

## Leviticus 24

Verses 1- 4

Then the Lord spoke to Moses, saying, <sup>2</sup> “Command the sons of Israel that they bring to you clear oil from beaten olives for the light, to make a lamp burn continually. <sup>3</sup> Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before the Lord continually; *it shall be* a perpetual statute throughout your generations. <sup>4</sup> He shall keep the lamps in order on the pure *gold* lampstand before the Lord continually.

<sup>2</sup> “Command the sons of Israel that they bring to you clear oil from beaten olives for the light, to make a lamp burn continually.

In order to make olive oil they had to press the olives to squeeze out the juice. Then they strained the juice to remove the pulp and when the oil rose to the surface of the juice, they skimmed it off.

See pic 2405

Olive trees



See Pics 2506

Olives and olive oil

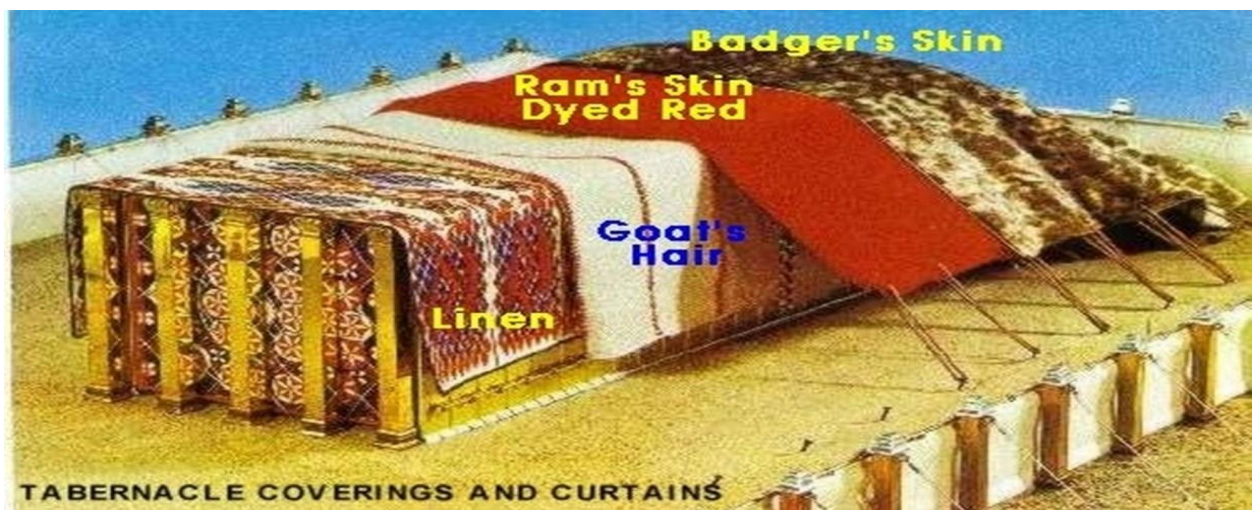


<sup>3</sup> Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before the Lord continually; *it shall be* a perpetual statute throughout your generations.

It was not necessary to mention the day time because the lights were needed during the day since there was no other source of light in the Holy Place and the priests had functions to perform. Light would not be required during the night but how could the priest leave the Holy Place after he extinguished the lamp in the evening or enter the Holy Place to light the lamp in the morning?

See pics 2410

No light source other than the lamp





See pic 2411

The golden lampstand



The golden lampstand was positioned on the south side of the Holy Place. This was the only light in the Tabernacle.

Verses 5 - 9

<sup>5</sup> “Then you shall take fine flour and bake twelve cakes with it; two-tenths of an *ephah* shall be *in* each cake. <sup>6</sup> You shall set them *in* two rows, six to a row, on the pure *gold* table before the Lord. <sup>7</sup> You shall put pure frankincense on each row that it may be a memorial portion for the bread, *even* an offering by fire to the Lord. <sup>8</sup> Every Sabbath day he shall set it in order before the Lord continually; it is an everlasting covenant for the sons of Israel. <sup>9</sup> It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the Lord’s offerings by fire, *his* portion forever.”

<sup>5</sup> “Then you shall take fine flour and bake twelve cakes with it; two-tenths *of an ephah* shall be *in* each cake. <sup>6</sup> You shall set them *in* two rows, six *to* a row, on the pure *gold* table before the Lord.

This was the weekly changing of showbread

See Pic 2415



<sup>7</sup> You shall put pure frankincense on each row that it may be a memorial portion for the bread, *even* an offering by fire to the Lord.

The frankincense was burned at the end of each week but the loaves were to be eaten by Aaron and his son.

Frankincense, also known as Olibanum (ow li bu num) has a woody, spicy smell. It is made from the resin of the Boswellia tree which typically grows in the dry, mountainous regions of India, Africa and the Middle East

See Pic 2420

The Boswellia Tree





See Pic 2421

Frankincense



**<sup>8</sup> Every Sabbath day he shall set it in order before the Lord continually; it is an everlasting covenant for the sons of Israel.**

The bread was replaced every Sabbath with fresh bread.

**<sup>9</sup> It shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the Lord's offerings by fire, *his* portion forever."**

The pagan world offered food to their deities thinking they needed to be fed. The Jews offered sacrifices to God for thanksgiving and forgiveness of their sin.

Verses 10 - 12

**<sup>10</sup> Now the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel; and the Israelite woman's son and a man of Israel struggled with each other in the camp. <sup>11</sup> The son of the Israelite woman blasphemed the Name and cursed. So they brought him to Moses. (Now his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.) <sup>12</sup> They put him in custody so that the command of the Lord might be made clear to them.**

**<sup>10</sup> Now the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel; and the Israelite woman's son and a man of Israel struggled with each other in the camp.**

This Israelite woman had married an Egyptian man. Since the father is not mentioned (the Israelite woman's son), he may have stayed in Egypt. The woman and her son went out with the multitude that left Egypt.

**<sup>11</sup> The son of the Israelite woman blasphemed the Name and cursed. So they brought him to Moses.**

It is obvious from this that the woman's son blasphemed God's name. To avoid the possibility of this happening, Jews no longer use God's name (Yahweh). They do use some of the other names of God in prayer or in Torah study but not even these in casual conversation.

See video 2425

<https://www.levickfamily.com/9.17.html>

**<sup>12</sup> They put him in custody so that the command of the Lord might be made clear to them.**

Since the woman's son was an Egyptian, the people did not know what to do with him. So they confined him until God decided the matter.

Verses 13 - 16

**<sup>13</sup> Then the Lord spoke to Moses, saying, <sup>14</sup> “Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him. <sup>15</sup> You shall speak to the sons of Israel, saying, ‘If anyone curses his God, then he will bear his sin. <sup>16</sup> Moreover, the one who blasphemes the name of the Lord shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.**

**<sup>14</sup> “Bring the one who has cursed outside the camp, and let all who heard him lay their hands on his head; then let all the congregation stone him.**

As part of their judicial system those who heard him were witnesses and the laying on of hands meant they were witnesses to his words.

The representatives (those who lived close to this family) chosen to meet out this justice represented all of Israel. If all of the 2.5 million people had to stone him, it would have created a new pyramid. ☺

**<sup>16</sup> Moreover, the one who blasphemes the name of the Lord shall surely be put to death; all the congregation shall certainly stone him. The alien as well as the native, when he blasphemes the Name, shall be put to death.**

Using God's name in a profane way was a capital offense in Israel. All who dwelt in Israel were subject to this law regardless of their national origin.

Since the law is no longer in effect people should not be stoned for this offence but it is not wise for any person (a believer or an unbeliever) to use God's name in vain. Ignorance of the law is not a good excuse in a human court and it seems unlikely that it will be a good excuse on Judgment day.

Verses 17 - 21

**<sup>17</sup> 'If a man takes the life of any human being, he shall surely be put to death.**

**<sup>18</sup> The one who takes the life of an animal shall make it good, life for life. <sup>19</sup> If a man injures his neighbor, just as he has done, so it shall be done to him:**

**<sup>20</sup> fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him. <sup>21</sup> Thus the one who kills an animal shall make it good, but the one who kills a man shall be put to death.**

**<sup>17</sup> 'If a man takes the life of any human being, he shall surely be put to death.**

The 6<sup>th</sup> Commandment says "you shall not murder". The penalty for this sin was death

**<sup>18</sup> The one who takes the life of an animal shall make it good, life for life.**

If someone killed his neighbor's ox, he was required to provide the money so the neighbor could buy another one.

**<sup>19</sup> If a man injures his neighbor, just as he has done, so it shall be done to him:**

**<sup>20</sup> fracture for fracture, eye for eye, tooth for tooth; just as he has injured a man, so it shall be inflicted on him.**

This sounds like injury for injury but this is not how it was practiced by the courts of the Jewish people.

Three very important principles are needed for real justice

1. Personal revenge cannot be allowed, it must be public justice (the courts)
2. The punishment for any crime must be proportional to the crime.
3. The punishment is not meted out as personal injury to the guilty party but rather a dollar value is placed on each injury.

In the law of the Hebrews, the "eye for eye" was meant to restrict the compensation to the value of the loss. There were two exceptions to this rule.

1. Compensation was forbidden for premeditated murder.
2. If God had declared "the death penalty" for the offense.



## Verse 22

**<sup>22</sup> There shall be one standard for you; it shall be for the stranger as well as the native, for I am the Lord your God.’’**

This principle is still important for any nation that wants to please God. The following are two ways that this needs to be applied.

1. A nation cannot have two sets of laws, one for the home born citizen and another for the foreigner.
2. Also, the legal system should not favor the wealthy over the poor or vice versa.

## Verse 23

**<sup>23</sup> Then Moses spoke to the sons of Israel, and they brought the one who had cursed outside the camp and stoned him with stones. Thus the sons of Israel did, just as the Lord had commanded Moses.**

In this case Israel did what the Lord had commanded.