise future time. In the Roman siege 11,000 perished for want of food and the whole multitude were in want of corn for sustenance. (Wars 6.9.2) The **day of the ten bakers** may have passed but in the by-going it serves to demonstrate the pitiable state of a nation which, in Christ's words, knew not the time of its visitation.

THE SHEEP BRUISED No.5 27-35

If in this you do not listen and obey but walk in opposition with me I will walk in my anger in opposition with you and surely chasten or censure you seven times for your sins. (1)You will eat the flesh of your sons and daughters. (2)I will break down your high places and cut down your images to the sun (cf 2Chron34.4 Baal Haman 'sun lord') (3) and place your carcasses on your dead idols (4)and my soul will abhor you. These prophecies for the main respect Israel in her idolatrous phase before the Babylonian captivity. Israel's earlier sins of idolatry which brought on her captivity are noted in Jeremiah 3.9. (5) I will give your cities to desolation and lay waste or **make an object of astonishment your holy places or sanctuaries**. The temple of Solomon was ultimately destroyed by the Babylonians who took the vessels to Babylon and the Roman destruction of the temple was unavoidable because the Zealots would not surrender. On the matter of the sanctuary in Titus siege the commander said, "I do not force you to defile your sanctuary; if you will but change the place whereon you will fight, no Roman shall either come near your sanctuary or offer an affront to it; nay, I will endeavour to preserve you your holy house, whether you will or not"(Wars 6.2.4) The temple was burnt both by Babylonian and Roman on the month of July (Ab) Titus' expiatory prayer is of interest. As he witnessed valleys full of the dead and the putrefaction he groaned and spread out his hands to heaven calling God to witness that this was not his doing; and such was the sad case of the city itself." (6)And I will not delight in the fragrance of your sweet incense offerings (associated with prayer). (7) I will devastate the land and your enemies who settle there will be amazed.(8) I will sow you as seed among the nations (Israel's dispersion)and (9)I will cause a sword to be drawn from its sheath after you; (10)the land will be devastated, (11)your cities ruined. Then or after that time the land will enjoy her Sabbaths all the days it is desolate and you are in the land of your enemies; then the land will rest and enjoy Sabbath. During desolate days it will enjoy Sabbath rest it forfeited when you did lived there and did not rest on your Sabbaths. As for those of you who make yourselves a remnant (12)I will bring cowardice upon your hearts in the land of your enemies. They will flee at the sound of a leaf chasing them; they will flee as one fleeing from a sword and will fall with none to help. They will stagger each over his brother as before the face of a sword while no-one pursues and they will by no means rise against the enemy. (13)You will perish [Hebrew 'by ABADDON']among the nations; (14) the land of your enemies will devour you, those who remain as a remnant will melt away or consume away in your sin in the land of your enemies and because of their father's sins.

CONFESSION 40-46

(a)**But they (will) have confessed their rebellious sins** and those of their fathers in their treachery [Hebrew ALAM 'long garments hiding daggers' The ideas of "length" & "hiding" come with the verb] in which they have acted faithlessly against me and also that in which they **have walked with me in**

opposition to me. Surely I have walked with them in hostility and made them go into a land of their enemies (b)or **when they will humble their hearts** of un-circumcision and when they make compensation for their rebellious sins...I also will remember My covenant with Jacob and with Isaac and with Abraham and I will remember the land. *This is a conditional statement and it shows the way out of this five-fold and deepening series of woes for Israel.*

For the land will be deserted by them and will enjoy its Sabbaths in its rest from them and they will pay for their rebellious sin because they testified against [Hebrew *hm*] -*this adverse testimony embeds easily in the setting of the trial of Christ*] my righteous judgements and rejected my ordinances so my soul will abhor them. Yes and more there is also this-while they are in the land of their enemies I will not reject them; I will not abhor them to destroy them, to break my covenant with them for **I am Yahweh their God**. These are the statutes or ordinances (to generations) and the righteous judgments and the torahs which Yahweh gave between Him and the sons of Israel in Mount Sinai by the hand of Moses

READING No.4:27.1-15 TORAH ON THE HIGH PRIEST & GRACE IN REDEMPTION

(SPEECH No.103)CHAPTER 27 A FAT SHEEP -A WOUNDED SHEEP

Then the word of the LORD came to Moses saying, Speak to the children of Israel and say to them, when a man makes a wonderful vow you shall estimate or set lives in order belonging to the LORD. The value of the male between the age of twenty and sixty years of age shall be fifty shekels of silver in temple shekels. If a female is vowed in sacrifice to the LORD the value shall be thirty shekels. *The vow involved giving a family member who is willing to serve the LORD. However if that member was to be released a redemption price is set.* If the person is between five and twenty years the value of the male is twenty and the female ten shekels. If the person is between a month and five years of age the estimate for a male shall be five and for a female three silver shekels.. If the person is sixty or more the value shall be fifteen shekels for the male and ten for the female. And if he is poor and the estimate beyond him he shall place himself (in ministry) **before the priest** and the priest shall make an estimate from his verbal appeal as to what the man who vowed can afford. *In our poverty we need to appeal to our high priest who has a means of redemption for every sinner who humbles himself or herself and comes to Him. From the child of understanding to the aged person who still has faculties of comprehension the means of redemption is to be received and acted upon.*

REDEMPTION [HEBREW GOEL] THE GOD-MAN TORAH

And if it is an animal of approach that he offers from all that he has anything that he gives from the whole of what he has shall be holy to the LORD. He must not change it -*there is a parallel with our dedication to Christ-it is complete and the only change can be "more" dedication!*[Hebrew *plj* 'give alternative'] and if he makes the exchange [Hebrew *mm* 'equivalent'] of good beast for bad or bad beast for good both it and the alternative animal shall be holy to the LORD. *This wise law prevents foisting a poor animal in place of a fat lamb. Hence the scribal comment or Midrash-"FAT AND WOUNDED" which is the section heading.*

O choose me in my golden time in my dear joys have part
Lord, not for Thee my fading fires the ashes of my heart

If any animal is impure by law which he cannot use as an approach offering from his means approaching the LORD the animal is to be placed before the priest. The priest will then estimate its value deciding it is good or bad and that estimate shall stand. If he wants to redeem the animal he must add a fifth to its value. *The LORD is so gracious-he values the bad animal. Christ as our High Priest values every sinner. The fifth part represents "fatness" or the best not just a sacred number-although "five" is the number of divine government, of the God-man or Immanuel our gracious Redeemer.* If a man dedicates his house the priest shall estimate its condition-good or bad and that value shall stand. And if a man who dedicates his house redeems it he adds a fifth in temple shekels and it becomes his.

READING No.5 16-21

TORAH ON SEED & GOOD FAITH IN REDEMPTION

And if a man dedicates from his land holding to the LORD its value will be estimated by verbal statement by **the value of the seed** he sows thereon-fifty shekels to a homer. If he dedicates his field in Jubilee year its value shall still stand. *Despite giving the field to God when land returns to their owners if it must be bought back he pays for it in that year. The value of any man's work is connected to his sowing of the seed of the word of God.* If it is dedicated after the year of Jubilee the priest shall estimate its silver value from the opening of the vow to the next Jubilee and its value shall be lessened. If the man wants to redeem it he adds a fifth of its value and it becomes his. If he does not wish to redeem the field but sells it to another man he cannot ever redeem it. *He may sell it as his own though it is devoted but he forfeits the right to its holding ever again because he acted out of good faith with his vow. Lack of faith is a bar to redemption. Divine grace is posited along with faith in the recipient.*

READING NO.6 22-28 THE HOLY SILVER COIN REFLECT "CHRIST" PURGING OUR SINS AND WORKING HIS IMAGE IN US THE SHEKEL **TORAH**

If a man dedicates to the LORD a field he bought which is not a family holding the priest shall determine the value for him up till the year of Jubilee and he shall give that sum on the day he dedicates it to the LORD. In the year of Jubilee the field returns to the man from whom he bought it; to him the land holding belongs. All valuation is set according to the holy shekel; twenty Gerahs to the Shekel. **Certainly** the firstborn animal will always be firstborn belonging to the LORD; none may dedicate it to the LORD be it ox or sheep. It is the LORD'S. If it is not a clean animal it may be ransomed at its price; if he will not redeem it **he shall add a fifth** and it may be sold at its value. Definitely all that is dedicated [*Hebrew HARAM "to consecrate" reflects the "nose" which in the case of the camel was bored through for a ring and in this case devoted to man's purposes-antonym of HALAL 'to free or desecrate'*] which a man will dedicate of all he has-from a man to a beast or a field shall not be sold or redeemed. Every devoted thing is holy to the LORD.

READING NO.7 29-31 **THE CURSE AND THE CROSS**

Every accursed person who is cursed from mankind shall not be redeemed; he shall die the death. *There is under the law no price that can be paid for a man "under the curse." "Christ was made a curse for us" and can free us from the curse (Galatians 3.13)* All tithes of the land from seed of the earth and from fruit of the tree belongs to the LORD. It is holy and it is God's. If a man redeems his tithe he must add a fifth of its value. *The force of this statement is to underline that nothing which does not enjoy the favour of God but lies under His curse is able to be redeemed. This **TORAH** yields the stark message of eternal damnation as a warning at the climax of this book on God's holiness.*

CONCLUDING SUMMARY 32-34 **THE JUDGMENT IS CHRIST'S**

The whole tithe of the herd and the flock all that my tithe which passes under the rod (or is counted) is holy to the LORD. A man must not examine between good and bad and must not exchange and if he makes a substitution exchange both it and the substitute shall be holy to the LORD. It shall not be able to be bought back. These are the commands which the LORD commanded Moses for the children of Israel in Mount Sinai (the "miry" mountain)*The pastoral action which was very familiar to Moses himself is given as a picture of what each Shepherd can count. The Herd or Shepherd will of course care for the health and well-being of his herd or flock but he is not to look with a fine tooth comb as we would say to keep the best back or give the worst away. It is the priest's prerogative to select and estimate the value of what is given to God. So it is ultimately Christ who alone as our High Priest can*

*judge of his flock. Thus ends a section that ties the favour of God to Redemption and ties the work of redemptive judgment and designation to the High priest and by **TORAH** to Christ.*

The End of Part 10 "Grace"