

180627-4 Leviticus 19, Love Thy Neighbor as Thyself (Holy Regard for Thy Neighbor) – Craig Thurman

Because the LORD is the God of Israel he commanded that they do differently than those of the land of Egypt, among whom they had dwelt for so long (for 210 years), and those in the land of Canaan, to whom they shall come. Israel was to do the judgments and statutes of the LORD. Like Israel, the N.T. believer is not to live after their former manner of life, nor are they to live like those among whom they shall come after faith in Christ. But they are to keep His commandments.

In chapter 18 the LORD commanded Israel about things that they were not to do. He touches Israel in one of the most common issues of life, and that is the marriage bed. In so many words, it doesn't matter what all of the other nations do, they are to obey the LORD. He laid down the prohibition that marriages be no closer in kin than nieces, nephews, and first cousins; condemned homosexuality and bestiality. For defiling themselves in these things the LORD will cast out the current inhabitants of the land and give it to Israel. Israel, if they obey the LORD's commandments shall remain in the land; but if they disobey it will spew them out of it until they have repented, then they shall be restored. And so Israel's history is filled with cycles of rebellion against the LORD, oppression by their enemies, repentance from sin, and restoration to the land. Israel was to have a holy regard for their bodies.

The issue of keeping the marriage bed undefiled is reiterated in the N.T. and certainly applies to Christians.

Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. (Mt.5.32; Acts 15.20; Ro.1.26-32; 1Co.5.1-13; 6.9; Gal.5.19; Eph. 5.5; Col.3.5; 1Ti.1.10 [Ten instances recorded here])

In chapter 19 Israel was to have a holy regard for their neighbor. This is discovered in a statement made in verse 18.

Le 19:18 ... thou shalt love thy neighbour as thyself ...

1 ¶ And the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

Peter quotes this text in his first epistle:

1Pe 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

conversation, ἀναστροφῆ, dat. sing. of ἀναστροφή, ἀνά above, again, re-, up + στρέφω, to turn, turn back; ἀναστροφή, is always tss. with the English conversation and refers to conduct, manner of life, the living, and so, having a holy manner of life, conduct.

In chs. 18 & 19 holiness is defined. It is having a life that is in harmony with the commandments of the LORD. For Israel it is:

Le 18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. ... 19.2 ... Ye shall be holy: for I the LORD your God am holy.

So, the Israelites were to think as the LORD would have them to think, and to do as the LORD would have them to do. Things that are the LORD's or are dedicated, are holy. The tabernacle, its tent, furniture, vessels, the court, the priesthood, and all the people were dedicated to the LORD and sanctified by blood. Therefore everything and everyone were dedicated to His holy purposes. Particularly when any would draw near to the LORD they were to sanctify Him.

Le 10:3 Then Moses said unto Aaron, This is it that the LORD spake, saying [in Ex.19.22, lest the LORD break forth upon them], I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

For believers sanctified by the blood of Christ to the Lord.

He.9.13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean (polluted, defiled), sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And especially so, when we would stand in His name, go forward in His name and do things as a part of this church we should sanctify the Lord.

1Pe.3.13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

Holiness begins in the inward parts, in the heart and mind, the affections and the thinking, and then it manifests in the outward parts: how the body is used; how conduct is governed.

Behavior that is governed by the word of God is a mark of holiness.

*Eph.4.17 ¶ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: 19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. 20 But ye have not so learned Christ; 21 **If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:** 22 That ye put off concerning the former conversation the old*

*man, which is corrupt according to the deceitful lusts; 23 And **be renewed in the spirit of your mind**; 24 And that ye **put on the new man, which after God is created in righteousness and true holiness.***

The LORD would have Israel dedicated to Him in every part of their lives. And the bed is a major concern.

*1Th.4.1 ¶ Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 2 For **ye know what commandments we gave you by the Lord Jesus.** 3 **For this is the will of God, even your sanctification, that ye should abstain from fornication:** 4 That every one of **you should know how to possess his vessel in sanctification and honour;** 5 Not in the lust of concupiscence, even as the Gentiles which know not God: 6 That no man go beyond and defraud*

Gr. πλεονεκτέιν, pres. infin. of πλεονεκτέω, πλεον, more + ἔχω, to have, possess; KJV, to get an advantage of, make a gain of; so, to overreach ...

*his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 7 For **God hath not called us unto uncleanness, but unto holiness.** 8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.*

3 Ye shall fear (reverence) **every man his mother, and his father,**

ye shall fear, תִּירָאוּ, tee-ra-oo, Qal fut. 2ppl. masc. of יָרָא; to fear, to be afraid; vss. 3, 14, 30 reverence, 32.

This is a matter which concerns every offspring regardless of age. Parents are always to be revered by their children. This statement is an unconditional one. It is not based on any other thing except this: the LORD

your God commands it. To attach any condition is to add to the word of God. Leave off every other condition and we understand the commandment as the LORD gave it. This appears to be an amplification of the fifth rule in the Ten Commandments.

The Fifth Commandment:

Ex 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

The apostle Paul, by the Holy Spirit, put this into a context which concerns children, τέκνα.

Eph.6.2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth.

Jesus gave this commandment with its counterpart:

Mk.7.10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death ...

King Solomon said,

Pr 20:20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

and keep my sabbaths: I am the LORD your God.

keep, תשמרו, Qal fut. 2ppl. masc. of שָׁמַר; KJV, to keep, observe, watch, heed, wait, lay wait, mark, watch, preserve.

The Fourth Commandment

Notice the plural term Sabbaths. The issue of the 7th Day Sabbath and the holiday Sabbaths are not a New Covenant one. These, along with the matter of *tithing*, are among the most commonly confused practices in Christendom. But I want everyone to understand that the issues of tithing

& Sabbath-keeping are not reiterated in the New Testament at all. If anything it is discouraged or there is a better way.

Gal.4.9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain.

Col.3.16 ¶ Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days ...

The 7th Day Sabbath and all of the other Sabbaths were specifically given to Israel. Churches have no commandment to observe the 7th day Sabbath, nor any other Sabbath. Catholicism and Protestantism, because of the erroneous teaching of replacement theology (that the church has replaced Israel) have merged (confounded) both the Old and New Covenants together.

References in the N.T. to meeting on the 7th day Sabbath are, but for the text in Colossians cited above, must be put into their context. Those are attributed to the evangelistic work of Paul as he preached Christ *first* to the Jew, then to the Gentile. No N.T. epistle addresses the necessity of a Sabbath observance. On the other hand, there are three texts of Scripture which indicate that the first day of the week began to be the *customary* day for the saints of the churches to assemble together. (cf. Acts 20.7, at Troas; 18, at Miletus; 1Co.16.2, at Corinth) Yet, the church is never commanded to meet on any particular day of the week, but to be sure that they be faithful to gather at the *appointed* time. (He.10.25)

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.

turn ye, אֶל־תִּפְּנוּ, al-tiph-noo; Qal fut. 2ppl. masc. of פָּנָה; KJV, to respect, turn look pass away, regard, appear, dawn, behold, prepare, empty; **v.31, regard ye**

The statement, *I am the LORD your God* runs through this chapter upwards 16 times. Israel was to observe these commandments because the Lord is their God.

The First & Second Commandments:

Ex.20.3 Thou shalt have no other gods before me.4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing (that is, the peace offering) of the LORD: and that soul shall be cut off from among his people.

profaned, root לָלַךְ, vss. 8, profaned; 12 profane, 29, prostitute; KJV, wound, defile, profane, pollute, prostitute, break my statutes.

Peace offerings seem to be of three kinds: thanksgiving, vows, and voluntary. The peace offering referred to here, because it mentions eating

of it on the second day queues us into the peace offerings for vows or voluntariness. (Lev. 7.12, 16) These were to be eaten before the Lord where He appointed for it to be eaten, which was where the burnt offerings were offered. The peace offering was a kind of feast which the offerer, his family, servants, and the Levites could be invited to partake of with the offerer. (cf. Deu.12.11, 12, 17, 18) **Everyone that ate of this sacrifice was to be in a condition of cleanness.** (Lev.7.20; 10.14; Nu.18.11, 19)

To be cut off is to be put away from the nation of Israel and *treated* as if he were dead.

9 And when ye reap the harvest of your land,

and when ye reap, וּבְקַצְרְכֶם, Qal infin. of קָצַר, w/2ppl. masc. suff; KJV, *to reap, shorten, straiten, cut down, vex, harvest, reaper, harvester, mower*; cf. Lev.19.9; 23.22; 25.5, 11; the noun, *harvest*, קִצִיר.

thou shalt not wholly reap the corners of thy field,

thou shalt ... wholly reap, תִּכְבֵּה, Piel (intensive act.) fut. 2ps. masc. of כָּבַה; KJV, *to accomplish, finish, to be done, make an end, consume*; and remember this act is negated with לֹא.

corners, פִּיּוֹת, fem. sing. noun; KJV, *corner, side, part*; cf. Lev. 19.9, 27; 13.41; 21.5; 23.22

neither shalt thou gather the gleanings of thy harvest.

shalt thou gather, Piel (intensive act.) fut. of לָקַט; vss. 9, 10; KJV, *to gather*; the verb for *the gleanings of*, וְלִקְטָה, a masc. sing. noun; Lev. 19.9; 23.22.

The *gleanings* refers to what remains after the reapers have finished harvesting the field. Gleanings is defined in the following verse ...

10 And thou shalt not glean thy vineyard,

Do not go back and harvest the gleanings.

neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

The Lord made provision for the poor. He had Israel implement a social program by which the poor could receive sustenance through their efforts.

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.

steal, root גָּנַב; KJV, *to steal (oft), to secretly bring; by stealth.*

deal falsely, כָּחַשׁ, KJV, *to fail, lie, deny, deal falsely.*

lie, root שָׁקַר; KJV, *deal falsely, lie, to fail; the noun, *שָׁקָר, KJV, vain, false, lying, wrongfully, deceit, feignedly.*

These words, especially in the Hebrew, are used interchangeably in Scripture. Perhaps these distinctions could be made here:

1. to steal: to take that which belongs to another;
2. to deal falsely: to be a hypocrite, to say one thing and do another;
3. to lie: to say we will do something, and then we don't.

Commandments 8 & 9.

12 And ye shall not swear by my name falsely (to lie, *לְשָׁקַר),

swear, root שָׁבַע; KJV, *to swear, make an oath, to charge, adjure, to charge with an oath.*

neither shalt thou profane the name of thy God: I am the LORD.

wound

profane, root לָלַץ, vss. 8, **profaned**; 12 **profane**, 29, **prostitute**; KJV, wound, defile, profane, pollute, prostitute, break my statutes.

13 Thou shalt not defraud thy neighbour,

defraud, לֹא־תַעֲשֶׂק, Qal fut. 2ps. masc. of עָשַׂק; KJV, to oppress, [taken by] *deceit, to get deceitfully, defraud, oppress, do wrong*; the masc. noun עֲשָׂק is tss. *oppression* (Ps.62.10), **extortion** (Ez.22.12); to get by deceit.

neither rob him:

rob, תִּגְזֹל, Qal fut. 2ps. masc. of גָּזַל; KJV, *violently take away* (Ge.21.25); *to spoil* (Ez.18.12); *take by force* (Ge.31.31); *to rob* (Jud.9.25); *to pluck* (2Sa.23.21); *to consume* (Job 21.19); to take by force.

the wages of him that is hired shall not abide with thee all night until the morning.

wages, root פָּעַל; KJV, *to make, do, work, commit, workers.*

hired, root שָׂכַר; KJV, *the hired, hired servant, hireling.*

abide, root לָוַן; KJV, *lodge, remain, tarry, abide, lie all night, be left, endure, continue, dwell*; and parallel to the Greek, μένω.

The verse considered as a whole seems to say that you are not to hold your neighbor hostage for what you owe to him.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind,

curse, root קָלַל; KJV, *to curse, revile, to be accursed, to afflict, set light by, to despise.*

a stumblingblock, מְכַשֵּׁל, masc. sing. noun מְכַשׁוֹל; KJV, *a stumbling block, an offense, a ruin, a cause to fall*; the verb, כָּשַׁל, KJV, *to fall,*

fail, decay, stumble, become weak, to become feeble, to be cast down, bereaved, overthrown.

but shalt fear (reverence) **thy God: I am the LORD.**

but shalt fear; verb root, אָרַא; vss. 3, 14, 30 reverence, 32.

Positively stated, a proper fear of the LORD should move one to be the ears for the deaf, and the eyes for the blind.

15 Ye shall do no unrighteousness in judgment: (then it is explained)

unrighteousness, עָוֹל masc. sing. noun; KJV, unrighteousness, iniquity, unjust.

judgment, מִשְׁפָּט; KJV, judgment, right, manner, ordinance, fashion, ceremony, cause, charge, the order, the due order, according to the custom, disposal; to conduct any matter, issue unjustly.

פָּנֶי

thou shalt not respect the person of the poor,
face

thou shalt not respect, לֹא־תִשָּׂא; Qal fut. 2psm. of נָשָׂא, to carry, bear, lift up; vss. 8, shall bear; 15, thou shalt ... respect; 17, and ... suffer; so here, the poor are not to be lift up unjustly in judgment.

nor honour the person (face) **of the mighty** (גִּדּוֹל, the great): **but in righteousness shalt thou judge thy neighbour.**

honour, תְּהַדָּר, Qal fut. 2psm. of הָדָר; KJV, honour (vss.15, 32); to honor, countenance, to make crooked, glorious, to put forth.

in righteousness, בְּצִדְקָה, prefixed preposition בְּ, in, and the root צָדַק; KJV, righteousness, justice, just; the verb, צָדַק, to be righteous, just, justified and cleared; the adjective, צָדִיק, to be just, righteous.

In other words, as the Israelite dealt with one another they were to be unprejudiced in their judgments, whether he is poor or mighty.

16 Thou shalt not go up and down as a talebearer among thy people:

talebearer, רַכִּיל, a masc. sing. noun; KJV, *talebearer, slanderer, carry tales*.

neither shalt thou stand against the blood of thy neighbour: I am the LORD.

neighbor, masc. noun, רֵעִ; *another, friend, fellow, neighbor, other, a brother, companion, lover* (Jer.3.1), *husband* (Jer.3.20).

The Israelite was not to be the means for circulating rumors. Such rumor, i.e. false accusation or false witness, could be the cause of their neighbor's life to come into jeopardy.

17 Thou shalt not hate thy brother in thine heart:

Thou shalt not hate, לֹא־תִשָּׂא; the negative לֹא; Qal fut. 2psm. of שָׂא; KJV, *to hate, be odious* (Pv.30.23), *to be an enemy* (Pv.25.21).

brother, אָח; KJV, *brother, brethren*

thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

thou shalt ... rebuke, כִּיתָהוּ, Hiphil (causative act.) fut. w/2psm. suffix of root כָּתַר; *to reason* (Is.1.18), *reprove* (Ge.20.16), *dispute* (Job 23.7), *appoint* (Ge.24.14), *rebuke* (Is.2.4), *argue* (Job 6.25), *correct* (Hab.1.12), *chasten* (2Sa.7.14), *judge* (Ge.31.37), *maintain* (Job 13.15), *plead* (Job 16.21), *daysmen* (Job 9.33).

suffer, וְלֹא־תִשָּׂא, the prefixed conjunction וְ, *and*, and a negative particle לֹא, to the Qal fut. w/2ps. masc. or 3ps. fem. of שָׂא; **cf. 19.8, shall bear; 15, thou shalt ... respect; 17, suffer; 22.26, suffer them to bear.**

Rather than allowing for hate to take root, rebuke the neighbor that has caused offense. By so doing the sin may be put away between the two. Otherwise the offended sins against his brother very likely by *meditating* sins against him.

Lu 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Thou shalt not avenge, לֹא־תִקֶּם, prefixed negative particle לֹא; Qal fut. 2ps. masc. of נָקַם; KJV, *to avenge, take vengeance, revenge, punish.*

bear any grudge, וְלֹא־תִטֹּר, prefixed negative particle לֹא; Qal fut. 2psm. of נָטַר; KJV, *to bear a grudge, to keep, reserve.*

but thou shalt love, וְאַהֲבָה, Qal pret. 2ps. masc. of אָהַב; **v.34, and thou shalt love.**

That I know of, this is the first instance where *love* is commanded in Scripture. The whole law of Moses was founded on two great principles: love for God and neighbor.

Mt.22.35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

The neighbor was anyone that came into contact with him; from an alien to a neighbor, to a brother. Unlike other religions which justify deceit, lying,

dealing falsely with others, the LORD commanded Israel to act in love toward their neighbor.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind:

thou shalt ... let gender, לֹא־תִרְבִּיעַ, negative particle + Hiphil (causative act.) fut. w/ 2psm. of רָבַע; in Qal infin. cf. Lev. 18.23, *to lie down*; 20.16, *lie down*; Lev. 19.19, *thou shalt ... let ... gender*; only used these three times.

with a diverse kind, כְּלֹאִים, dual; in this verse again, *with mingled seed*; again, mingled.

thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

Whether they understood the reasons why or not, Israel was not to cross-breed livestock or cross-pollenate seed. Doing so, we know, leads to weakness and sterility in both livestock and seed.

20 And whosoever lieth carnally with a woman,

Carnally in 15.16 is tss. *seed of copulation*, שִׁכְבַּת־זָרַע, (cf. Lev. 15.16-18, each verse)

שִׁכְבַּת, shik-bath, fem. sing. noun, שִׁכְבָּה, sh^e-ka-bah; KJV, *dew lay*; *seed of copulation* (Lev. 15.16-18); *lieth carnally*.

זָרָה, vss.16-18, masc. noun; KJV, *seed, carnally* (Lev.19.20)

that is a bondmaid, betrothed to an husband, and not at all redeemed, nor reproached by a man

bondmaid, root שִׁפְהָה, KJV, *maidservant, maid, handmaid, womanservant, servant*

betrothed, נִחְרַףְתָּ, Niphal (simple passive) part. sing. fem. of נִחְרַף; KJV, *betrothed* (marg. *reproached* by or for man); *to reproach, defy, blaspheme*.

redeemed, root פָּדָה; KJV, *to redeem, deliver, rescue, ransom*.

freedom given her; she shall be scourged;

liberty there shall be an inquest

redeemed, נִפְדָּתָהּ, Niphal (simple passive) pret. 3psf. of פָּדָה; KJV, *to redeem, deliver, rescue, ransom*.

shall be scourged, בִּקְרָתָהּ, fem. sing. noun (marg. *there shall be a scourging*); the verb, בִּקַּרְתָּ, KJV, *to seek out, to enquire, make enquiry*.

they shall not be put to death, because she was not free.

Ex.22.16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

Due.22.23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. 25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: 26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: 27 For he found her in the field, and the betrothed damsel cried, and there was none to save her. 28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; 29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and

she shall be his wife; because he hath humbled her, he may not put her away all his days.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering.

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

Le 6:1-7, There appears to be a sum that the man pays to restore for the wrong he has committed.

23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

Uncircumcised would be to treat the fruit as if it was unclean. So the fruit is treated as such for 3 years.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

This is the firstfruits which are to be brought to the priests. This is their part. (cf. Lev.2.12; Nu. 18.12, 13; Deu. 26.2-4)

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26 Ye shall not eat (consume) any thing with the blood: neither shall ye use enchantment, nor observe times.

shall ye use enchantment, תַּנְחִישׁוּ, Piel (intensive active) 2pplm. of תַּנְחִישׁ; KJV, *to learn by experience, use enchantments, to divine;* the masc. nouns, שֶׁנְחִישׁ, נְחִישׁ, and נְחִישׁ are tss. respectively as *enchantment, serpent, and brass.*

observe times, תְּעוֹנֵנוּ, Poel fut., 2pplm. of עָנָן; KJV, to bring (Ge.9.14); to observe times (Lev.19.26; 2Ki.21.6; 2Chr.33.6); an observer of times (Deu.18.10); to be a soothsayer (Isa.2.6; Mic.5.2); a sorceress (Is.57.3); **the noun refers to a cloud.**

Blood was banned from being consumed at all, whether blood alone, or with the flesh. No manner of blood was to be consumed. (Ge.9.4; Le.3.17; 7.26; 17.10, 11, 14; 19.26; **Deu.12.16, 23-25**; Acts 15.20)

Deu.12.23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh. 24 Thou shalt not eat it; thou shalt pour it upon the earth as water. 25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

27 Ye shall not round the corners of your heads,

ye shall ... round, תִּקְפוּ, Hiphil (causative act.) fut. 2pplm. of נָקַף; KJV, to kill (marg. to cut off); to destroy [this body]; to compass, to go about, to enclose.

corners, פְּאַתַּי, fem. sing. noun; KJV, corner, side, part; **cf. Lev. 19.9, 27 (twice); 13.41; 21.5; 23.22.**

neither shalt thou mar the corners of thy beard.

mar, תִּשְׁחִית, Hiphil (causative act.) fut. 2psm. of שָׁחַת; KJV, to corrupt, mar, spill, perish, destroy, lose.

נָתַן

28 Ye shall not make any cuttings in your flesh for the dead,

give

ye shall ... make, תִּתְּנוּ, Qal fut. 2pplm. of נָתַן; נָתַן, v.14, put, and here in v.28, print.

any cuttings, וְשֵׂרֵט, shé-ret, masc. noun; the fem. שְׂרֵטֹת, sa-reh-teth, cuttings; the verb, שָׂרַט, sah-rat, cut and in pieces; certainly appears that the English *serrated* is derived from the Hebrew.

נָתַן וּכְתָבָת קִעָקַע
nor print any marks upon you: I am the LORD.
give writings

marks, קִעָקַע, masc. sing. noun; the Hebrew for *marks*, is only found here.

LXX, *Le 19:28 And ye shall not make cuttings in your body for a dead {1 } body, and ye shall not inscribe on yourselves any marks. I am the Lord your God. {1} Gr. soul; Heb. vpn; q. d. that animal from which once breathed }*

marks, ΣΤΙΛΛΟΤΗΣ; like the Hebrew, this is only found once in the Septuagint.

The LORD directs Israel not to do as the Gentiles did. In this case it appears that the cuttings and marking on the body the Gentiles made for the dead. Regarding tattoos today I found this statement interesting:

‘Many times, people get inked to honor someone or something.’

Should Christians do this to their bodies? Does God care how we use our bodies? Clearly He does. The previous study in Leviticus chapter 18 should have answered this. But since even our bodies are purchased by the precious, shed blood of Jesus Christ,

1Co 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.

since the Holy Spirit indwells them,

1Co 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

since they should be offered up as a living sacrifice to God,

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

since its members are Christ's to use,

1Co 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

since I bear a responsibility to God for how I use it,

1Co 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

the answer to that question should be obvious.

29 Do not prostitute thy daughter, to cause her to be a whore;

*do not prostitute, אַל־תְּחַלֵּל, Piel (Intensive active) fut. 2ps. masc. of חָלַל, cha-lal; KJV, *to wound (Ps.109.22); defile, profane, pollute, prostitute, break my statutes; vss. 8, profaned; 12 profane, 29, prostitute**

*to cause her to be a whore, לְהַזְנוֹתָהּ, prefixed preposition לְ, to, for; Hiphil (causative active) inf. of זָנָה; KJV, *harlot, whoreish, whore, play the harlot, go a whoring, commit fornication, play the whore, fall to whoredom.**

תִּזְנוּהוּ לְאֵל

lest the land fall to whoredom, and the land become full of wickedness.

wickedness, זִמָּה, zim-mah; fem. sing. noun; KJV, *wickedness, lewd, lewdness, heinous, mischief, wicked devices.*

30 ¶ Ye shall keep my sabbaths, and reverence (fear) my sanctuary: I am the LORD.

and reverence, תִּירָאוּ, Qal fut. 2ppl. masc. of יָרָא, to fear, **vss. 3, 14, 30, 32**

sanctuary, מִקְדָּשׁ, is a masc. noun, מִקְדָּשׁ; built on the verb root קִדַּשׁ, sanctify, hallow; KJV, *holy place, sanctuary*, and once *chapel* (Amos 7.13).

31 Regard not them that have familiar spirits,

regard not them, אֶל־תִּפְנוּ, al-tiph-noo; Qal fut. 2ppl. masc. of פָּנָה; KJV, *to respect, turn, look, pass away, regard, appear, dawn, behold, prepare, empty; v.4*

familiar spirits, תְּאֵל־הָאֵב, el-ha-o-voth, cf. אֵוֶב, and always tss. *familiar spirit.*

neither seek after wizards, to be defiled (unclean, polluted) by them:

neither seek, אֶל־תִּבְקְשׁוּ, seek, Piel (intensive active) fut. 2ppl. masc. of בָּקַשׁ; KJV, *to seek, require, enquire, request.*

וְאֶל־הַיִּדְעֹנִים, plural noun, יִדְעֹנִי, yid-d^e-[g]o-neé; the verbal root is יָדַע, to know; always tss. *wizard*; meaning 'knower.' We have a slang, 'he is a real 'wiz.'

Wizard is derived from the word *wise*, and originally meant a philosopher, sage, but was often used contemptuously.

I am the LORD your God.

32 Thou shalt rise up before the hoary head,

In the face of gray hairs you shall rise,

hoary head, שֵׂיבָה, fem. noun; KJV, old age, gray hairs, hoar head, hoary head, gray hairs.

Ps.12.12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. 13 Those that be planted in the house of the LORD shall flourish in the courts of our God. 14 They shall still bring forth fruit in old age; they shall be fat and flourishing ...

Pr 16:31 The hoary head is a crown of glory, if it be found in the way of righteousness.

Pr 20:29 The glory of young men is their strength: and the beauty of old men is the gray head.

Is.46.3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: 4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

and honour the face of the old man,

honour, תְּהַדִּיר, Qal fut. 2psm. of הִדִּיר; KJV, honour (vss.15, 32); to honor, countenance, to make crooked, glorious, to put forth.

old man, זָקֵן, an adj., KJV, old, old man, elder, aged, ancient.

and fear (reverence) thy God: I am the LORD.

fear, the root verb, יָרָא; vss. 3, 14, 30 reverence, 32.

The LORD commanded that the younger should rise up and give honor to the aged man when he approached near to them. The LORD is revered in those who do so.

33 And if a stranger sojourn with thee in your land, ye shall not vex him.

ye shall ... vex, תונו, Hiphil (causative active) fut. 2ppl. masc. of יָנַח, ya-nah; KJV, *to be proud, oppress, vex, and wrong.*

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself;

and thou shalt love, אָהַבְתָּ, Qal pret. 2ps. masc. of אָהַב; **v.18, but thou shalt love.**

for ye were strangers in the land of Egypt: I am the LORD your God.

35 Ye shall do no unrighteousness in judgment,

unrighteousness, עָוֵל, [g]a-vel; KJV, *unrighteousness, iniquity, to do unjustly*

in meteyard (size), in weight, or in measure.

meteyard (measures), בַּמִּדָּה, prefixed בַּ = בָּ, with the or by the, to the fem. noun מִדָּה, mid-dah; KJV, *measure (most often), size, stature, piece, tribute, garments, wide.*

in weight, קֶלֶבֶמֶשׁ, masc. sing. noun מִשְׁקָל, mish-qal with prefixed בַּ = בָּ, with the or by the; KJV, always tss. *weight.*

or in measure, וּבְמִשׁוֹרָה, fem. sing. noun, מִשׁוֹרָה, m^e-soo-rah; always tss. *measure, and appears to refer to liquid measurements.*

36 Just balances, just weights (stones), a just ephah (dry weight), and a just hin (liquid measure), shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

just, צָדִיק, meaning *righteous*.

balances, מֵאֲזֵנַי, cf. מֵאֲזָנִים, a masc. dual noun, which is always tss.
balance.

weights, אֲבֵנֵי-צֶדֶק, so אֲבֵנַי; av-ney, a common pl. noun אֲבֵן, eń-ven,
and most often tss. *stone*.

ephah, אֵיפָה, and tss. *ephah*, *divers measures*, and *measures*.

hin, הֵיִן, which is transliterated from the Hebrew (pronounced *heen*)
into English, hin; a liquid measurement and always tss. *hin*.

37 Therefore shall ye observe (root שָׁמַר) all my statutes, and all my judgments, and do them: I am the LORD.

statutes, חֻקֵּי, chuq-qah, KJV, *statute, ordinance, rite, manner*.

judgments, מִשְׁפָּט, mish-pat, KJV, *judgments, ordinances, manners, fashion, ceremonies charges, orders, customs*.

In a word the Israelites were to be just in all of their dealing with all men.

Mt 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.