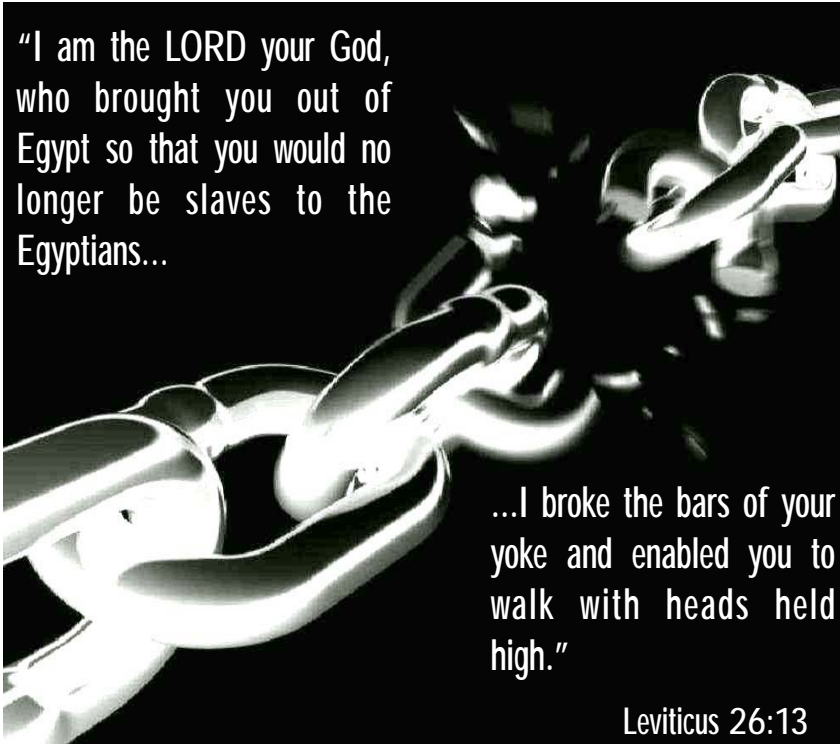




Sowing the Word

"I am the LORD your God,
who brought you out of
Egypt so that you would no
longer be slaves to the
Egyptians...



...I broke the bars of your
yoke and enabled you to
walk with heads held
high."

Leviticus 26:13

Leviticus 25-27

January 28th- February 3rd, 2010

So they read distinctly from the book, in the Law of
God; and they gave the sense, and helped *them* to
understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

ISBN 0-8407-9108-9

Outline

I. God's Provision for Sin (1–10)

- A. The sacrifices (1–7)
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 - 4. Sin offering (4-5:13)
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- B. The priesthood (8–10)
 - 1. Consecration of Priests (8)
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II. God's Precepts for Separation (11–24)

- A. A holy nation (11–20)
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 - 5. Day of Atonement (16–17)
 - 6. Laws of Sexual Purity (18)
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 - 8. Punishment for Gross Offenses (20)
- B. A holy priesthood (21–22)
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III. God's Prescription of Blessing and Cursing (25–27)

- A. The Sabbath of the land (25)
- B. The importance of obedience (26)
- C. The seriousness of vows (27)

Other Helpful links

The Way to Wholeness by Ray Steadman
<http://pbc.org/dp/stedman/leviticus/index.html>

Online Messages and helps

http://preceptaustin.org/leviticus_commentaries.htm

The Jubilee Year

The concept of a year of Jubilee is unparalleled in history. It was uniquely Hebrew, but it was ingenious. Verse 10 describes its chief feature, all debts will be paid, and all properties will be returned. When the Hebrews entered the promised land God portioned out the land to each of the twelve tribes. The land belonged to God, but He loaned a parcel to each family in Israel. Of course, from time to time land was sold or bought – when it was put up for collateral on loan, and a man couldn't pay his debts, the land would be lost. But the loss was never permanent – for in the year of Jubilee all land returned to its original occupant. That's why whenever a land transaction came down its value was determined by the number of years to the Jubilee. Another practice in ancient Israel was slavery. People think of slavery as cruel, but not among the Jews. When a person couldn't pay his debts, instead of filing bankruptcy, he was allowed to work them off by becoming a slave to his creditor. But in the year of Jubilee his debts were canceled, and he became a free man. Think of the practical impact of this law. In everyone's lifetime they would live through a Jubilee. Their debts were canceled. It gave them a second chance. If family land had been lost through a relative's slothfulness they were able to get it back, and begin again. It still paid to be industrious. A man was always able to better his financial position through hard work, but it also provided a way to even out some inequities, and restore to everyone a real opportunity to get ahead. As clever a welfare system as the Jubilee was its real significance is prophetic. Think about it, the original and ultimate owner of this world is God. But God gave dominion over it to man. We in turn lost it to Satan. Three times in the Gospel of John, Satan is referred to as "the ruler of this world". But one day God will celebrate the Jubilee, and all the land will revert back to its original owner. Today, Satan may control this earth, but it doesn't belong to Him. When Jesus returns, Satan will be evicted, and the world will return to its rightful owner. When Jesus returns all debts will be canceled, the slaves will be freed, and all property will return to its rightful owner. Come quickly, Lord Jesus!

With the Word Bible Commentary

Leviticus 25

Resources. The Sabbatical Year (vv. 1–7) and the Year of Jubilee (vv. 8–55; jubal means “to blow a trumpet”) were based on two propositions: “The land is Mine” (v. 23), and “The children of Israel are My servants” (vv. 42; 55). God owns the land; we are stewards of what He has shared with us. We must use His resources wisely for His glory, for one day we must give an account of our stewardship (Luke 16:1ff.).

Rest. There was also an ecological purpose behind these laws, for obedience to them would grant rest to the land, to the beasts who helped work the land, and to the people. Along with the weekly Sabbath, the two events reminded Israel that rest and work go together and that people and God-given resources must not be exploited.

Riches. There was an economic purpose, for God had a concern for the poor and afflicted (vv. 25, 35, 39, 47). Had Israel obeyed the law of the Year of Jubilee, it would have helped to balance the economy, and the rich would have had difficulty exploiting the poor.

Responsibility. But the overriding purpose was spiritual, a reminder that Jehovah was Lord of both the land and the people, and that Israel had the responsibility to trust Him for everything. They could not sow during either the forty-ninth or fiftieth year but had to wait for the harvest of the fifty-first year. That would take faith (vv. 18–22)!

Redemption. Jesus used the Year of Jubilee to picture salvation (Luke 4:16–21). Today He offers rest and freedom to all who will trust Him. We are living now in the Year of Jubilee!

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 25:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Leviticus 26

Covenant (1–13). God used the word covenant eight times in this chapter. It reminded the people of their special relationship with Him and the responsibilities belonging to that relationship. If they obeyed the terms of the covenant, they would remain in the Promised Land and enjoy His blessings. God does not promise material success to His new covenant people today, but He does promise to be with us and meet our every need.

Chastening (14–39). God's covenant included both blessing and chastening, for God will not share His goodness with rebellious children. Enjoying the gifts while insulting the Giver is both selfish and idolatrous. We should obey God, not to "deserve" His blessings or even to avoid His chastenings, but to show our love to Him and our desire to please His heart.

Confession (40–46). A gracious God always leaves the door open for restoration. That is one loving purpose of His chastening hand (Heb. 12:1–13). The people may break their promises to God (v. 15), but God will never break His promises to His people (v. 44). God forgets our sins but remembers His covenant! This is not an excuse for sin, but it is an encouragement for sinners to repent and return to the Lord.
personal vengeance.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary
(Le 26:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Leviticus 27

If you have ever found it difficult or impossible to fulfill a promise, the message of this chapter is for you.

In a moment of extreme joy or trial, a Jew might make a vow to God, offering to give Him something valuable in return for His blessing. (See Judg. 11:29–40; Jonah 2:9.) The vow might involve people (vv. 1–8), animals (vv. 9–13, 26–27), property (vv. 14–25), or produce (vv. 30–33).

If the person could not fulfill the vow, he was not permitted to back out, nor could he offer a cheaper substitute. He had to give the priest the equivalent in money, plus one-fifth more. This chapter tells the priest how to evaluate the gift so that the Lord would receive the right amount, for the money was used for the work of the sanctuary. The word valuation is used nineteen times.

Talk is not “cheap”; rash promises can be very expensive. It behooves us to be careful when we experience great joy or great sorrow, lest we make promises to God that we cannot keep. (See Prov. 20:25; Eccles. 5:4–5.) Yes, you can give God something else, but be sure it is equivalent to the original offer—and let Him do the evaluating.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Le 27:1). Nashville: Thomas Nelson.

“His kinsman that is next unto him.”

Leviticus 25:25

Written by: F B Meyer

Taken from: Our Daily Homily

In the case of Naomi this was Boaz; in our case it is Jesus Christ. Redemption, as described in this chapter, had to do with persons and lands; and each illustrates Christ's work on behalf of believers throughout all ages.

He has redeemed our Persons. — It often happened that a Hebrew waxed poor, and was compelled to sell himself to some wealthy Gentile who sojourned in the land. He who had owned his own patrimony now wrought as a bondservant for another. But after he had sold himself he might be redeemed by his next kinsman. So we had sold ourselves for nought; we wrought the will of the flesh; we were enslaved to the fashions of the world; we obeyed the promptings of the prince of the power of the air. Alas for us! But we have been redeemed, not with corruptible things, but with the precious blood of Christ. We have been made free by right, and have only to claim and act upon the freedom with which the risen Christ has made us free.

He has redeemed our Inheritance. — What we lost in the first Adam we have more than regained in the second. For innocence, we have purity; for external fellowship with God, his indwelling; for the delights of an earthly paradise, the fulness of God's blessedness and joy.

He is our nearest Kinsman. — “My brother, my sister,” He says of each who will do the will of his Father. He has made Himself one with us by taking on Himself our nature, and identifying Himself with our race. We know that Jesus, our Göel and Redeemer, liveth; and that He will come to redeem us from the power of the grave, and receive us to Himself.

“None shall make you afraid.”

Leviticus 26:6

Written by: *F B Meyer*

Taken from: *Our Daily Homily*

But we are afraid, often very greatly so. How can we be secured from the dread of men and things which so easily besets us?

We must be absolutely right with God. — To walk in God's statutes, and keep his commandments, was the first condition of Israel's immunity from fear. When we know that there is no cause of controversy between us and God, we feel able to count confidently on his protection and deliverance. “Perfect love casteth out fear.”

We must count on God's faithfulness. — He has put us where we are, and we dare not think He will withdraw from us, as Joab did from Uriah. We are his partners, summoned to co-operate with Him: will He allow us to incur responsibilities in his name, and then leave the burden on our unassisted resources? Fear will yield before a clear sense of God's might; but it is still more likely to yield before a deep sense of God's perfect faithfulness.

We must rely on the environment of angel keepers. — When David, during his flight before Absalom, slept in the open, he believed that the Angel of the Lord encamped around him. More are they which are for us than those that be against us. The mountain is full of horses and chariots of fire. Lord, open our eyes that we may see!

We must believe that our enemies are less formidable than they seem. They surround us with their bluster and threatenings, they come against us in embattled array; but if we dare to go forward and do the right thing in the sight of God, they will vanish like a puff of smoke. “For, lo, the kings assembled themselves.... They were arrayed, they were dismayed, they hasted away.”

“No devoted thing ... shall be sold or redeemed”.

Leviticus 27:28

Written by: F B Meyer

Taken from: Our Daily Homily

There is a great principle involved in these words. When once a person or possession had been solemnly dedicated to God, it was not permissible to withdraw from the obligations which had been assumed. Once given, the offering was regarded as God's property, and might not be resumed by the offerer, or placed to any inferior use.

This regulation is specially applicable to our conception and practice of consecration. We are Christ's: by the gift of the Father, by the purchase of the blood of Christ, by the sealing of the Spirit; but a moment often comes in the life of the earnest believer when the Lord appears to claim a more earnest recognition of his rightful claim. Then thoughtfully and earnestly, spirit, soul, and body, are laid upon the altar, and we solemnly declare, "I am thine, O Lord!"

When once this is done, we must reckon that God has accepted us, and that we cannot repeat the gift. We may perpetually refer to it, and acknowledge its abiding obligation, and apply its principle to all those new departments and functions which are perpetually increasing on us; but we can no more repeat it, than could the Israelite give God the firstling lamb, since it was already his (Leviticus 27:26).

If we go back from the attitude we have once taken up, we must confess our relapse with tears and deep contrition, asking to be restored, waiting to be put back again into the old place by our merciful and compassionate High Priest. We cannot undo that past; but we may ask Him to restore us to the place we occupied before we went astray. Oh that we might never withdraw from the altar of entire consecration!