

Leviticus 17

Law of killing. Even animals killed for food must be killed within the law of God. **V. 4**, very harsh penalty for not killing according to God's word. Why? Blood represents life. God alone gives life, as well as gives permission to take life. To violate this is to say that man has the power over life and death. This is what Abortion and Euthanasia does, as well as the generic engineering.

[August 22, 1995] **Vv. 1-5**

Geneva points out that this law deals with animals for sacrifice, and was given so the people would not fall into the pagan Egyptian practice. V. 4 bears this understanding.

However, Bonar says this referred to common food while the Children of Israel were in the wilderness. Meat was scarce and used primarily for special events, so this law would not have been a burden. Once they came into the land, he says, only the animals killed for sacrifice had to be brought to the tabernacle, Deut 12:13-15. The only restriction to meat in Deut 12 was that the blood could not be eaten, but had to be poured out on the ground and covered.

The law was from the Lord and was to be passed on to *all the children of Israel*. The people were to know that neither Moses nor Aaron thought it up, but it was from the Lord.

V. 7, the purpose of the law requiring that all animals be killed at the tabernacle was to prevent this generation fresh out of Egypt from falling back into the idolatry so prevalent in Egypt.

V. 5, killing in the open field and blood was used by heathen to serve their gods. This law concerning the blood, which had to be shed at the door of the tabernacle, assured that the people of God would not practice that kind of idolatry: they were to abstain from all appearance of evil. Paul talked about eating meat that had been offered to idols.

Though Bonar makes this law apply to animal food in general, it probably was not. As we go on down in ch 17, we see that beasts or fowls taken in a hunt were simply bled where killed and the blood covered, v. 13.

V. 4, the Lord compares killing a sacrifice any place except in the designated location, the tabernacle, to killing a person. The penalty, though, was not the same: for a person, it was life for life; for an unauthorized killing for sacrifice, it was excommunication.

V. 5, *open field*. Up until the time the tabernacle was built, God's people offered their sacrifices in the open, e.g. Abraham, &c. V. 7 connects sacrifices away from God's appointed place after the tabernacle was built, *sacrifices unto devils*.

Proper motives:

1) will result in proper actions.

2) will result in finding what God expects and follow His desires.

3) will result in pleasing God. (See Darby document for some things about motives.)

V. 7, proper motives mixed with improper actions results in *whoring*. The Lord does not think much of motives apart from actions. **Faith towards God results in faithful actions pleasing to God.**

Vv. 8-10

This law forbid any sacrifice anywhere other than at the tabernacle. In other words, no one, native Israelite nor stranger, could justify an offering away from the tabernacle by saying, "This offering is for the Lord." The problem this law controlled was the people justifying sacrificing unto devils by saying they were doing it unto the Lord.

Application:

Folks today justify their service to the false gods around them by saying, "It is for the Lord."

David S has a goal of making a LOT of money: The method he is trying is through property. When he talks about the money he desires to make, he says that he wants to be able to help support the Lord's work. He justifies his service to the god MAMMON by saying, "It is for the Lord."

Vv. 10-12

The former section dealt with animals for sacrifice: They had to be killed in the manner appointed by the Lord, *i.e.*, at the place appointed by the Lord, the tabernacle. This section deals with animals killed for food: They also had to be killed in the manner appointed by the Lord.

The Lord had two basic requirements: clean and unclean meats, which He had already identified. And how that meat was to be killed: The blood belonged to the Lord.

The grand reason for this jealousy in regard to the use of blood is, "*The blood is the life.*" When poured out, it shews atonement ; for it expresses the *life taken*: "Thou shalt die." To you, sinner, what should be more tremendous than the sign of your life taken ? And to your God, O sinner, nothing is more solemnly glorious than the blood of His own Son. Earth and heaven stand still when blood is poured out. "By the life is the atonement made... [Bonar, 325.]

But why *life taken*? Why "death" required? Because the essence of sin is an attack on God's holy throne and His very existence. It is, therefore, repelled by God crushing the sinner's life. And Jesus bore even this for men! "Ye have *slain the Prince of Life!*"

Yet more, however. How astounding must our Lord's words have been to the Jews; "*Except ye ...drink the blood of the Son of man, ye have no life in you.*" (John vi. 53). He abrogates the law, for He fulfils (sic) the type! You must *live by blood* now! You are to drink *the poured out life* of the Son of man. [*Ibid.*]

Christ poured out blood, that is, His life, for the sins of His people, Isa 51. Everything in Scripture protects that picture of His blood.

I notice that this is a dietary law that pointed to Christ. Though fulfilled in Christ, I hear no Christians promoting drinking blood. Strange how we pick and chose those things that are appealing to us.

Vv. 13, 14.

We are told again that blood represented life and **atonement**, v. 14. Moreover, everyone, Israelite and stranger, was required to abide by this law concerning the blood.

First, even the hunter in the field or forest was to recognize the value of the blood before God for atonement.

...Redemption should be sung of by every man in every situation; none should be found in a situation wherein he cannot sing the song of Moses and the Lamb. [*Ibid*, 326.]

Clearly revealed here is that hunting is not a "sport." Hunting is for food, clothing [God clothed Adam and Eve with skins], and/or defense of person and/or property. Strongly implied here is that "Big game hunting and fishing" is contrary to God's order in creation. The youthful joy of the pursuit is fine, but the pursuit must be within the limits of the Word of God.

Certainly, there is nothing wrong with loving game hunting and fishing, but what is killed must be for food, clothing and/or protection, e.g., hunting coyotes protects one's property.

They [the huntsmen, ed] must stand still *at the blood!* "He taketh them in their craftiness." After his most ardent chase, in the recess of the forest, the huntsman of Israel meets with God! [*Ibid*, 327.]

Every man meets God at every turn, and he best be prepared, Ps 139:8.

Second, the Lord alone controls life. The Lord did not forbid killing for food; rather, He required the blood be given to Him. This requirement recognized that the Lord alone is both the author and finisher of life. Life, both of man and animal, can be taken by man, but it must be according to the will of the Lord.

Vv. 15, 16.

The Israelite was forbidden to eat meat that had not been killed and bled properly, Lev 5:24 & 22:7. However, improperly killed meat could be given to *the stranger* who lived among them, or it could be sold to *an alien*, Deut 14:21. See also Ez 4:14.

Not only did the Lord protect the picture of blood redemption in Christ, but He also protected the health of His people. Did He not promise that if His people would follow His laws, He would not put the diseases of Egypt upon them? Deut 7:15 & 28:60.

V.16, *he shall bear his iniquity*. I wonder how much of this requirement was ceremonial and how much was just common since, *i.e.* good health practices.

I would say that it was both. In other words, "If you get sick after not doing as I told you," says the Lord. "You have no one to blame except yourself."

V. 10, though, implies that the Lord is the One Who will bring the illness upon those who disregard His laws here. The passages mentioned in Deut clearly state that the Lord will cause sickness among those who ignore His words in areas such as mentioned here with the blood.

I might mention that violation of these laws did not require death, and they were not really part of the Ten Commandments. But they were good health practices.

Vv. 10-16 should not be ignored, for the Lord speaks very strongly against any intentional ingesting of blood. The clear implications here would be against the use of blood products, e.g., blood transfusions, &c. If the Lord is so dogmatic against the use of animal blood in any way, how much more would He be against the use of human blood? All blood is to be poured out before the Lord. I am sure industry uses the great amount of blood from slaughter houses for a profit. This passage, however, requires all blood to be poured out. When it is not, those who use it **shall bear his iniquity.**

Job 5:13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

The Lord goes to great length to protect the picture of the blood redemption that is found in His Son. But not only does He protect the redemption picture, but He protects the health of His people.

August 23, 1995 & January 13, 1996, added to existing file.