

## **Second Baptist Church of Doylestown**

### **Bible Study Notes**

**6-30-21**

### **Leviticus 24**

#### **Care Of The Tabernacle Lamps - Verses 1-4**

<sup>1</sup> The LORD said to Moses, <sup>2</sup> "Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. <sup>3</sup> Outside the curtain that shields the ark of the covenant law in the tent of meeting, Aaron is to tend the lamps before the LORD from evening till morning, continually. This is to be a lasting ordinance for the generations to come. <sup>4</sup> The lamps on the pure gold lampstand before the LORD must be tended continually.

**24:1-4** Pure oil of pressed olives for the light, to make the lamps burn continually: The lamps in the tabernacle - standing on the solid gold lampstand - were the only source of light for the tabernacle. They had to be tended to continually, supplied with pure olive oil and trimmed wicks, so they would continually give light.

From evening until morning before the LORD continually: Jesus never stopped being the light of the world (John 8:12); He never took a break from it. As well, we are never to take a break from being the light of the world (Matthew 5:14), but we can only do this as we are continually supplied with oil (the Holy Spirit) and have our wicks trimmed (undergo training through trials).

#### **Care Of The Tabernacle Bread - 5-9**

<sup>5</sup> "Take the finest flour and bake twelve loaves of bread, using two-tenths of an ephah for each loaf. <sup>6</sup> Arrange them in two stacks, six in each stack, on the table of pure gold before the LORD. <sup>7</sup> By each stack put some pure incense as a memorial portion to represent the bread and to be a food offering presented to the LORD. <sup>8</sup> This bread is to be set out before the LORD regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant. <sup>9</sup> It belongs to Aaron and his sons, who are to eat it in the sanctuary area, because it is a most holy part of their perpetual share of the food offerings presented to the LORD."

**24:5-9** You shall take fine flour and bake twelve cakes with it: This bread of the tabernacle speaks of fellowship and communion with God - a symbolic "breaking bread" with God, and speaks of the continual fellowship God wanted with Israel. This bread is called showbread in Exodus 25:30, which literally means "bread of the face" in the sense of it being eaten in the presence or before the face of God.

They shall eat it in a holy place: Significantly, God wanted the fellowship fresh. He didn't want a stale communion with His people, but a fresh, new relationship.

## The Crime Of The Egyptian Blasphemer - Verses 10-12

<sup>10</sup> Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. <sup>11</sup> The son of the Israelite woman blasphemed the Name with a curse; so they brought him to Moses. (His mother's name was Shelomith, the daughter of Dibri the Danite.) <sup>12</sup> They put him in custody until the will of the LORD should be made clear to them.

**24:10** Now the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel: This man, half Egyptian and half Hebrew, was part of the mixed multitude (Exodus 12:38) that went with Israel out of Egypt.

**24:10-12** The Israelite woman's son blasphemed the name of the Lord and cursed: He committed the crime of blasphemy, which is to attack someone - especially God - with your words. It is somewhat like the modern idea of "verbal abuse," but usually directed at God.

"In the Near East the name of a person was bound up intimately with his character, so that in the case of God, blasphemy was in effect an act of repudiation." It seems that it was common for Egyptians to curse their many gods. The root of this man's sin is he considers the LORD God of Israel on the same level as the petty Egyptian gods.

## The Penalty For The Egyptian Blasphemer - Verses 13-16

<sup>13</sup> Then the LORD said to Moses: <sup>14</sup> "Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. <sup>15</sup> Say to the Israelites: 'Anyone who curses their God will be held responsible; <sup>16</sup> anyone who blasphemes the name of the LORD is to be put to death. The entire assembly must stone them. Whether foreigner or native-born, when they blaspheme the Name they are to be put to death.

**24:13** Then let all who heard him lay their hands on his head: In accord with the principle of Deuteronomy 17:6-7. Two or three of the witnesses publicly laid hands on the accused, as a sure testimony to his guilt - and so the accused would know his accuser.

**24:14** This punishment for blasphemy (cursing God) seems extreme by modern standards. But it shows how seriously God expects us to take our relationship with him. Often we use his name in swearing, or we act as though he doesn't exist. We should be careful how we speak and act, treating God with reverence. Eventually, he will have the last word.

**24:16** Whoever blasphemes the name of the LORD shall surely be put to death: To keep themselves from blaspheming the name of the LORD, the Jews, in their traditions, went to extreme lengths to avoid saying or writing the name of God - because, in their thinking, you could not blaspheme God's name if you never said it.

So, only the High Priest was allowed to pronounce the holy name of God (Yahweh), and only once a year - on the day of atonement. The proper pronunciation of the name would be passed on from the high priest to his successor, with the former's last breath.

**24:16** The Jews also did not write the name of God, because if that paper were destroyed, it might be considered blasphemy or taking the name of the LORD in vain. So, they would write Adonai ("Lord") instead of Yahweh, and instead of "God" write "G-d" and refer to God with names like "the Name" instead of saying "God."

### **Provisions For Law And Order - Verses 17-22**

<sup>17</sup> "Anyone who takes the life of a human being is to be put to death. <sup>18</sup> Anyone who takes the life of someone's animal must make restitution—life for life. <sup>19</sup> Anyone who injures their neighbor is to be injured in the same manner: <sup>20</sup> fracture for fracture, eye for eye, tooth for tooth. The one who has inflicted the injury must suffer the same injury. <sup>21</sup> Whoever kills an animal must make restitution, but whoever kills a human being is to be put to death. <sup>22</sup> You are to have the same law for the foreigner and the native-born. I am the LORD your God."

**24:17-22** Whoever kills any man shall surely be put to death: In the context of giving the penalty for the Egyptian blasphemer, God stated a fundamental principle of His justice - crimes must be punished, but in proportion appropriate to the crime.

Fracture for fracture, eye for eye, tooth for tooth: Many people have taken eye for eye, tooth for tooth as a command; instead, God intended it as a limit - so no man or judge would be able to make up his own punishment. Human nature wants to hurt our attacker worse than they hurt us; God here puts a limit on the vengeful tendency of man.

### **The Execution Of The Egyptian Blasphemer - Verse 23**

<sup>23</sup> Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. The Israelites did as the LORD commanded Moses.

**24:23** They took outside the camp him who had cursed, and stoned him with stones: This verse is important. It demonstrates to us that the law of God was not given to Israel for interesting facts or mere guidelines; God expected them to obey it. Here, they obey even when it is difficult.