



Sowing the Word

**“You shall be
holy, for I the
LORD your
God am holy.”**

Leviticus 19:2b

Leviticus 18-20
January 7th-13th, 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)

Table of Contents

Outline.....	3
Daily Reading.....	4-10
With the Word Commentary.....	11-13
Devotionals.....	14-17

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.

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Outline

I. God's Provision for Sin (1–10)

- A. The sacrifices (1–7)
 - 1. Burnt offering (1)
 - 2. Meal offering (2)
 - 3. Peace offering (3)
 - 4. Sin offering (4-5:13)
 - 5. Trespass offering (5:14-6:7)
 - 6. Law of the offerings (6-7)
- B. The priesthood (8–10)
 - 1. Consecration of Priests (8)
 - 2. Ministry of priests (9)
 - 3. Nadab and Abihu's profane fire (10)

II. God's Precepts for Separation (11–24)

- A. A holy nation (11–20)
 - 1. Food of God's people (11)
 - 2. Children of God's people (12)
 - 3. Dealing with Leprosy (13-14)
 - 4. Dealing with running issues (15)
 - 5. Day of Atonement (16–17)
 - 6. Laws of Sexual Purity (18)
 - 7. Laws of Everyday Life (19)
 - 8. Punishment for Gross Offenses (20)
- B. A holy priesthood (21–22)
- C. Holy days—the feasts of the Lord (23–24)

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

With the Word Bible Commentary

Leviticus 18

Standards. God could not accept the moral standards of either Egypt or Canaan, and the Jews were not to follow them. Instead, they were to obey the laws of God. “I am the Lord” appears twenty-one times in chapters 18 and 19, and the statement reminds us that we are under His authority. (See Rom. 12:2.)

Sexuality. Sex is a wonderful gift of God to the human family. When it is used according to His will, it is creative and brings rich blessing. Used apart from His will, sex is destructive and brings tragic consequences. Illicit sex defiles the persons involved (vv. 20–30), whole nations (v. 24) and the land itself (vv. 25, 27).

Sickness. Sexual perversions are abominable to God and make a nation sick. The nations in Canaan were devoted to such practices, and the land “vomited them out” to make room for God’s people. God can forgive sexual sins (1 Cor. 6:9–11), but God warns His people not to practice them (1 Thess. 4:1–8; Heb. 13:4).

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 18:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Leviticus 19

God's command for His people to be holy applies to us today (1 Pet. 1:16). The declaration "I am the Lord," found fifteen times in this chapter, reminds us that He must control every area of life.

The home (3a). Holiness should start in the home as we show respect for our parents (Eph. 6:1-3).

Time (3b). All of our time belongs to God, and we must not waste it (Eph. 5:15-17). But we must also take care to devote special times to Him in worship and service.

Food (5-8). Yes, we must eat and drink to the glory of God (1 Cor. 10:31). Our table should be an altar for peace offerings, but too often it is a field for battles!

Labor (9-10). We should think of others as we enjoy what God has given to us. If He is Lord in our work, we cannot be selfish.

Business (11-13). Making dishonest deals, telling lies, holding back money, and using God's name to cover frauds are all out of the question when He is Lord.

Neighbors (14-18). Unkindness, injustice, gossip, grudges, and hatred (note the sequence) are evil. "Love your neighbor as yourself" is the second greatest commandment (Mark 12:31).

Read the entire chapter carefully and find other areas of practical application.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 19:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Leviticus 20

The ominous phrase “put to death” is found nine times in this chapter, for “the wages of sin is death” (Rom. 6:23). But fear of death is not the highest motive for holy living. “I am the Lord who sanctifies you” (v. 8) ought to be motivation enough (Phil. 2:12–13).

Idolatry (1–5). Molech was the Ammonite god whom the people worshiped by sacrificing their children on the altar or presenting them as temple prostitutes. The modern idols of money, possessions, success, and position have cost many parents their children.

Spiritism (6–8). Idolatry and spiritism go together (1 Cor. 10:19–22). The increasing interest in satanism in our own day is frightening, and no Christian ought to joke about Satan or have anything to do with satanic practices.

Dishonoring parents (9). This verse emphasizes the fifth commandment (Exod. 20:12) and repeats the law given in Exodus 21:17. (See Prov. 20:20; 30:11, 17; 2 Tim. 3:1–4.)

Immorality (10–21). Adultery, incest, homosexuality, and bestiality are condemned, for these things are contrary to nature (Rom. 1:24–27). God created sex and marriage, and we should abide by His laws regarding them.

If Israel allowed these sins, the nation would forfeit its inheritance. (See Eph. 5:5.)

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Le 20:1). Nashville: Thomas Nelson.

Therefore shall ye keep My charge. (r.v.)

Leviticus 18:30

Written by: F B Meyer

Taken from: Our Daily Homily

Literal obedience was God's perpetual demand of his chosen people. Why should we claim to be exonerated from an equally exact obedience to the commands of Jesus? And yet how few of us do exactly as He has bidden! Let us take some tests.

The Lord's Supper is a case in point. In the present day there are many who, from year's end to year's end, never go to the Table, though Jesus said that his disciples were to do it in remembrance of Him.

Baptism is another. Christians shelter themselves under the excuse that it is not essential, and therefore may be omitted. But what do they mean by essential? It is not essential to salvation, because that has been achieved by our Lord; but it may be essential to show that we love Him, that we have a genuine faith, that we are ready to take Him as King. Surely a soldier is not freed from obeying the command of his officer because he cannot see it to be essential!

Going to law is another. If there is one thing clearer than others, it is the reiterated charge of the New Testament that we should rather suffer wrong than avenge ourselves. Yet how many professing Christians will this day issue a County Court summons against defaulters!

Forgiveness is another. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Yet there are hundreds of Christ's professing followers who are at feud with their relatives or fellow-members.

Let us remember the imperative tone of these words, and ask God to work in us to will and to do of his good pleasure.

"Thou shalt not go up and down as a talebearer among thy people . . . Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. "

Leviticus 19:16, 17

Written by: *C H Spurgeon*

Taken from: *Morning and Evening*

Tale-bearing emits a threefold poison; for it injures the teller, the hearer, and the person concerning whom the tale is told. Whether the report be true or false, we are by this precept of God's Word forbidden to spread it. The reputations of the Lord's people should be very precious in our sight, and we should count it shame to help the devil to dishonour the Church and the name of the Lord. Some tongues need a bridle rather than a spur. Many glory in pulling down their brethren, as if thereby they raised themselves. Noah's wise sons cast a mantle over their father, and he who exposed him earned a fearful curse. We may ourselves one of these dark days need forbearance and silence from our brethren, let us render it cheerfully to those who require it now. Be this our family rule, and our personal bond-SPEAK EVIL OF NO MAN. The Holy Spirit, however, permits us to censure sin, and prescribes the way in which we are to do it. It must be done by rebuking our brother to his face, not by railing behind his back. This course is manly, brotherly, Christlike, and under God's blessing will be useful. Does the flesh shrink from it? Then we must lay the greater stress upon our conscience, and keep ourselves to the work, lest by suffering sin upon our friend we become ourselves partakers of it. Hundreds have been saved from gross sins by the timely, wise, affectionate warnings of faithful ministers and brethren. Our Lord Jesus has set us a gracious example of how to deal with erring friends in his warning given to Peter, the prayer with which he preceded it, and the gentle way in which he bore with Peter's boastful denial that he needed such a caution.

“Just balances, just weights, a just ephah, and a just hin, shall ye have.”

Leviticus 19:36

Written by: *C H Spurgeon*

Taken from: *Morning and Evening*

Weights, and scales, and measures were to be all according to the standard of justice. Surely no Christian man will need to be reminded of this in his business, for if righteousness were banished from all the world beside, it should find a shelter in believing hearts. There are, however, other balances which weigh moral and spiritual things, and these often need examining. We will call in the officer to-night. The balances in which we weigh our own and other men's characters, are they quite accurate? Do we not turn our own ounces of goodness into pounds, and other persons' bushels of excellence into pecks? See to weights and measures here, Christian. The scales in which we measure our trials and troubles, are they according to standard? Paul, who had more to suffer than we have, called his afflictions light, and yet we often consider ours to be heavy—surely something must be amiss with the weights! We must see to this matter, lest we get reported to the court above for unjust dealing. Those weights with which we measure our doctrinal belief, are they quite fair? The doctrines of grace should have the same weight with us as the precepts of the word, no more and no less; but it is to be feared that with many one scale or the other is unfairly weighted. It is a grand matter to give just measure in truth. Christian, be careful here. Those measures in which we estimate our obligations and responsibilities look rather small. When a rich man gives no more to the cause of God than the poor contribute, is that a just ephah and a just hin? When ministers are half starved, is that honest dealing? When the poor are despised, while ungodly rich men are held in admiration, is that a just balance? Reader, we might lengthen the list, but we prefer to leave it as your evening's work to find out and destroy all unrighteous balances, weights, and measures.

*I have separated you from the peoples, that ye should
be Mine. (r.v.)*

Leviticus 20:26

Written by: FB Meyer

Taken from: Our Daily Homily

"Separate me Barnabas and Saul," said the Holy Ghost. And in after days Paul spoke of himself as being separated unto the Gospel of God. It is a mistake to make the act of separation our own resolve and deed. We shall inevitably drop back unless God has come into the transaction, and has set us apart for Himself. We must be separated from sin and sinners unto a holy God.

We are needed for a specific purpose. — God can bless men only through men. As once He used the Jews to be the medium of communicating his truth to men, so now He is eager to use his Church; if only she will allow Him to deliver her from the taint of sin and the world, and separate her for a peculiar possession unto Himself. Let us individually yield ourselves to the blessed influences of the Holy Spirit, that He may realize in us the purpose for which He has called us.

We are required to satisfy God's heart. — He needs love for love. Throughout the world He seeks for those who can afford Him pleasure, as his enclosed gardens, his sealed fountains, his peculiar treasure.

This separation is effected by the Holy Ghost, and is referred to in the word "sealing." "He hath sealed us unto the day of redemption."

What an honor is this! To be for God Himself: to do his errands, to fulfil his behests and give Him pleasure! Rejoice greatly when God says, "Thou art mine." We also can take up his words, and answer back, "Thou also art mine." Let us be glad, if we know that the oil of separation has come on our needs, and let us walk worthily of our high calling, separated to the Holy Ghost, and counting it sacrilege to be used for any unholy purpose.