

were being made up. The "faintness" of the people (v. 36) employs a Hebrew word meaning softness of spirit or timidity. Their despicable experience among the nations is described (v. 38).

Conclusion

What is the value of a portion of Scripture like this? Tremendous! Let it be remarked that: 1. The future predictions of Israel's fortunes are but more detailed expositions of this chapter. This alone is fantastic. 2. Here is an epitome of Israel's history. Look at the Judges, the problems of Samaria, Jerusalem, etc. The books of Jeremiah and Lamentations come alive when this chapter is read. It will be found that as apostasy succeeded apostasy, so judgment has followed judgment. 3. It is predicted that Israel would not lose her national identity among the nations. This has been her history. Such is unparalleled among other nations. 4. The land has remained untilled and unoccupied in spite of her strategic position. Wow--what significance this means for May, 1948! Only one conclusion for all this: Craf and Wellhousen are absolutely uncompromisingly wrong! The whole critical theory is nonsense. There is no guess work or accidental coincidence in the Pentateuch. But more: What is written here could only have come through inspiration. Such prescience is not from man. Then what? The Bible is God's Word. If you fail to heed its message, you will die in your sins. Turn to the Lord today. Contemplate Isaiah 48:18, 19 and make application of such truth to your own heart. Amen.

THE BOOK OF LEVITICUS

"The Occupation of the Land"

Leviticus 26:1-39

Introduction

1. No Chapter in the entire Bible has so much to offer to moderns as this one. Here is something which is absolutely relevant in all the sense which that word can muster.
2. The chapter concerns Israel as a nation (v. 46). It is a basic factor in Bible interpretation to distinguish the Jews from the Gentiles and the two of these from the church (1 Cor. 10:32). In doing this, there is no problem to see that this is a chapter dealing with the Jewish nation.
3. The chapter is prefaced by a summary of the first portion of the decalogue. It relates to Israel's responsibility to God. Their inward love is marked by the injunction against idolatry (v. 1). Their outward expression of that love is noted in the commands relating to the sabbaths and the sanctuary (v. 2). Incidentally, if anything is clearer than this to make the references here to Israel, they would be hard to find. Sabbaths belong to Israel (Ex. 31:12-17) and the sanctuary was Israel's place of worship (Ex. 25:8).
4. The challenge of the chapter rises from the response of Israel to all that God has commanded them (Ex. 19 ff.). Hence, the concept of response to what God has said is latent in every syllable of the chapter. Study it carefully in the light of two salient factors:-

1. OBEDIENCE vv. 3:13.

The preface for this section is provided (v. 3). It points out that obedience will result in certain responses from God (vv. 4-12). Here they are:-

a. Fruitfulness vv. 4, 5.

The land is promised here such fruitfulness that it is utterly impossible to describe adequately. Incidentally, the word "rain" (v. 4) has the possessive pronoun "your" in the original. Such

magnificent fructification is promised that there is no concern for food.

b. Peacefulness. vv. 6-9.

Enemies are silenced when obedience to the covenant is given. Even beasts are eradicated from the land. Although few in number, the smaller population would pose no problem with the enemy (v. 8). Indeed, numerical increases are promised and all according to God's free grace in the covenant (v. 9).

c. Bountifulness. v. 10.

Here is a glorious statement relating to the harvest of the land. It would be so great that before one could get the old out, the new would be ready to be brought in!

d. Protectfulness. vv. 11, 12.

The very presence of God is promised. Here is a demonstration of spontaneous love. With all the blessing of a blessed land and people, God adds Himself. Indeed, His free grace is emphasized by the words "My soul shall not abhor you" (v. 11). Nothing could be more thrilling than what is recorded here.

NOTE: All the promises are vouchsafe to Israel on the basis of the Promisor. He puts His person (Lord your God) on the line. He puts His purpose on the line (brought you...not be their salves). He puts His past dealing on the line (I have broken . . .). Glory!

2. DISOBEDIENCE. vv. 14-39

The preface for this section is clearly stated (vv. 14, 15). Five big verbs describe the rejection of the nation of the arrangements with God (hearken, do, despise, abhor, break). All

of this section should be read in the light of the Word (Ex. 24:7). Disobedience results in:-

a. Personal distress vv. 16, 17.

The verb "appoint" is used for "set" elsewhere (Psa. 109:6; Isa. 62:6). It indicates God giving a charge to these instruments listed to execute His purpose. The events listed are abhorrant to any nation.

b. Agricultural disaster. vv. 18-20.

The first of a series of four statements concerning the severity of punishment is given. He states that every offer of grace and blessing, accompanied by a warning, brings a seven fold guilt on the rejector (cf. vv. 18, 21, 24, 28). The phrase "pride of power" notes that the boast in the land and their power would be senseless before His judgments.

c. Animal destruction. vv. 21, 22.

Some might doubt wild life in Israel in view of the present industrial Israel. However, in Bible times (O.T.), they were there (cf. 1 Kings 13:24; 2 Kings 2:24; 17:26; Jer. 2:15).

d. Provisional destitution. vv. 23-26.

Failure to live up to the promised arrangement is here linked with blood (sword) pestilence, and famine (v. 26). The emphatic pronouns (v. 24) and the mention of the covenant (v. 25) show that God is directly involved here. There is utterly no way to soft-pedal the activity of the Lord in these matters.

e. National distortion. vv. 27-31.

The Hebrew for the phrase "I will walk contrary unto you also in the fury of opposition." Here is the word of an awfully holy and infallibly true God. He did do all this as threatened here. The activity of v. 29 was done (cf. 2 Kings 6:28, 29; Lam. 4:10).

f. International dispersion vv. 32-39.

The word "enjoy" (v. 34) may be rendered "atone" in the sense that the land will make up the sabbaths