
Chronological Study

Separation, Civil Order & Justice:

Exodus: 21:1-36,22:1-19,25-28,31,23:1-3,6-8,19,24:19-20,34:26

Leviticus: 1:1-2:16, 6:8-23, 7:22-27, 11:1-47, 13:1-59, 14:33-15:33, 17:8-16, 18:1-19:2,11-15,19-22,26,29,35-37, 20:10-26, 24:18,21, 25:44-46, 27:1-34

Numbers: 5:1-6:21,15:1-21,27:1-11,28:1-8,30:1-16, 35:9-36:13

Deuteronomy: [1:9-18],5:17-20,12:16,23-25,14:3-21,15:1-18,16:18-20,17:8-20,19:1-21,21:10-17, 22-23,22:5,8-30,23:1-8,15-23,24:1-18,25:1-16

Rexford MacGregor

Religious & Ceremonial Laws (continued)

Persons Excluded from the Congregation

Deuteronomy 23:1-8

Israel was to be a nation separated from the world unto God. God's Laws were designed to direct every aspect of life in Israel, to speak to or demonstrate holiness and purity to God. Everything about the nation was to show separation, sanctification, and commitment to God.

These laws were not arbitrary but were designed to shape the identity and character of the Israelites as a distinct and holy people. They were part of the covenantal relationship between God and Israel, reinforcing the idea that obedience to God's laws was integral to their status as His chosen people.

The Mosaic laws and commandments were not only about ethical and moral conduct but also about shaping the entire societal, religious, and personal life of the Israelites. Everything contained in the laws regarding diet, ceremonial rituals, ethics, and social justice, provided the nation with a framework to live under and be distinct from its pagan neighbors. Additionally, every aspect of the Law served as a foreshadowing or preparation for the one to come, Christ Jesus. The stringent requirements of the Law demonstrate the complete inability of man to achieve his own righteousness and see the need for the coming Messiah, who would establish a new covenant and bring a deeper understanding of holiness and righteousness.

In the first eight verses of Deuteronomy 23, God excludes certain individuals from the nation from participating in public worship, although individual observance and worship were allowed. These restrictions applied to those born with a defect (with no fault of their own) or those who suffered accidents or engaged in self-mutilation. Additionally, any child born of a forbidden relationship (children of fornication, incest, or unholy marriages) faced exclusion; for example, no Ammonite or Moabite for ten generations, and the child of a marriage to an Edomite or Egyptian was excluded until the third generation. These exclusions served multiple functions: firstly, they spoke of the holiness of God, signifying wholeness and purity; secondly, such restrictions acted as a deterrent to many of the rituals practiced by the pagans in the region, such as self-mutilation. ***2 Corinthians 5:21; 1 Peter 2:21-22; 1 John 3:5***
2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.

1 Peter 2:21-22 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH;

1 John 3:5 You know that He appeared in order to take away sins; and in Him there is no sin.

Nazirite Vow

Numbers 6:1-21

The Nazirite Vow, outlined in chapter 6 of Numbers, was a fully voluntary commitment that a man could undertake for a specified period as a demonstration of his dedication and commitment to God. Unlike priests consecrated to God for life through His calling, an individual taking the Nazirite Vow did so voluntarily to set themselves apart for a specific time, emphasizing dedication to God in service, worship, or training. Undertaking a Nazirite Vow required a willingness to give up certain pleasures and endure shame for the sake of God.

The Nazirite was forbidden from consuming anything associated with grapes, not limited to just wine. Furthermore, he had to abstain from all fermented drinks, refrain from cutting his hair, and avoid any contact with the dead, regardless of the relationship. In case of inadvertent contact with the dead, a Nazirite had to make an offering and recommence the vow after completing a period of cleansing. ***Matthew 8:21-23, 10:37-38***

Matthew 8:21-23 Another of the disciples said to Him, "Lord, permit me first to go and bury my father." 22 But Jesus said to him, "Follow Me, and allow the dead to bury their own dead." 23 When He got into the boat, His disciples followed Him.

Matthew 10:37-38 "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. 38 "And he who does not take his cross and follow after Me is not worthy of Me.

Vows of Dedication

Leviticus 23:21-23, 27:1-34

Numbers 30:1-16

Not every vow needed to go to the extent of the Nazirite Vow, anyone could undertake a vow, commitment, or promise to God. As the vows were voluntary, God required the one making the vow to fulfill their vow or promise. People could vow to give or dedicate almost anything to the LORD. Anything dedicated could be redeemed if the person desired based on the valuation of the priest.

You could not make a vow of the firstborn of anything or something already dedicated, as they already belonged to the LORD; the tithe could not be vowed as God had already required the tithe. God prevented people from making a pious pledge of dedicating something already belonging to or required of the LORD. In Numbers 30, God gave laws regarding women and vows; the vow of an unmarried women, living at home, could be negated by her father. If a woman was married, her husband could negate any vow. In either case if the father or husband did not cancel her vow, she had to fulfill her vow. A man, when he made a vow, had no recourse but to fulfill the vow. ***Deuteronomy 23:21-23; 1 Chronicles 21:24; Acts 5:1-5; 2 Corinthians 9:7-8***

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Deuteronomy 23:21-23 "When you make a vow to the LORD your God, you shall not delay to pay it; for the LORD your God will surely require it of you, and it would be sin to you. 22 But if you abstain from vowing, it shall not be sin to you. 23 That which has gone from your lips you shall keep and perform, for you voluntarily vowed to the LORD your God what you have promised with your mouth.

1 Chronicles 21:24: Then King David said to Ornan, "No, but I will surely buy it for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with that which costs me nothing."

Acts 5:1-5 But a certain man named Ananias, with Sapphira his wife, sold a possession. 2 And he kept back part of the proceeds, his wife also being aware of it, and brought a certain part and laid it at the apostles' feet. 3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the land for yourself? 4 While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God." 5 Then Ananias, hearing these words, fell down and breathed his last. So great fear came upon all those who heard these things.

2 Corinthians 9:7-8 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. 8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

The key to the idea of a vow is that it will cost you something – or it is nothing. It should cost you to fulfill and cost you if you fail. That is why God is so adamant for men to think before taking a vow before the LORD, as He requires you to fulfill your vow or endure the consequences. ***Matthew 5:33-37; James 5:12***

Matthew 5:33-37 "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' 34 "But I say to you, do not swear at all: neither by heaven, for it is God's throne; 35 nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. 36 Nor shall you swear by your head, because you cannot make one hair white or black. 37 But let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is from the evil one.

James 5:12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your "Yes," be "Yes," and your "No," "No," lest you fall into judgment.

Laws of Government

Typically, in a government, the most significant laws hold authority; however, in Israel's theocratic system, where God was acknowledged as their King, the preeminence of laws for life resided in the religious laws. This is because the religious laws encompassed almost every aspect of the normal civil laws, given the unique structure of Israel as a theocracy.

Concerning Kings and Rulers

Exodus 22:28b

Deuteronomy 17:14-20

By God's design and structure, Israel was intended to function as a theocracy, with God as the sovereign and judge. He appointed the priests, particularly the Chief Priest, to serve as His emissaries. However, even at the birth of the nation, God, knowing their hearts and their inclination to wander from Him, provided Moses with laws for the nation in anticipation of the times when they would turn their backs on God and desire to emulate the nations around them.

1 Samuel 8:6-9: But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. 7 And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. 8 According to all the works which they have done since the day that I brought them up out of Egypt, even to this day--with which they have forsaken Me and served other gods--so they are doing to you also. 9 Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them."

The Law required the nation to choose a king from among the people – they were not to choose a foreigner as a king. God placed restrictions on the kings, which hardly any followed; the king was to not accumulate horses, wives, gold, or silver. All would prove a stumbling stone to the king and the nation; all led the king to trust in numerical strength and force for security instead of God, ultimately leading to the demise of the nation. ***2 Samuel 5:13-14; 1 Kings 4:26, 10:28, 11:1-4; 2 Kings 20:14-18; 2 Chronicles 32:27-29***

2 Samuel 5:13-14 And David took more concubines and wives from Jerusalem, after he had come from Hebron. Also more sons and daughters were born to David.

1 Kings 4:26 Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

1 Kings 10:28 Also Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the current price.

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1 Kings 11:1-4 But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites-- 2 from the nations of whom the LORD had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. 4 For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the LORD his God, as was the heart of his father David.

2 Kings 20:14-18 Then Isaiah the prophet went to King Hezekiah, and said to him, "What did these men say, and from where did they come to you?" So Hezekiah said, "They came from a far country, from Babylon." 15 And he said, "What have they seen in your house?" So Hezekiah answered, "They have seen all that is in my house; there is nothing among my treasures that I have not shown them." 16 Then Isaiah said to Hezekiah, "Hear the word of the LORD: 17'Behold, the days are coming when all that is in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,' says the LORD.

2 Chronicles 32:27-29 Hezekiah had very great riches and honor. And he made himself treasuries for silver, for gold, for precious stones, for spices, for shields, and for all kinds of desirable items; 28 storehouses for the harvest of grain, wine, and oil; and stalls for all kinds of livestock, and folds for flocks.

Courts and Justice

Exodus 22:3,6,8; 23:1-2,7

Leviticus 19:15

Deuteronomy 5:20; 16:19,29; 19:15-21; 21:22-23; 24:16-18; 25:1-3

Initially, Moses was the supreme judge of Israel, under the direct guidance of the LORD, but when Joshua took over for Moses, that responsibility shifted to the Chief Priest. Before his departure, Moses set up the court system for Israel, he appointed judges in every town to hear the majority of the cases.

When an issue came before the local magistrates they could not resolve, they were to go to Moses until the responsibility was transferred to the Chief Priest. When Moses or the Chief Priest could not determine the case, they were before the LORD. Failure to abide by the ruling of the priest or judge, i.e., contempt for the court, was not permitted; God does not accept a rebellious attitude to law and order as it leads to greater disorder. ***Deuteronomy 17:9-13***

Deuteronomy 17:9-13 "So you shall come to the Levitical priest or the judge who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. 10 "You shall do according to the terms of the verdict which they declare to you from that place which the LORD chooses; and you shall be careful to observe according to all that they teach you. 11 "According to the terms of the law which they teach you, and according to the verdict which they tell you, you shall do; you shall not turn aside from the word which they declare to you, to the right or the left. 12 "The man who acts presumptuously by not listening to the priest who stands there to serve the LORD your God, nor to the judge, that man shall die; thus you shall purge the evil from Israel. 13 "Then all the people will hear and be afraid, and will not act presumptuously again.

Likewise, God knew that if the courts were themselves corrupt or if the proceedings were marred with lies and injustice, civil disorder would flourish. Therefore, He prohibited bribes, special treatment (giving preference to the poor, rich, or a local resident over a foreigner), perjury, or fallacious prosecution.

God demands that a witness's testimony be honest and straightforward; not slanted for or against either party. Whenever anyone was found to have perverted justice or attempted to pervert justice, they were to suffer the consequences that the individual faced for the alleged crime. ***Deuteronomy 19:16-21***

Deuteronomy 19:16-21 "If a malicious witness rises up against a man to accuse him of wrongdoing, 17 then both the men who have the dispute shall stand before the LORD, before the priests and the judges who will be in office in those days. 18 "The judges shall investigate thoroughly, and if the witness is a false witness and he has accused his brother falsely, 19 then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you. 20 "The rest will hear and be afraid, and will never again do such an evil thing among you. 21 "Thus you shall not show pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

God mandated that only those guilty of a crime were to be punished; parents were not to be punished for the acts of their children nor were the children to be punished for the acts of their parents. If man was to be punished by beatings, God placed limits on the number of lashes to be delivered. Should a man be put to death for a crime and his body hung as a public demonstration of the consequences of such actions, the body could not be left on the tree past sundown. This law ensured that Christ, upon His death would be in the grave for the end of the day to rise on the third day, the first day of the week, as prophesied. ***Matthew 12:39-41; Luke 23:50-54; John 2:19; Galatians 3:13***

Matthew 12:39-41 But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. 41 The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here.

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Luke 23:50-54 Now behold, there was a man named Joseph, a council member, a good and just man. 51 He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus. 53 Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. 54 That day was the Preparation, and the Sabbath drew near.

John 2:19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

Galatians 3:13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree")

Special Crimes

Personal Injury

Exodus 21:12-27; 22:2, 3a, 25-29; 24:19-20

Leviticus 24:17, 21b

Numbers 35:9-34

Deuteronomy 5:17; 19:1-13; 22:25-29; 24:7; 25:11-12

God declares the sanctity of human life by setting the death penalty as the punishment for anyone who murders another person. God had established this as a universal law in Genesis 9 when Noah exited the ark. God differentiates between someone who murders another with malice, forethought, or anger and someone who kills another through an unfortunate accident.

Genesis 9:5-6: Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man. 6 "Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man.

God established a statute regarding the critical importance of having more than one witness to convict anyone of a crime, knowing that the heart of man is inherently wicked. God did not permit anyone guilty of murder to be redeemed from their penalty, they were to be executed; God also established that the one who avenged the blood of the murdered was innocent of murder themselves as they were acting on behalf of the LORD, as He explained His reasoning behind the severity of the penalty in Numbers 35. ***Numbers 35:32-34; Jeremiah 17:9-10***

Numbers 35:32-34 And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest. 33 So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it. 34 Therefore do not defile the land which you inhabit, in the midst of which I dwell; for I the LORD dwell among the children of Israel.' "

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Jeremiah 17:9-10 "The heart is deceitful above all things, and desperately wicked; who can know it? 10 I, the LORD, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings.

In Exodus 21, God established that if a woman was struck while pregnant and the child was injured, to what extent the child was injured, the guilty party was to be punished in like manner. In the same section, God also condemned kidnapping; and punished with death to “*purge the evil from among you.*” Anyone who injured another party was guilty and was to make restitution for the injury to the extent of the injury. If a child struck either of their parents, they were to be put to death.

Deuteronomy 24:7 "If a man is found kidnapping any of his brethren of the children of Israel, and mistreats him or sells him, then that kidnapper shall die; and you shall put away the evil from among you.

Personal Property

Exodus 22:1-4

Leviticus 19:11, 35-37

Deuteronomy 5:19; 19:14; 25:13-16

Although our current culture has adopted somewhat of a Robin Hood attitude towards theft (i.e., it is ok to steal from those richer or better off than you), God makes no such provision for theft. Anyone convicted of theft had to pay back, with a penalty, anything stolen, up to five times the theft. If someone was guilty and could not pay their bill, they could be sold to pay for the debt, hence slavery was permitted, but not by force but by guilt. ***Ephesians 4:28***

Ephesians 4:28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.

God required the weights and measurements of commerce to be honest and for commerce to be honest, again condemning stealing, lying and deceiving (dishonest standards of measurement of all types).

Rights & Responsibilities

Injuries, Damages & Restitution for Loss

Exodus 21:1-11, 26-36; 22:5-17

Leviticus 19:13; 24:18, 24:21a; 25:44-46

Numbers 5:5-10

Deuteronomy 15:4-5, 12-18; 22:8; 23:15-16; 24:14-15

God also provided statutes and remedies for the protection of personal injury and property to regulate, control, and protect civil order. Many see God's requirement as excessive, failing to understand that God is interested in protecting civil order for the good of all in the community over the individual who has violated the serenity and livelihood of other members. God is very much committed to personal property rights; what is yours is yours and you are free to handle your property as you see fit; no one is to sit in judgment of how you use or dispose of your property. ***Matthew 20:8-16***

Matthew 20:8-16 "So when evening had come, the owner of the vineyard said to his steward, 'Call the laborers and give them their wages, beginning with the last to the first.' 9 "And when those came who were hired about the eleventh hour, they each received a denarius. 10 But when the first came, they supposed that they would receive more; and they likewise received each a denarius. 11 And when they had received it, they complained against the landowner, 12 saying, 'These last men have worked only one hour, and you made them equal to us who have borne the burden and the heat of the day.' 13 "But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius? 14 Take what is yours and go your way. I wish to give to this last man the same as to you. 15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?'

God provides fair and equitable remedies for those injured; punitive damages were limited, though the minimum restitution fee was twenty percent above the value of the damage. If there was a dispute over property in someone's care, the priest was charged with resolving the issue, and the parties were required to accept the decision of the priest.

1 Corinthians 6:5-6 *I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren? 6 But brother goes to law against brother, and that before unbelievers!*

God required that masters pay their servants *each day before sunset* and permitted the people to acquire slaves for service *from the nations around them* but they were not to *rule over your fellow Israelites ruthlessly*. If a slave from the surrounding nations escaped from their master and fled to Israel, God commanded that the slave not be handed back over to his master. ***Deuteronomy 23:15-16***

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Deuteronomy 23:15-16: "You shall not hand over to his master a slave who has escaped from his master to you. 16 "He shall live with you in your midst, in the place which he shall choose in one of your towns where it pleases him; you shall not mistreat him.

Although God says they will always have the poor among them, there really should not be any poor because if the people obey Him, He will bless them. ***Deuteronomy 15:4-11***

Deuteronomy 15:4-5: "However, there will be no poor among you, since the LORD will surely bless you in the land which the LORD your God is giving you as an inheritance to possess, 5 if only you listen obediently to the voice of the LORD your God, to observe carefully all this commandment which I am commanding you today.

Credit & Collections

Exodus 22:25-27

Leviticus 19:12, 35-37; 25:13-16

Numbers 30:1-16

Deuteronomy 15:1-11; 23:19-20; 24:6,10-13

God had very restrictive laws concerning usury. Israelites were not allowed to charge fellow Israelites' interest on any loan. He was to lend without interest and was forbidden from taking the means of a man's livelihood as a pledge, nor retain a cloak overnight, nor enter a man's house to take his pledge, nor take a cloak of a widow as a pledge.

Every debt among Israelites was canceled every seven years; the debt was to be released with on requirement for payment *because the Lord's time for canceling debts has been proclaimed*. Therefore, God told them not to consider the calendar when making a loan. Israelites were allowed to lend to foreigners with interest; the nation was allowed to lend for interest but was never to borrow from another nation, as borrowing makes a man a slave.

Deuteronomy 15:6 "For the LORD your God will bless you as He has promised you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you.

Proverbs 22:7: The rich rules over the poor, and the borrower is servant to the lender.

Inheritance

Numbers 27:1-11; 36:1-13

Deuteronomy 21:15-17; 25:5-10

In Deuteronomy, God provided that the firstborn son was to receive a double portion of his father's inheritance. In the related verses, He addressed the issue of a man having two wives, one whom he loved more than the other (e.g., Jacob with Leah and Rachel). God is not providing for or condoning the arrangement, rather, He is acknowledging the actions of men and is providing guidelines to protect the first wife. ***Deuteronomy 21:15-17***

Deuteronomy 21:15-17: "If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him sons, if the firstborn son belongs to the unloved, 16 then it shall be in the day he wills what he has to his sons, he cannot make the son of the loved the firstborn before the son of the unloved, who is the firstborn. 17 "But he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the beginning of his strength; to him belongs the right of the firstborn.

Marriage, Divorce & Sexual Relations

Leviticus 18:1-30; 19:20-22, 29; 20:10-24

Numbers 5:11-31

Deuteronomy 5:18; 21:10-14; 22:13-24; 23:17-18; 24:1-5

God's laws on marriage were first established in the Garden of Eden before sin entered the world. With the fall of man, marriage, as God designed it, was difficult to impossible to achieve in the flesh. Although it may appear that God approved of polygamy, Jesus states God never intended for men to have multiple wives; a man was to have one wife and to give himself fully to her and her alone as a picture of the relationship between God and man. ***Matthew 19:7-8; Mark 10:2-9; Ephesians 5:25-29; 1 Peter 3:7***

Matthew 19:7-8 They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?" 8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

Mark 10:2-9 The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him. 3 And He answered and said to them, "What did Moses command you?" 4 They said, "Moses permitted a man to write a certificate of divorce, and to dismiss her." 5 And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation, God 'made them male and female.' 7'For this reason a man shall leave his father and mother and be joined to his wife, 8'and the two shall become one flesh'; so then they are no longer two, but one flesh. 9 Therefore what God has joined together, let not man separate."

Ephesians 5:25-29 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 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. 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

1 Peter 3:7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

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In Leviticus 18, God makes the point that they are to obey His commands, and not practice the sins of the pagans in the land they are inheriting. God, prohibited adultery; if two were discovered together they were to be put to death to *purge the evil from Israel*. Neither adultery nor divorce is an unpardonable sin. **2 Samuel 12:7, 13**

2 Samuel 12:7, 13 *Then Nathan said to David, "You are the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul. ... 13 So David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die.*

God also condemned all other forms of sexual immorality, which the pagans practiced: relationships with parents, siblings, grandchildren, spouses of children; marriage to mothers and their daughters or two sisters (again, Leah and Rachel), homosexuality, and bestiality. God had to address these sins because, unrestrained, men will commit these detestable acts. God says these sins defile man and destroy family and nations. In the end, the only permitted sexual encounter was between the husband and wife, which is sanctified by God. **1 Corinthians 6:15-19; Hebrews 13:4**

1 Corinthians 6:15-19 *Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! 16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh." 17 But he who is joined to the Lord is one spirit with Him. 18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.*

Hebrews 13:4 *Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.*

Health & Dietary Laws

Exodus 22:31; 23:19b; 34:26b

Leviticus 11:1-40; 17:10-16; 20:25-26

Deuteronomy 12:16, 23-25; 14:3-21

The Law of Moses establishes a close relationship between cleanliness and holiness (just like Mom used to say). Thus, those who suffered from illnesses, blemishes of the skin (i.e., leprosy, boils, and burns) or bodily discharges were considered unclean and excluded from public worship and interaction with the community while defiled.

When an individual noticed a blemish of the skin, they were to appear before the priest who would examine the irritation or discharge. If the issue was determined to be active, the person had to exclude themselves until cleared, when they would reappear before the priest to be declared clean. As leprosy is a type of sin, they were then required to go through a ritual cleansing and offering sacrifices for cleansing and atonement.

Chronological Study

A woman was considered ceremonially unclean during *her regular flow of blood* for seven days, as was anyone who touched her. If the flow continued for more than seven days, she and everything she touched was unclean until the flow stopped. Any man who had *an emission of semen* was to bathe and was unclean until the evening. Those who were unclean while in the camp, were to reside outside the camp until clean.

In addition to cleanliness in living arrangements, God provided dietary regulations to identify clean and unclean. Anything that touched anything unclean, became unclean; sin can only defile, never purify. The people were not to eat animals killed by other creatures or that died of natural causes. God again condemns eating the blood of an animal, *for it is the blood by reason of the life that makes atonement. Leviticus 17:11, 20:25-26; Mark 7:18-19; Acts 10:13-16*

Leviticus 17:11 "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement."

Leviticus 20:25-26 "You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you shall not make yourselves detestable by animal or by bird or by anything that creeps on the ground, which I have separated for you as unclean. 26 "Thus you are to be holy to Me, for I the LORD am holy; and I have set you apart from the peoples to be Mine.

Mark 7:18-19 And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, 19 because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.)

Acts 10:13-16 And a voice came to him, "Rise, Peter; kill and eat." 14 But Peter said, "Not so, Lord! For I have never eaten anything common or unclean." 15 And a voice spoke to him again the second time, "What God has cleansed you must not call common." 16 This was done three times. And the object was taken up into heaven again.