

Hello everyone,

PERCENT OF BIBLE COMPLETED: 12.1%

Weekly Readings will cover: Leviticus 13 through Leviticus 19

Sunday: Leviticus 13

Monday: Leviticus 14

Tuesday: Leviticus 15

Wednesday: Leviticus 16

Thursday: Leviticus 17

Friday: Leviticus 18

Saturday: Leviticus 19

Current # of email addresses in the group: 578

And...we're back!!! After a four-week delay, it's nice to get back to our three-year reading program. I appreciate your patience with my time constraints over the last month. I anticipate needing a similar break in July due to the camp programs, but I'll continue to take it as it comes.

For those who were behind in the program, I hope this break allowed you the opportunity to get all caught up.

I hope each of you enjoys this week's study!

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

3-YEAR CHRONOLOGICAL STUDY: Week 23

Read the following passages & the Daily Deep Dive on the daily reading.

Day 134 - SUNDAY: April 23rd

Leviticus 13

Daily Deep Dive:

Let's begin with the UCG reading plan for this day: "Modern leprosy, also called Hansen's disease, is, according to *Mosby's Medical, Nursing, & Allied Health Dictionary*, a "chronic, communicable disease... that may take either of two forms, depending on the immunity of the host. Tuberculoid leprosy, seen in those with high resistance, presents as

thickening of [skin] nerves and [insensitive], saucer-shaped lesions. Lepromatous leprosy, seen in those with little resistance, involves many systems of the body, with widespread [deposits forming hardening] and [small lumps] in the skin, [eye inflammation], [corneal inflammation], destruction of nasal cartilage and bone, testicular atrophy, [swelling of extremities], and involvement of the [immune] system. Blindness may result. Death is rare unless... tuberculosis [or a related illness] occurs concurrently. Contrary to traditional belief, leprosy is not very contagious, and prolonged, intimate contact is required for it to be spread between individuals" (4th ed., "Leprosy").

Still, it is contagious nonetheless. As the *Encyclopaedia Britannica* states in its article on the disease: "The prevention of leprosy rests upon the recognition of bacteriologically positive cases so that they may be isolated and treated" (1985, Vol. 7, p. 287). And this is quite biblical. While treatment is not emphasized in Leviticus, the priests, as medical control officers, were to diagnose individuals and then take action to protect the community from further infection—by isolating those displaying the disease's symptoms.

It may even be that the "leprosy" identified in Leviticus 13-14 was far more communicable than the modern disease of that name. "There is some debate among medical scholars about whether the Hebrew word translated 'leprosy' in the Bible is exactly the same disease as the modern variant. It may have been another deadly infectious disease that differs from modern forms of leprosy" (Grant Jeffrey, *The Signature of God: Astonishing Biblical Discoveries*, 1996, p. 147). Indeed, *The Nelson Study Bible* notes on the word "leprous" in Leviticus 13:2, "Hebrew *saraath*, disfiguring skin diseases, including leprosy." So there may have been an immediate concern about a very infectious disease at the time God inspired Moses to write Leviticus.

Of course, it is also possible that the leprosy of the time was the same as today. In that case, God may have simply been instituting a general way of dealing with communicable illness—that is, quarantine. In any case, He was also illustrating the need for removing *spiritual* uncleanness by the lesson of such physical separation—and made this even clearer by certain ritual or ceremonial ordinances. "Leprosy" on house walls and garments, it should be pointed out, was almost certainly "decomposition by mildew, mold, dry rot, etc." (*Nelson Study Bible*, note on 14:34)—spreading fungus. "All of these were harmful growths, whether on human skin, clothing, or the wall of a house."

It is especially interesting to read the requirements of shaving and washing in water. Incredibly, the idea of microscopic germs passing on illness, which Leviticus seems to take for granted, was not even generally believed in until very modern times. Indeed, Ignaz Semmelweis, a Hungarian doctor, was ridiculed by the entire medical establishment in the mid-1800s for instituting handwashing before examining patients—as if there were some invisible infectious agents to be worried about. Thankfully, his notion eventually caught on—but not until many died unnecessarily and until he died as well, following decades of rejection that, sadly, drove him into a mental institution (Jeffrey, pp. 145-146, from S.I. McMillen, *None of These Diseases*).

Yet consider the time during which Moses wrote the Pentateuch. Ancient Egyptian medical knowledge was primitive compared to that of the 1800s. It is obvious from the Papyrus Ebers manuscript and other ancient sources that there was no sense of sanitation in Egypt whatsoever. For instance, dung, from many different animals, was a primary ointment ingredient for all manner of ailments. The ancient laws of the Israelites, on the other hand, show nothing but concern for sanitation. They would have protected against microscopic pathogens.

Yet how could Moses have known of the existence of such germs? The Egyptians certainly did not—nor did any other ancient culture.

In fact, "until this century, all previous societies, except for the Israelites who followed God's medical laws regarding quarantine, kept infected patients in their homes—even after death, exposing family members and others to deadly disease. During the devastating Black Death [or bubonic plague] of the fourteenth century, patients who were sick or dead were kept in the same rooms as the rest of the family. People often wondered why the disease [which killed half of Europe and seemed unstoppable] was affecting so many people at one time. They attributed these epidemics to 'bad air' or 'evil spirits.' However, careful attention to the medical commands of God as revealed in Leviticus would have saved untold millions of lives. Arturo Castiglione wrote about the overwhelming importance of this biblical medical law, 'The laws against leprosy in Leviticus 13 may be regarded as the first model of a sanitary legislation' (Arturo Castiglione, *A History of Medicine...* 1941, p. 71). Fortunately, the church fathers of Vienna finally took the biblical injunctions to heart and commanded that those infected with the plague... be placed outside the city in special medical quarantine compounds. Care givers fed them until they either died or survived the passage of the disease. Those who died in homes or streets were instantly removed and buried outside the city limits. These biblical sanitary measures quickly brought the dreaded epidemic under control for the first time. Other cities and countries rapidly followed the medical practices of Vienna until the Black Death was finally halted" (Jeffrey, pp. 149-150).

No, Moses simply could *not* have understood the need to institute such laws through the natural means available to him at the time. But the Creator God *did* understand. And in commanding that His instructions for handling such situations be preserved in the Bible, the Eternal has

given us one more amazing proof that this wonderful book is truly His inspired Word.” [END]

Verse 1 - As we read this chapter, it's important for us to remember the overarching principle of this book is Holiness. God wants us to learn to distinguish between Holy and unholy and clean and unclean. Like the previous chapters, there are deep spiritual principles contained in the various types of skin disease, mold & mildew, and God's instructions for them.

Verse 2 – When the surface of the skin was found to contain some stage of disease, they were to take it to God's appointed representative, the priest. Notice, this is something they could visually see. There was visible evidence of a problem in their life and because of God's law pertaining to this problem, it was going to lead to isolation and separation from others (their neighbors) and from God (would not be able to go anywhere near anything Holy). This is meant to jump out to us as a spiritual parallel to sin in our lives. When something that God's law says is a problem becomes known to us (there is evidence of a problem), we also must understand that sin causes separation (Isaiah 59:2), and must go to the priest for inspection. We aren't to hide it, ignore it, and hope it goes away on its own. We understand that the ultimate Priest is Jesus Christ. When we identify, or suspect, sin to be in our lives, we must take it first and foremost to God through Jesus Christ. In 1 John 1:8-10, it reads: “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.”

We also understand that God has appointed ministers of Jesus Christ to help in our walk. Ministers are not experts in all things, but we have a lot of tools and resources, as well as God's Spirit, to help members who

desire to overcome sin. We'll continue to see these principles as we move through this chapter.

Verses 3 – 5: The priest had the responsibility to determine how deep of a problem this was. If by his determination, the skin disease went deeper than the surface, the individual was pronounced unclean. As we continue with our spiritual parallel, we understand that while all sin is a problem, there are sins that might be a slipup or careless sin, or there can be sin that goes deeper than the surface and is more engrained in one's life. While both require repentance and attention, the engrained sin is going to be much more involved and long-term, and is more serious if not addressed.

If they thought it to be simply on the surface, the individual was given a period of time to be evaluated and determine if it truly was superficial. Similarly with sin, if something truly was a one-time mistake, then over a period of time, that sin would not pop up again revealing that it truly isn't engrained in one's life.

Notice in verse 5, there is a check-in (check-back) period of time where the two come together again and re-evaluated the situation. Has it gotten worse, is it the same or better? Similar to someone saying, "Okay, let's get together in another week and we'll see again."

Verse 6 – If after all this time and evaluation, the priest determined that the disease of the skin was superficial and not a bigger problem, then they were pronounced clean and told to wash their clothes and be clean. All sin requires repentance and so even a one-time sin needs to be washed by the blood of Jesus Christ (1 John 1:7, Revelation 1:5).

Verse 7 – We've talked in previous week's studies about how if the same Hebrew word is used twice in a row it magnifies or intensifies the word. For example, "Holy Holy" would be translated Most Holy, or "careful careful" would be "very careful or certainly careful".

Here in this verse, it says if a scab (or eruption) has “spread spread” in the skin, he should return to the priest again to be re-evaluated. This indicates, that something thought healed (not spreading), has certainly spread or has clearly spread from where it was before.

Verse 8 – If it is found to be spreading by the Priest, the individual is pronounced to be unclean and to have leprosy. Being a leper caused isolation and major problems perhaps for the rest of the individual’s life. Like leprosy, sin that is spreading in our lives (like leaven) is a major problem. Jesus Christ came and performed amazing healing miracles. We find examples of Jesus Christ healing and freeing individuals of this terrible disease of leprosy (see: Mark 1:41 & Luke 17:11-19). When we have sin spreading in our lives, through the power of the Holy Spirit and through the cleansing blood of Jesus Christ, we can overcome sin.

Verse 10 – We have a case where there is “raw flesh”. This is a raw open sore that is clearly seen rising on the skin. The spiritual parallel may be to an “open spiritual wound” that is clear and easily seen as a problem. When this sort of problem is seen by the priest, there is a quick determination of the gravity of the problem.

Verse 13 – The JFB commentary helps with understanding this verse: “This BRIGHT WHITE leprosy is the most malignant and inveterate of all the varieties the disease exhibits, and it was marked by the following distinctive signs: A glossy white and spreading scale, upon an elevated base, the elevation depressed in the middle, but without a change of color; the black hair on the patches participating in the whiteness, and the scaly patches themselves perpetually enlarging their boundary. Several of these characteristics, taken separately, belong to other blemishes of the skin as well; so that none of them was to be taken alone, and it was only when the whole of them concurred that the Jewish priest, in his capacity of physician, was to pronounce the disease

a malignant leprosy. If it spread over the entire frame without producing any ulceration, it lost its contagious power by degrees; or, in other words, it ran through its course and exhausted itself. In that case, there being no longer any fear of further evil, either to the individual himself or to the community, the patient was declared clean by the priest, while the dry scales were yet upon him, and restored to society. If, on the contrary, the patches ulcerated and quick or fungous flesh sprang up in them, the purulent matter of which, if brought into contact with the skin of other persons, would be taken into the constitution by means of absorbent vessels, the priest was at once to pronounce it an inveterate leprosy. A temporary confinement was then declared to be totally unnecessary, and he was regarded as unclean for life [Dr. Good]. Other skin affections, which had a tendency to terminate in leprosy, though they were not decided symptoms when alone, were: “a boil” (Lev 13:18-23); “a hot burning,” - that is, a fiery inflammation or carbuncle (Lev 13:24-28); and “a dry scall” (Lev 13:29-37), when the leprosy was distinguished by being deeper than the skin and the hair became thin and yellow.” [END]

I will skip a number of verses now because we see a repeated pattern of possible symptoms and the priest’s determination of an individual being clean or unclean.

Verse 40 – The JFB commentary states: “The falling off of the hair, when the baldness commences in the back part of the head, is another symptom which creates a suspicion of leprosy. But it was not of itself a decisive sign unless taken in connection with other tokens, such as a “sore of a reddish white color” [Lev 13:43]. The Hebrews as well as other Orientals were accustomed to distinguish between the forehead baldness, which might be natural, and that baldness which might be the consequence of disease.” [END]

Verse 45 – The JFB commentary states: “The person who was declared affected with the leprosy forthwith exhibited all the tokens of suffering from a heavy calamity. Rending garments and uncovering the head were common signs of mourning. As to “the putting a covering upon the upper lip,” that means either wearing a moustache, as the Hebrews used to shave the upper lip [Calmet], or simply keeping a hand over it. All these external marks of grief were intended to proclaim, in addition to his own exclamation “Unclean!” that the person was a leper, whose company every one must shun.” [END]

Adam Clarke’s commentary states: “He was also to cry, Unclean, unclean, in order to prevent any person from coming near him, lest the contagion might be thus communicated and diffused through society;” [END]

What terrible suffering and shame this would have been for someone with leprosy. Imagine the moments when Jesus Christ brought individuals life-changing healing from this terrible isolation and disease. I can only imagine how much His heart went out to individuals who were in this terrible state.

Verse 47 – The chapter shifts its focus now to garments. The Bible shows that our actions can be a type of garment. If those actions are evil, they are compared to unclean garments (see Isaiah 59:6) and if those actions are righteous, they are compared to clean garments (see Revelation 19:8).

Verse 48 – The “warp” is said by the BDB dictionary to mean “woven material”, and “woof” appears to be an intermixed, knitted material. An excerpt from John Gill’s commentary states: “to me it seems that the warp and woof, whether of linen or woollen, are here distinguished not only from garments made of them, but from the cloth itself, of which they are made, and even to be considered before they are

wrought together in the loom; and, according to the Jews, when upon the spindle". [END]

What is clear is that some sort of disease, mildew, or mold, could be in the material of the garment, whether leather, or fabric, and this too was to be shown to the priest.

Verse 52 - Keep in mind, clothing was expensive to buy. The Israelites did not have large closets full of clothes back then. To have to destroy one of your sets of clothes was not something someone wanted to do. If one's garment was determined by the priest to contain a spreading disease/mold/mildew, that garment was to be brought to its end. It was burned and destroyed. Spiritually, it's similar, any sinful action that is spreading and infecting must be brought to an immediate end. We understand that in the case of a physical mold/mildew/disease, lives were in danger, and spiritually it's the same, these sinful actions puts spiritual lives at risk and must be stopped quickly.

Verse 56 – Similar to how we talked up above about a one-time sin, where after a period of evaluation, the sin wasn't continuing and could be dealt with differently than a sin that has a deep root, here we find a similar idea toward actions. If after the garment was washed and evaluated over a period of time, the spot had faded (but the effects weren't completely gone), showing that it wasn't still active and occurring, but left some impact, then it was torn out. It was removed. If it was found to be still active, then it had to be destroyed.

As a spiritual parallel, a one-time wrong action likely comes with some damaging results (similar to a hole in the garment from being torn out), but can likely be patched and repaired over a period of time. Sinful actions that are part of a repeating pattern are going to do far more damage and require a much more serious response. In our individual lives, Matthew 5:30 instructs us: **“And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that**

one of your members perish, than for your whole body to be cast into hell.”

We also have the example in 1 Corinthians 5:5 of removing someone from the church when they are walking in a lifestyle of sin. This was for the good of the person (who would hopefully be brought to repentance) and for the good of the congregation (“a little leaven leavens the whole lump” 1 Corinthians 5:6).

Verse 58 – If the spot was completely gone after washing, it was washed a second time and was pronounced clean. Here we see that there is no lasting damage, and no lasting impact, and it appears this was a one-time occurrence, so after the cleansing instructions, the garment was considered clean. In a spiritual sense, this would be a situation where there is no damage to others, no lasting impact, no reason to suspect any concern of repeated sin, and after the cleansing effect of repenting to God, the sin is washed away and the individual is clean.

Day 135 - MONDAY: April 24th

Leviticus 14

Daily Deep Dive:

As we continue to move through these chapters, continue to read the passages through both the physical example given, but also through the lens that this is a type for sin. Notice how it was handled, the role of the priest, who in the ultimate sense (the antitype) is Jesus Christ.

Verse 3 – When an individual was pronounced unclean, they were actively leprous, and they had to be put out of the camp. They could not decide on their own that they were all better and could return to be with the congregation of the people.

Adam Clarke’s commentary states: “As the leper was separated from the people, and obliged, because of his uncleanness, to dwell without the camp, and could not be admitted till the priest had declared that he

was clean; hence it was necessary that the priest should go out and inspect him, and, if healed, offer for him the sacrifices required, in order to his re-admission to the camp. As the priest alone had authority to declare a person clean or unclean, it was necessary that the healed person should show himself to the priest, that he might make a declaration that he was clean and fit for civil and religious society, without which, in no case, could he be admitted; hence, when Christ cleansed the lepers, Mat 8:2-4, he commanded them to go and show themselves to the priest, etc.” [END]

Verse 4 – Here we see the instructions and symbols of this cleansing sacrifice that was done after the priest determined someone to be clean. First, we see two birds. We are not told whether these are also turtledoves/young pigeons, as seen used in the various offerings earlier in Leviticus, or not. What we know for sure, is these would have been “clean” birds as it would be unacceptable to offer an unclean bird before God. It seems clear again that through these clean birds, we have a type pointing to our Savior Jesus Christ. One bird dead, whose blood brings about cleansing, and one bird alive, dipped in the cleansing blood (compare Revelation 19:13, 7:14 & 1:5). To have eternal life, we needed both the death and the resurrection of Jesus Christ and the gift of the Holy Spirit to be given to us. His death brought about justification and reconciliation and we were saved by His life (see Romans 5:9-10).

One who had leprosy was considered “like one dead”. Each of us as sinners, without Jesus Christ, were also “like one dead”. Through His perfect sacrifice and His resurrection, we went from being “like one dead” to one alive and clean.

Regarding the cedar, scarlet, and hyssop, John Gill’s commentary includes: “a stick of cedar, as Jarchi; it was proper it should be of such a size, as to be known to be cedar wood, but was not to be too heavy for the priest to sprinkle with it, as Ben Gersom; and the same writer

observes, it ought to have a leaf on the top of it, that it might appear to be cedar: according to the Misnah, it was to be a cubit long, and the fourth part of a bed's foot thick: "scarlet" was either wool dyed of that colour, or crimson, so Jarchi; or a scarlet thread or line with which the hyssop was bound and fastened to the cedar wood; and, according to the above tradition, the "hyssop" was to be neither counterfeit nor wild, nor Greek, nor Roman, nor any that had any epithet to it, but common simple hyssop; and, as Gersom says, there was not to be less than an handful of it. The signification of these is variously conjectured" [END]

It's interesting to me, that we have one of the birds (which collectively seem to represent the slain and resurrected Jesus Christ) "fastened" to this small 18-inch long piece of wood (and about 3 inches wide). Is this meant to signify the crucified Jesus Christ which makes our healing possible?

1Pe 2:24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. (Quoting from Isaiah 53:5).

One of the words used here in verse 4 translated as "scarlet" (which is the most common translation of that word) is translated as "worm" in Psalm 22:6. In this prophetic Psalm of Jesus Christ it states:

But I *am* a worm (this is the same word translated as "scarlet"), and no man; A reproach of men, and despised by the people.

Here you have this bird fastened by a scarlet thread to this piece of wood.

Lastly, why might hyssop be required? According to the BDB dictionary, hyssop was a plant used for medicinal purposes. Barnes notes states: "whose cleansing virtues as a medicine, and use in the treatment of ulcers and diseases of the skin allied to leprosy, were known to the ancients."

Verse 5 – In this verse the NKJV translates "running water". The literal translation of "running" is "living or alive (BDB)". This brought to mind

John 4:10: "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

A symbol of God's Holy Spirit, again made possible and available to us only through the death and resurrection of Jesus Christ.

Verse 8 – John Gill's commentary states: "Gersom observes, in a quantity of water sufficient to cover the whole body". The Greek word for baptism means to "submerge or immerse". We continue to see these types and we understand their profound meaning for us as Christians.

After being outside the camp due to uncleanness, imagine the joy and emotions of being allowed to return within the gates. Still, great care was taken for the next 7 days to ensure the individual did not become unclean in any way that would prevent him from being restored as "clean".

Verses 10-19: Now clean, on the eighth day, the individual brought the necessary animals, grain, and oil for a trespass offering, a sin offering, a burnt offering, and a grain offering. The Burnt offering and grain offering were sacrificed on the bronze altar (verse 20) as we've covered in the early chapters of Leviticus.

Verses 21-32: We again see God's modifications to make a way possible for even the poorest of individuals.

Verse 33 – We now shift again, this time not to a person or a garment, but to a home where a leprous plague exists.

Verses 38 – 45: We see a similar process, someone tells the priest, I think there is a problem, the priest examines the house and shuts it up for 7 days and then re-examines to see if it has spread or not. If it has spread, verse 40 commands that they remove all the stones that are

impacted by the mold/mildew/plague, and they are cast out to an unclean place. In verse 41 they scrape and try to get it all out, and again, everything scraped off gets taken to an unclean place outside the city. In verse 42, new stones, mortar, and plaster are used to make repairs. If the plague continues and spreads, then the house is pronounced unclean (verse 44). The house must now be completely destroyed to put an end to the plague (verse 45).

Verse 49 – We see a similar cleaning process for the house that has been cured and pronounced clean. I won't go back through that again, since we just covered it above.

What are we to learn from this from a spiritual standpoint? In 1 Corinthians 3:16 -17 Paul told the Corinthian congregation: “Do you not know that you are the temple of God and *that* the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which *temple* you are.”

Paul is telling the people, not that they are each individually a temple of God, but that they all collectively form the temple of God. We know this by the use of the plural “you”. In English, we might translate it as “you all”.

So far we've seen the individual with leprosy (a sinner), we've examined the outward garment (actions of a sinner) and we now come to our place in the Body of Christ, the Church of the Living God.

God & Jesus Christ have to deal with leprous stones in His Church.

This idea is found also in Peter's writings:

1 Peter 2:4-5 states: “Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

In 2 Peter 2, he speaks about a number of individuals who go contrary to God's way, and notice the use of the words "spots and blemishes" that Peter uses regarding these individuals:

2 Peter 2:12-13 "But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption, *and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are spots and blemishes*, carousing in their own deceptions while they feast with you,"

2 Peter 2:15 They have forsaken the right way and gone astray, following the way of Balaam the *son* of Beor, who loved the wages of unrighteousness;

2 Peter 2:21 For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them.

These are strong words that Peter uses for those that are stones within the church but are walking in a sinful lifestyle.

Thankfully, for those who are trying to overcome our sinful nature and desires, we have hope through Jesus Christ. Notice how Paul describes how Jesus Christ presents us:

Eph 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her,

Eph 5:26 that He might sanctify and cleanse her with the washing of water by the word,

Eph 5:27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

Verse 57 - As we end these two chapters on leprosy, God reminds us of the point of all this (again, it's really the major theme of this book of

Leviticus). He says: “to teach when *it is* unclean and when *it is* clean”. To get the most out of these chapters, we have to understand God gave us all these types to teach us deep spiritual principles about ourselves and sin. I hope these chapters have come alive for you in a more meaningful way than ever before!

Day 136 - TUESDAY: April 25th

Leviticus 15

Daily Deep Dive:

This next chapter continues the theme and shows us other forms of physical uncleanness.

Verse 2 – The word discharge is a general Hebrew word for: “to flow, to gush, discharge”. It would be any type of “cleansing” type discharge/flow/puss, etc...that comes out of the body, or infection that is trapped within the body.

Verse 4 – The nation of Israel would have understood very little in regard to germs and how illness could spread. We aren’t told by God why He made certain laws. We can often speculate about some of the physical reasons, such as to stop the spread of disease, and that is likely one of the reasons for God’s law. Additionally, God throughout this book is teaching us about purity and cleanness, and additionally about defilement and becoming unclean.

Verse 13 – Again this idea of “living” water is used here. The translation of flowing is correct, however, I believe we are meant to see the connection between this and the living water that Jesus Christ offered (the Holy Spirit).

Verses 14 – 15: We see a sin offering, then a burnt offering required for the one who had this discharge or infection and needed to be healed. Hebrews 9:13 tells us that these offerings brought about the purifying

of the flesh, but we understand that they ultimately pointed to the perfect Offering of Jesus Christ, whose blood made possible spiritual cleaning and purification (Hebrews 9:14).

Verses 16 – 18 – While we learn important spiritual principles from these examples, it's important that we understand that being unclean in itself is not sinful or wrong. Being "unclean" does not equal "having sinned". Obviously, sinning brought someone into an unclean state, but that's not what is being shown here in these verses. These are states or conditions where one is not able to go into a "clean" Holy place for a period of a day. Approaching God is something that took consideration, special attention, and preparation to teach us that it is not a common thing or something to take casually. We apply similar principles to how we approach the Sabbath and appearing before God on that Holy day. We also see Paul teach a similar principle regarding putting aside sexual intercourse during a time of dedicated fasting & prayer so that our focus is correct (see 1 Corinthians 7:5).

Verse 19 – Again, this is a time of not going into any temple area.

Verse 29 – Notice that for most things that makes one unclean, they are simply to wash and are again clean at the end of the day. In this case of a flow of blood that goes on for a period of time longer than normal, this is more similar to the example of the discharge/infection at the beginning of this chapter that requires healing and the appropriate offerings when healing takes place.

Verse 31 – This verse gives the context for all of this. It was important for the people of Israel not to defile God's tabernacle which was set aside and dedicated to Him as pure and Holy. If someone were to approach God in a state where they were impure in any way, their lives would be required.

Day 137 - WEDNESDAY: April 26th

Leviticus 16

Daily Deep Dive:

This chapter is considered the focal point of the entire book of Leviticus.

Let's begin with the UCG reading plan for this day: "While the term "Day of Atonement" is nowhere mentioned in this chapter, we know that this Holy Day is the one referred to here based on the fact that the events described were to transpire on the 10th day of the seventh month (verse 29). And according to Leviticus 23:27, this is the date of the Day of Atonement. There is, of course, a clear "atonement" theme running throughout Leviticus 16, that very word being used 16 times in the chapter. Further explanation of the rich meaning behind the actions that were carried out on this day is given in the supplementary reading.

Here are the links to two articles on this topic that you may find helpful.

<https://www.ucg.org/bible-study-tools/bible-study-aids/gods-holy-day-plan-the-promise-of-hope-for-all-mankind/atonement-removal-of-sins-cause-and-reconciliation-to-god>

I will also include another link that you may find helpful on this topic:

<https://www.ucg.org/members/united-news/the-azazel-goat-and-atonement>

Verse 3 – The high priest first made a sin offering for himself (purifying his flesh) and offered a burnt offering (dedicating himself totally to God).

Verse 4 – They were to come into God's presence wearing the appropriate garments. Notice, nothing was to be done here casually or without care and attention.

Verse 5 – After the high priest’s offerings, he was now able to make offerings on behalf of the congregation.

Verse 8 – We have a lot of material online diving deep into the meaning and significance of these two goats. I’ll simply cover it at a high level. I do want to state clearly, sometimes, people have wanted to conclude that both goats here are types of Jesus Christ, but that is not an accurate conclusion.

First, remember in previous laws for cleansing, such as the two birds we just covered in Leviticus 14 for cleansing lepers, there was no need to cast a lot between the two birds, for they were both types of Jesus Christ, same with two male lambs (Leviticus 14:10), etc... But here on the Day of Atonement, there are two goats, but by lot, one was “for the Lord” and the other was “for Azazel” (ASV, ERV, ESV). Some translations will say “for the scapegoat (NKJV, ISV)” or “goat of departure” (LSV, YLT). I don’t prefer the translation “scapegoat” because in our modern English usage, it means something different than intended here.

What does “Azazel” mean? The William Gesenius, Hebrew-Chaldee Lexicon states: “This name was used for that of an evil demon.” It also states that this name Azazel “is also used by the Arabs as that of an evil demon”.

Barnes notes: “For the scapegoat - Rather, for Azazel. The word occurs nowhere else in the Old Testament but in this chapter, and is probably derived from a root in use in Arabic, but not in Hebrew, signifying to "remove", or "to separate".

Azazel is the pre-Mosaic name of an evil personal being placed in opposition to Yahweh.” [END]

Here is another excerpt that isn’t the easiest to read but does a good job of forming its conclusion: Keil & Delitzsch: “The words, one lot for Jehovah and one for Azazel, require unconditionally that Azazel should

be regarded as a personal being, in opposition to Jehovah. The word is a more intense form of לָעַר *removit*, *dimovit*, and comes from לָעַרְעַר by absorbing the liquid, like Babel from *balbel* (Genesis 11:9), and Golgotha from *gulgalta* (Ewald, 158c). The Septuagint rendering is correct, ὁ ἀποπομπᾶιος; although in Leviticus 16:10 the rendering ἀποπομπή is also adopted, i.e., "averruncus, a fiend, or demon whom one drives away" (Ewald). We have not to think, however, of any demon whatever, who seduces men to wickedness in the form of an evil spirit, as the fallen angel Azazel is represented as doing in the Jewish writings (Book of Enoch 8:1; 10:10; 13:1ff.), like the terrible field Shibe, whom the Arabs of the peninsula of Sinai so much dread (Seetzen, i. pp. 273-4), but of the devil himself, the head of the fallen angels, who was afterwards called Satan; for no subordinate evil spirit could have been placed in antithesis to Jehovah as Azazel is here, but only the ruler or head of the kingdom of demons. The desert and desolate places are mentioned elsewhere as the abode of evil spirits (Isaiah 13:21; Isaiah 34:14; Matthew 12:43; Luke 11:24; Revelation 18:2). The desert, regarded as an image of death and desolation, corresponds to the nature of evil spirits, who fell away from the primary source of life, and in their hostility to God devastated the world, which was created good, and brought death and destruction in their train." [END]

Verse 9 – Notice, the goat that was for the Lord, was killed as a “sin offering”, pointing to the antitype Jesus Christ.

Verse 10 – Here is an excerpt from one of the articles above “The high priest laid hands on this goat and confessed over it the wickedness, rebellion, and sins of the people. Why did he do that? As present ruler of the world, the devil bears responsibility for his perversity in beguiling and coercing humanity to sin. "The sending of the sin-laden goat . . . signified the complete removal of the sins of the people and the handing them over, as it were, to the evil spirit to whom they belonged" (*The One Volume Bible Commentary*, 1975, p. 95)." [END]

Revelation 20:1-3 shows the ultimate fate of Satan: “Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. He laid hold of the dragon, that serpent of old, who is *the* Devil and Satan, and bound him for a thousand years; and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while.” [END]

Verse 15 – Notice, only on this day of Atonement, once a year, the blood of the sin offering is brought inside the veil.

Hebrews 9:7 tells us: “But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance;”

Speaking of Jesus Christ, Hebrews 9:12 then states: “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

Finishing the chapter in Hebrews 9:25-28 it reads: “For Christ has not entered the holy places made with hands, *which are* copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself. And as it is appointed for men to die once, but after this the judgment, so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.” [END]

We see very clearly that the Bible shows this first goat to represent Jesus Christ and what He accomplished both through being the perfect Offering, as well as serving as the perfect High Priest!

Verse 21 – The sin offering had already taken place, and the people have already been cleansed in the flesh. It doesn't make sense that if the live goat now also pictures the resurrected living Jesus Christ, now have all the sins of the world placed upon Him. As we've already discussed above, this goat stands in contrast to Jesus Christ as Azazel. In Revelation 20:2, an angel is dispatched and lays hold of Satan, and casts him into the bottomless pit. The Greek word for "bottomless" means "unbounded, the abyss, depthless". Similarly, here in Leviticus 16:21, it says this live goat is taken away by a "suitable man" into the wilderness.

Verse 22 – While Jesus Christ took on our sins to pay the penalty we deserved, He was not the one responsible for our sins. We were the guilty ones, but Satan also as the Tempter (Matthew 4:3 & 1 Thessalonians 3:5) and Deceiver (Revelation 12:9), has to be held responsible for his role in human sin. What a great and awesome day it will truly be when Satan is forced to go to an uninhabited place away from all humans and can no longer influence man through temptation and deceit.

Verse 29 – The 10th day of the 7th month is listed in Leviticus 23:27 as the Day of Atonement.

Verse 31 – To "afflict your soul" means to fast from food and water (compare Isaiah 58:3).

Day 138 - THURSDAY: April 27th

Leviticus 17

Daily Deep Dive:

Let's begin today with the UCG reading plan: "When God brought Israel out of Egypt, He constituted them as a nation and as His special people. From the beginning of His dealing with the people of Israel, God made it very clear that He was not like the gods of the nations. His terrifying judgments on Egypt showed His indisputable reality and supreme sovereignty over the natural world, the animal creation, men, nations, kings and the so-called gods feared and worshipped by the gentiles. Indeed, the very first lesson He impressed upon Moses when He called to him from the burning bush was that God was holy (Exodus 3:5).

The fundamental idea behind holiness is separation or setting apart. Throughout the Pentateuch, holiness is usually seen when God declares certain things holy—that is, to be separated from other things by special means for special purposes. The Holy Days, for example (see Leviticus 23), are declared to be holy because they are days separated from other days, imbued with special meaning and reserved for special activity defined by God. Similarly, the furnishings of the tabernacle were holy because they were set apart for special God-ordained uses and treatment. The high priest's garments were holy garments (Exodus 28:2) because they were designed especially for him and reserved only for his use during the performance of the duties of his office. The anointing oil was also holy (Exodus 30:22) because it was set apart for special purposes and no other oil could be made like it (verses 31-33). Likewise the incense made to burn on the altar of incense was holy and the mixture was not to be duplicated for common use. "Whoever makes any like it, to smell it, he shall be cut off from his people" (verses 37-38).

Because God is holy—utterly unique, separate from all else—His people must be holy and He must be approached in a holy way. Moreover, because He was in the midst of the camp of Israel (Numbers 5:3), the

camp must also be holy. God gives special instructions here concerning sacrifice to ensure that the sacrificing is done in a certain place; Israel is not to sacrifice throughout the camp, but only at the tabernacle. Any man who makes a sacrifice must do so at the door of the tabernacle; anyone who does otherwise will be executed.

Why so strict? Why so severe a penalty? God gives one reason in verse 7—namely, to prevent Israel from ignorantly falling into idolatry. Carnal man's natural inclination is to *synchrotize*—to innovate in religion, combining pagan elements with true religion—and to fall headlong into perverse, unholy idolatry. Israel, following bondage in pagan Egypt for more than 200 years, was prone to idolatry. Remember the golden calf? To deter idolatry, a sufficiently severe penalty was required. And, to greatly reduce the natural tendency to syncretism, God enacted a centralization of sacrifice. Here, too, is seen a principle that runs through much of Scripture: There is safety, security, stability and unity in having a degree of centralization. In the Church of God today, the lesson does not imply rigid control of outlying areas—nor that all aspects of God's work must be carried out from a single location. That is neither required nor practical. Rather, we should understand the need to be one of general administration, guidance and direction from a centralized authority, such as a governing ministerial council.

Furthermore, this chapter clearly continues the developing theme of holiness. That *ritual* holiness is in view is seen by the fact that 1) the instructions in this chapter are specifically directed to Aaron and his sons as priests, and then to all Israel; 2) that the instructions are given with regard to sacrifice; and 3) that the last two verses of the chapter are clearly regulations for ritual purity.

God gave Israel strict instruction regarding blood—He categorically forbids its consumption. Today, some try to justify the prohibition against consumption of blood by referring to the many health dangers

involved in eating blood. For example, blood corrupts very quickly, and thus disease can be avoided by not ingesting it. Similarly, modern science has proven conclusively that many viral diseases are carried in the blood and consumption of blood can transfer those diseases to the one who eats. But this is not the reason God gives for the prohibition. God declares that the life of an animal is in its blood (verses 11, 14). And this is scientifically accurate since oxygen in the inhaled "breath of life" is carried to each cell of the body by the bloodstream. When blood is shed, life is "poured out," so to speak. This being the case, God reserves blood for a special purpose—namely, making atonement for sin upon the altar, the giving of life for another. These, then, are the specific reasons God mentions for prohibiting the consumption of blood.

This is not to say there are no health benefits from avoiding the ingestion of blood—there are. And God may have had this in mind as well. (Although it is also possible that eating blood is harmful because God has made it so as a penalty for those who would disobey Him in this way.) From this we may learn an important lesson: God's laws often have multiple effects, even beyond what is stated in the giving of the law. As mentioned in the highlights on leprosy, the ancient Israelites were in no position to scientifically determine that blood carries bacterial and viral diseases—the technology necessary to do that was thousands of years away. Nevertheless, those who respected God and His commands unknowingly accrued the blessing of good health by avoiding blood consumption, while also learning the spiritual lessons of the use of blood in sacrifice. Truly, God is a most marvelous and merciful lawgiver." [END]

After reading the above summary, I don't have a lot additional to add to this chapter as I believe it reads pretty straightforward.

Verse 7 – I know this verse was already mentioned above in summary, but it's worth pondering that false worship is to demons. It's very serious.

Day 139 - FRIDAY: April 28th

Leviticus 18

Daily Deep Dive:

We'll again begin with the UCG reading plan: "Chapter 18 continues the theme of holiness and separation. The instructions here are directed to all Israel, and no mention is made of the priesthood. Hence, the instructions are not for ritual sanctification, per se. Since the instructions regard prohibited sexual relationships, they appear to be for social holiness, that is, for producing right relationships between the basic units of society—men and women.

Sexual immorality has been a persistent problem in all human cultures. The societies of Israel's time committed a variety of sexual perversions, as do ours today. To create a holy nation, a nation whose individual and societal conduct was pure and stable, God had to make clear which sexual relationships were forbidden.

The list of prohibited relationships includes marriage between (1) parent and child, (2) stepparent and stepchild, (3) full siblings, (4) half-siblings, (5) grandparent and grandchild, (6) uncle and niece, or aunt and nephew, (7) father-in-law and daughter-in-law, and (8) brother-in-law and sister-in-law. Also, a man was forbidden to marry a woman as well as her daughter or granddaughter. God also now prohibited a man from taking his wife's sister as a second wife while his wife was alive; such a marriage would likely ruin the relationship between the sisters and produce endless rivalry and strife within the family.

These prohibitions, which are still in force, prevent destructive sexual relationships with the near of kin, prohibiting sexual relations with

persons within two generations of an individual. As can be seen, these prohibitions, had they been enacted earlier, would have prohibited the marriages of any of Adam and Eve's children (per prohibition 3 above), Abraham and Sarah (per prohibition 4 above), as well as Jacob and Leah and Rachel (per the prohibition against marrying a wife's sister). No particular reason is given for the prohibitions, but medical science has demonstrated that the children of unions between near of kin, as defined by God, have a greater risk of genetic abnormality—and it is possible that this was a factor in the enactment of these prohibitions.

God also prohibits sexual relations with a woman during menstruation. While no reason for the prohibition is given, it is possible that a sensitive God gave it to provide a measure of protection for women during this often-uncomfortable period. Menstruation frequently produces mild or even severe physical discomfort, and a woman's emotional condition at this time can be fragile. Moreover, medical science has shown that sex during menstruation poses a greater risk of tissue injury or infection to the woman, as well as of transmitting blood-borne disease from one partner to another. God's giving of this law may also be tied to the special role of blood for the atoning of sin, as blood seems to be the major concern in Leviticus 20:18. Whatever the reason, God takes this matter very seriously—in the verse just cited, where God imposed a severe penalty for violation, as well as in Ezekiel 18, where it is declared a matter of righteousness (verses 5-9).

God concludes his instruction regarding illicit sexual relations and practices by pointedly reminding the Israelites that such conduct defiles not only them but also the land. It is easy to assume that bad conduct only affects the perpetrator and those immediately around him. Not so. The moral quality of a people extends far beyond them to the very land upon which they dwell. God reminds Israel that because such abominable acts were committed by the people of Canaan, that land was going to "vomit them out." Far from being a figure of speech or a

poetic device, God's warning reveals a very real moral law of the universe. Sin has a material impact on the natural world. Lucifer sinned and Scripture seems to indicate that the creation was devastated as a result. Adam sinned and the plant and animal natures were corrupted. Just so, when a nation becomes sinful, even its land is defiled. Sin affects everything—man, beast, vegetation and land.” [END]

Verse 3 – The nation of Israel witnessed and learned a number of practices from living in Egypt. God makes it clear that they had to come out and act differently.

Verses 4 & 5 – At the end of verse 3, God tells Israel to not walk in the “ordinances” of Egypt. In verses 4 & 5, God uses this same Hebrew word for his correct ordinances (translated as “statutes” in verse 5, but the same word). These statutes/ordinances of God were “requirements” of God. It tells us what to do and sets limits.

By comparison, “judgments” of God were a process where decisions and justice were determined within the laws and commandments. This typically was in reference to how to handle situations between people in the right and proper way.

Verse 6 –John Gill’s commentary states: “this phrase signifies the same as to lie with another, or have carnal knowledge of them, wherefore the following laws are generally understood of incestuous marriages; for if such an action is not to be done between persons standing in such a relation, as here in general, and afterwards more particularly described, then there ought to be no intermarriages between them; and if such marriages are forbidden, and such actions unlawful in a married state, then much more in an unmarried one;” [END]

This brought back to my mind, the similar language used in Genesis 9:21-23 when Noah was drunk in his tent.

Verse 21 – This is the first time we find the name “Molech” in the Bible. JFB commentary adds clarity by stating: “Molech, or Moloch, which signifies “king,” was the idol of the Ammonites. His statue was of brass, and rested on a pedestal or throne of the same metal. His head, resembling that of a calf, was adorned with a crown, and his arms were extended in the attitude of embracing those who approached him. His devotees dedicated their children to him; and when this was to be done, they heated the statue to a high pitch of intensity by a fire within, and then the infants were either shaken over the flames, or passed through the ignited arms, by way of lustration to ensure the favor of the pretended deity. The fire-worshippers asserted that all children who did not undergo this purifying process would die in infancy; and the influence of this Zabanian superstition was still so extensively prevalent in the days of Moses, that the divine lawgiver judged it necessary to prohibit it by an express statute.” [END]

Adam Clarke’s commentary adds additional value in stating: “That some were actually burnt alive to this idol several scriptures, according to the opinion of commentators, seem strongly to intimate; see among others, Psa 106:38; Jer 7:31, and Eze 23:37-39. That others were only consecrated to his service by passing between two fires the rabbins strongly assert; and if Ahaz had but one son, Hezekiah, (though it is probable he had others, see 2Ch 28:3), he is said to have passed through the fire to Molech, 2Ki 16:3, yet he succeeded his father in the kingdom, 2Ki 18:1, therefore this could only be a consecration, his idolatrous father intending thereby to initiate him early into the service of this demon.” [END]

Verses 22 & 23 – In addition to the prohibited sexual relationships mentioned earlier in the chapter between a man and woman, God makes it clear that there are other practices that are perversions (Hebrew meaning: “perversion, confusion, violation of divine nature”) to His design within creation. These include sex between those of the

same sex, as well as a person having sex with an animal. This scripture clearly shows these behaviors are outside of God's intended design.

Verse 26 – Even strangers in this model nation of Israel were prohibited from these practices.

Day 140 - SATURDAY: April 29th

Leviticus 19

Daily Deep Dive:

As we end our study week, let's begin by reading the UCG plan: "Parts of this chapter sound like they came from the New Testament. Indeed, in it we find the Old Testament statement of the second great commandment, as defined by Jesus Christ (verse 18; compare Matthew 22:37-40). The chapter opens with an explicit statement of the purpose for what has gone before and of what is to follow: Because God is holy, so must His people be also. This chapter will continue with sundry laws designed to maintain holy relationships with God and men.

The first two laws hew straight to a fundamental necessity for right relationships: reverence. Reverence is the high respect paid by one individual to another, with special attention to submissive behavior. God commands reverence for parents, the teachers of their children, and the observation of all of His Sabbaths, which are teaching occasions between Him, our spiritual Parent, and us, His children. He further enjoins reverence for Himself by again prohibiting idolatry. When children revere their parents and God—heeding their instruction—right relationships based on mutual respect and honor are produced, and a whole multitude of blessings follow.

The regulation concerning peace (or fellowship) offerings again addresses the relationship between God and Israel. God has produced peace and fellowship between Himself and Israel, and that fellowship, symbolized by the peace offerings, must be respected. Thus, peace

offerings are not to be treated in a common manner just because they were widely shared among family members. It was very important to remember that, as the family feasted on the offering, God also had His part in it and dined *with* the family. With such an honored guest in fellowship, care needed to be taken to ensure decorum and respect.

The laws concerning gleanings may not seem like a holiness issue, but they do constitute one, for, as already mentioned, the fundamental idea behind holiness is separation. Here God sets apart a certain portion of a harvest for the poor. In effect, a certain portion was holy to the poor and reserved for their use. Notice, however, that those who received this set-aside portion were still required to work for it. Unlike too many modern welfare systems, the recipients of God's generosity toward them still had to gather their food from the fields and vineyards themselves. This was consistent with the biblical principle Paul later expressed so succinctly: "If anyone will not work, neither shall he eat" (2 Thessalonians 3:10). The law was just to all concerned. It was generous toward the poor, but also fair to the property owners—since God was the one who promised to bless their crops if they would obey Him. By enacting this law, God ensured that He provided for the destitute among His people—and made all Israel participants in that provision.

Attention to truth and justice is prominently addressed. When a people separate themselves to truth and justice, they are unified and blessed with peace. God's priestly nation Israel needed to be just such a people if they were to serve as examples to the rest of the world. A major part of doing justice is to never allow your brother to continue in sin. Such "tolerance" will destroy your brother and, eventually, your community and nation. It is not "broadminded" or "big-hearted" to allow sin to continue (compare 1 Corinthians 5:1-2, 6)—it is foolishness and dangerous to all around! Remember, *sin affects everything*. When a brother is sinning, we must make an effort to restore him spiritually

(Galatians 6:1-2)—in humility, but with open rebuke if necessary (Proverbs 27:5).

Toward the close of the chapter, God addresses blood, divination and soothsaying, hair, beards, body piercing, tattoos, prostitution and Sabbaths. Why? What do all these have in common? Much. All these prohibitions concern pagan practices. Blood consumption was a part of Canaanite worship, as were divination and soothsaying (that is, prognostication based on pagan practices). Shaving around the sides of the head refers to certain tonsures or hairstyles laden with pagan sun symbolism (this practice of tonsure was widely practiced by the Roman Catholic clergy during the Dark and Middle Ages, and still is to some degree today). Trimming of the beard in a certain style was also part of pagan worship. Body piercing and tattoos served to mark a person as the worshiper of a particular god, but God desires that we honor and glorify Him through the clean presentation of our bodies (1 Corinthians 6:20). And, as noted earlier, ritual prostitution was a ubiquitous feature of Canaanite religion.” [END]

If you’ve already read the reading for today, did you notice how many of the 10 commandments are scattered in this chapter?

Verse 16 – This verse contains a prohibition against gossip and slander. Do we place gossip in the same category as the rest of these commands? Also, this verse tells us that we must do all we can to preserve the life of our neighbor. This can take many forms, but we aren’t to stand idly by while we see a neighbor’s life in danger.

Verse 17 – We tend to think about Jesus Christ adding additional depth to the command to “not murder”, but here we see the intent of God was always the same, that we shouldn’t even hate our brother in our heart.

Verse 18 – We aren't to avenge or take revenge against another, and additionally, this verse tells us we aren't to hold onto to wrongs done to us. The Hebrew here means "to keep, to guard, to reserve or to maintain". This can be so difficult to do. When someone hurts us, we tend to hold onto that hurt, to maintain it in our hearts. The clear instructions are, if we are to become like God, we aren't to hold on to past hurts or grudges.

Verse 19 – Even animals weren't to interbreed. This verse contains a principle that still applies to Christians today and that is that God wants His people to live lives of purity and quality and to avoid "mixing" anything pure with impure.

The command here is specific to wool and linen as is also found in Deuteronomy 22:11. Here is an excerpt from the UCG reading plan on Deuteronomy 22: "Wool is an animal product, while linen is a plant product. Such should not be combined, as they produce clothes of lesser quality. Further, the *Jamieson, Fausset & Brown Commentary (JFB)* notes that research has determined that wool blended with linen may sometimes increase static electricity to the point of causing heat rashes in hot climates (note on Leviticus 19:19). Thus, with the prohibition being so specific, *synthetic* fabric does not even appear to be an issue here, or fabric that is part synthetic and part wool or that is part synthetic and part linen. It should also be noted that the prohibition is against a particular fabric being an improper *blend*. It apparently does not prohibit wearing wool and linen at the same time or even as different parts of the same garment."
[END]

Verse 20 – Adam Clarke's commentary states: "Had she been free, the law required that she should be put to death; (see Deu 22:24); but as she was a slave, she is supposed to have less self-command, and therefore less guilt: but as it is taken for granted she did not make

resistance, or did consent, she is to be scourged, and the man is to bring a ram for a trespass-offering.” [END]

Verse 21 – This sinful action required a trespass offering.

Verse 23 – JFB commentary states: “The wisdom of this law is very striking. Every gardener will teach us not to let fruit trees bear in their earliest years, but to pluck off the blossoms: and for this reason, that they will thus thrive the better, and bear more abundantly afterwards. The very expression, ‘to regard them as uncircumcised,’ suggests the propriety of pinching them off; I do not say *cutting* them off, because it is generally the hand, and not a knife, that is employed in this operation” [END]

As we end this week. May we all consider how we are called to be different from the world around us? We are to live by a higher standard so that our way of living brings glory to God. In trying to make decisions in life, we may not always have a clear “thou shall not” command from God, but as we apply the principles of this chapter, we should consider our actions and decisions through the lens of whether that action/decision will help us represent God in a pure and unmixed way. Do we conform to the practices of the world around us, or do we strive to give ourselves wholly to God in the purest way possible? These are high standards and worth our time in meditation.