

220209-4 Deu 18, Levi's Part, Heathen Practices, & That Prophet—CThurman

In chapter 17 we considered the abominable sacrifice and idolater, and the highest court and the office.

The first verse dealt with the sacrifices to be offered upon the altar of the LORD. Sacrifices offered having in them their blemishes or any defect was an abomination.

Then there followed instructions dealing with the idolater. Anyone that had gone and served other gods was an abomination. This was to be dealt with severely. After the report of idolatry was confirmed, by no less than 2-3 witnesses, the guilty received the punishment of death by stoning at the gates of the city where the idolater lived. The accusers cast the first stones, then all of the people that lived in that city follow suit. In this way this sin was put away. Otherwise everyone shared in the guilt of the sin of that idolater.

Then there was consideration of what shall be the highest court in the land. It would be located in Jerusalem. When matters proved too difficult for judgment by the local judges the matter should be referred to the highest court. The sentence issued by this court was final. Rejecting the sentence of this court was punished with death. This judgment was God's judgment. These men stood in the place of אֱלֹהִים, Elohim.

And finally Israel received instruction about the highest office in the land, which shall be the appointment of a king. It says that the LORD chooses this king. Evidently this choice is through means of the people. Israel is told not to set a king over them that is a strange, but one of their brethren. And also we read that this king is not to multiply horses or wives, and he is to make himself a copy of the Scriptures for reading all the days of his life, to fear the LORD, to keep the LORD's commandments that his heart not be lifted with pride, that he not turn to the left or the right, to prolong his life and the life of his children in the midst of Israel.

Chapter 18

Levi's Part & Place (vss.1-8)

1 ¶ The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

eat, is the verb אָכַל, tss. *to eat, to consume, to devour, to burn up, to feed, to be in plenty.*

To eat the offerings and his inheritance means that they will be partake of these as this is his portion.

2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

Now this applies to all of the sons of Levi, Kohath, Gershon, and Merari, of whom are the sons of Aaron (through Kohath).

3 And this shall be the priest's due from the people,
judgment

due, an Hebrew masc. noun מִשְׁפָּט, mish-paht, tss. *judgment (oft), right, manner, ordinance, fashion, ceremonies, cause, due, worthy, charge, an order (like arrangement), custom, disposition.*

from them that offer a sacrifice, whether it be ox or sheep;

Remember, as with ch.17.1, *bullock* and *sheep*, here *ox* or *sheep* refer to all of the animals that are allowed to be offered in sacrifice before the LORD.

and they shall give unto the priest the shoulder, and the two cheeks,

shoulder, an Hebrew common noun, זְרוֹעַ, z^e-rōh-a[g], tss. *arm, shoulder, mighty (as in arm of man), power (thine arm).*

two cheeks, לְחַיִּים, masc. pl. of לְחַי, l^e-chee, tss. *cheek, jaw, jawbone, cheek bone*; here this certainly states that both cheeks are the Levites.

and the maw.
stomach

maw, an Hebrew fem. noun only this once in the OT, קֶבֶה, qeh-vah, tss. *maw*; see the fem nouns קֶבֶה, qōh-vah, once in the OT, tss. *belly* (Nu.25.8) and קֶבֶה, qub-bah, once in the OT, tss. *tent* (again, Nu.25.8); probably synonymous to בְּטֹן, beh-tehn, tss. *womb, belly*.

This part, the shoulder, cheeks and maw are deemed the priest's part. This might be referring to sacrifices that are offered at the several altars that shall be erected throughout Canaan as opposed to the sons of Aaron's part for ministering around either the tabernacle now or Solomon's Temple later. Aaron's sons have their part for ministering at the brazen altar. (i.e., Le.7.31-36)

4 The firstfruit also of thy corn, of thy wine, and of thine oil, and the
grain sweet wine
new wine, juice

wine, Hebrew masc. noun תִּירוֹשׁ, tee-rōsh, tss. *wine, new wine* (Is.65.8, the *new wine* is found in the cluster), sweet wine; this is fresh juice of the grape and parallel to מִשְׁרָה, mish-rah, *liquor*, archaic for 'juice'; neither תִּירוֹשׁ, tee-rōsh, nor מִשְׁרָה, mish-rah are intoxicating as is יַיִן, yah-yin.

first of the fleece of thy sheep, shalt thou give him.

fleece, Hebrew masc. noun גֵּז, gehz, tss. *fleece* (i.e., of sheep), *mown grass, mowings*.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

to minister, שָׁרַת, shah-rath, a Piel (intensive act.) infin. verb tss. to minister, to serve, to wait; Deu.17.12; 18.5; 21.5, to minister; Due.18.7, Then he shall minister.

6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come

with all the desire of his mind unto the place which the LORD shall choose;

longing soul

desire, the Hebrew verb אָהַב, ahv-vah, a verb only in Piel (intensive act) and Hithpael (reflexive act.), tss. to desire, to long, to lust, to lust after, to covet, to greatly desire.

mind, נֶפֶשׁ, ne-phesh, tss. creature, life, soul, person, mind, beast, heart, etc.

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

portion, a Hebrew masc. noun חֵלֶק, chey-lek, tss. portion, part.

that which cometh of the sale ... his, מִמְכָּר, mim-kar, a masc. noun tss. a sale; the verb מָכַר, ma-kar, is always tss. with the English verb to sell.

patrimony, עַל־הָאֲבוֹת, meaning 'concerning the fathers.'

Every Levite that desires to come up to Jerusalem to serve the LORD there may come. And he is to receive the share of that which is received for the Levites that serve here. He may keep that which he sold of his father's house to make this move to Jerusalem possible.

Now, we read in ch.12 that Israel was not to worship the LORD as the Gentiles worshipped their gods, offering *upon the high mountains, upon the hills, and under every green tree*. (cf. Deu.12.2) First, they were to utterly destroy their altars, something that they never did. (cf. Ez.20.28) But until the LORD reveals *the place which He shall choose out of all of their tribes to put his name there* it seems that they may erect altars to offer sacrifices.

Ex.20.24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

And so in light of the placement of these altars no grove or image was to be anywhere near to it. (cf. Deu.16.21, 22). That was unlike their 40-yr. sojourn. Then they were required to bring their sacrifices to the tabernacle.

Le.17.8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

When Israel enters into Canaan the tabernacle continues to be the center of Israel's worship until Solomon's Temple is completed. (Jud.20.26; 21.2; 1Sa.1.3; 2.13)

The time that Israel entered into Canaan (1449 B.C.) to the time Solomon's Temple was completed (1015 B.C.) was 434 years.

So, until the Temple is built it might be that the bulk of the children of Israel's worship became a local worship and fellowship in which the Levites ministered in behalf of their brethren that lived with them.

(i.e., Samuel at Mizpeh, 1Sa.7.10; Gideon at Ophrah, Jud.6.24; Manoah at Zorah, Jud.13.2,19; Saul erred to offer himself at Gilgal, where it is understood that Samuel was going to come and offer sacrifices; 1Sa.13.12; 1Ki.19.10, 14, *they have thrown down thine altars*)

It might be that upon these altars were offered up the voluntary offerings, offerings for vows, sin offerings, trespass offerings, as well as peace offerings of Lev. 5.1-6.7 (*sin & trespass*) and Lev. 7.11-21 (*peace offerings, thanksgiving, vows & voluntary offerings*) So of these sacrifices the Levites received a portion for their livelihood.

After the temple was built and the kingdom of Israel divided into northern and southern kingdoms, Israel and Judah respectively, Jeroboam king of Israel built an altar in Bethel and ordained priests of the high places to offer in behalf of the people there so that they would not have to go down to Jerusalem to offer. (cf. 1Ki.12.32, 33) This altar was a short time later condemned by a man of God that came up from Judah. (cf. 1Ki.13.1-5) Still later Elijah repaired an altar of the LORD at Mount Carmel and offered sacrifices upon it. (cf.1Ki.18.30-39) But there was to be one altar in Jerusalem upon which all Israel should offer their sacrifices to the LORD.

2Ch 32:12 (Sennachherib trying to convince Israel to surrender insinuates that so much of their trouble is because of Hezekiah did to offend the gods.) *Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?*

2Ch 33.16 *And he (King Manasseh) repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.*

17 Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

Here is an interesting parallel to be applied to the churches of Jesus Christ. Like Israel, that had come into Canaan and for so long (434 years) worshipped the LORD around local altars awaiting, what turns out to be the building of Solomon's Temple, so the NT churches shall worship for so long in their local assemblies until the building of Ezekiel's, millennial temple.

Learn not the Practices of the Heathen (vss.9-14)

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

learn, a Hebrew verb לָמַד, lah-mad, here in Qal fut., tss. *to learn, to teach, to instruct*; so, here *learn* is not to receive such teachings.

As Israel was warned to watch against bringing in the practices of the heathen so Christians ought to consider this warning as well. For ignorance of the truth of God's word and carelessness heathen practices are still brought into the NT churches.

Jer 10:2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

Then what follows is evidently a well-known practice among the heathen to take a tree, fasten it firm, decorate it with silver and gold and worship it. That leads me to wonder what a tree have to do with Christ's birth?

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire,

Le.20.2 Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 *And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.*

4 *And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:*

5 *Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.*

6 *And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.*

7 *Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.*

Le 18:21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

(King Ahaz did this, 2Ki.16.3; Gentiles certainly did this, 2Ki.17.31.)

or that useth divination,

that useth, an Hebrew verb in Qal part. Poel, **קָהַם**, qah-sam, tss. to use (i.e., divining), *divination, to divine, to be a soothsayer, to be prudent.*

divination, a Hebrew masc. pl.noun of **קָהַם**, qeh-sem, tss. *divination* (2Ki.17.17), *rewards of divination* (Nu.22.7), *divine sentence* (Pr.16.10), *witchcraft* (1Sa.15.23).

divination –

Jos 13:22 Balaam also the son of Beor, the soothsayer (to foretell future events), did the children of Israel slay with the sword among them that were slain by them.

Ac17.16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying ...

or an observer of times, or an enchanter, or a witch,

observer of times, an Hebrew verb in Poel (intensive pass.) part. עָנַן, [g]ah-nan, tss. *to bring* (a cloud, the Hebrew noun עָנָן, [g]ah-nahn), *to observe times, to be an observer of times, to be a soothsayer, to be a sorceress, to be an enchanter, so, one that reads either the clouds or the sky, as discerning the ‘signs’ of the times*; the noun עָנַן, [g]ah-nahn is tss. *cloud*, and as an adj. *cloudy*.

enchanter, an Hebrew verb only used in Piel (intensive act.) נִחַשׁ, tss. *enchantments, enchanter, to learn by experience* (Gen.30.27), *to divine, to diligently observe*; the masc. noun is only twice used Nu.23.23; 24.1, *enchantment*.

witch, a verb always in Piel, כָּשַׁף, kah-shaph, *to be a witch, to be a sorcerer, to use witchcraft*; the masc. noun כַּשְׁפָּן, kash-shahph, once in the OT, tss. *sorcerers*; the pl. masc. noun כְּשָׁפִים, k'-shah-pheem, tss. *witchcrafts, sorceries*.

enchanter – snakes, serpents, נַחֲשִׁים, na-chash.

witch, sorcerer – a practitioner of magic.

Ex.7.11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron’s rod swallowed up their rods.

Ex 22:18 Thou shalt not suffer a witch to live.

11 Or a charmer, or a consulter with familiar spirits,

charmer, tss. from both the Hebrew masc. noun חָבֵר, cheh-ver, and the verb חָבַר, cha-var; חָבַר, cheh-ver, tss. *a charmer, an enchantment, a company* (of priests), and a *wide* (house); and חָבַר,

cha-var is tss. *to join together, to couple together, to charm, to be a charmer, to join, to couple, to compact, to fellowship, to heap up.*

consulter, a Hebrew verb Qal part. Poel, לְאַשַׁאֵל, sha-al, tss. *to ask, to borrow, to lend, to request, to desire, to consult, to salute, to ask counsel, to lay charge, to beg, to enquire, to demand.*

familiar spirits, רִיחַ, ṛihv, tss. *familiar spirit (15), like ... bottles (1; Job.32.19).*

charmer – spells

Ps 58:4 Their (the wicked) poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.

Notice the charmer of the adder is making some noise that would normally So, as charmer would charm the snake with his sounds so this one through sounds communicates something that is supposed to be divine.

familiar spirits –

Le 19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

Le 20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

Le 20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

King Saul sought counsel from a woman that was possess of a familiar spirit. Through her craft she communicated with Samuel who had died earlier.

1Sa 28:7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his

servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

...

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

1Ch 10:13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

or a wizard, or a necromancer.

lit. 'enquiring of the dead'

wizard, a Hebrew noun, יִדְעָנִי, yid-d'-[g]ōh-nee, always tss. with the English wizard (1); this is derived from the Hebrew verb יָדַע, ya-da, to know; so this is a 'knower'.

necromancer, an Hebrew verb דָּרַשׁ, dah-rash, tss. to seek, to enquire, to inquire, to require.

wizards – again, to seek counsel from a person who by demonic influence relates 'knowledge.'

Isa 8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

peep, an Hebrew verb תִּפְפֹּף, tza-phaph, tss. *to whisper* (marg. *to peep or chirp* [Is.29.4]), *to chatter* (Is.38.14), *to peep* (Is.8.19; 10.14)

What do these practices have in common? Choosing other means to enquire of the LORD. This is one way for communicating with the LORD, and that is prayer. Have nothing to do with any means outside of the word of God to communicate with God. We must not lean to anything that is of the world. Leave off the Zodiac signs, horoscopes, astrology, fortune-telling, tarot cards, etc.

12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

abomination, תּוֹעֵבָה, tōh-[g]a-vah, always tss. with the English *abomination*, *abominable*; the verb תִּבְעַב, tah-[g]av, is tss. *to be abominable*, *to be abhorred*.

doth drive, Hiphil (causative act.) part. of the verb יָרַשׁ, yah-rash, tss. *to possess*, *to succeed*, *to enjoy*, *to inherit*, *to drive out*, *to come to poverty*, *to consume*, *to cast out*, *to expel*; **v.14, shalt possess.**

13 Thou shalt be perfect with the LORD thy God.

perfect, an Hebrew adj. תָּמִים, tah-meem, tss. *perfect*, *without blemish*, *whole*, *complete*, *full*, *in sincerity*, *upright*, *undefiled*, *sound*.

Israel was to be wholly devoted to the holy service of the LORD.

Ge.17.1 ¶ And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

Job 1.1 ¶ There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Two things we are sure concerning Abraham and Job, they put away the practices of the heathen and they obeyed the word of God. They were not sinless, but they were perfect.

14 For these nations, which thou shalt possess, **שמע** **hearkened**
obey, listen, understand

shalt possess, Qal part. Poel, v.12.

hearkened, שמע, Hebrew verb tss. to hear, to obey, to discern, to perceive, listen, understand; the English listen only once in all of the Bible, Is.49.1; v15.

unto observers of times, and unto diviners: but as for thee, the LORD thy God

נתן
hath not suffered thee so to do.
given

The LORD has not given you to hearken to such false prophets.

That Prophet to Be Heard (vss.15-22)

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall **hearken;**
obey, listen, understand

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

That Prophet shall speak unto them ALL that the LORD would command Him.

Joh 8.28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Joh 14.24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Joh 12.48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

1,500 years after Moses wrote this inspired text that Prophet appeared to Israel. The time between these two events, Moses writing of this and the appearance of that Prophet, Jesus Christ didn't change the promise that the LORD would raise him up from among His brethren.

The genealogies of Matthew (cf. Mt.1.1, 2, 16) and Luke (cf. Lk. 3.23, 34) show clearly that Jesus was descendant of Abraham. The Jews of Jesus day were still awaiting the appearance of that Prophet. They asked John the Baptist if he was that Prophet.

Joh 1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

After the Lord's miracle, to feed 5,000 with five barley loaves and two fishes, some of Israel began to say that Jesus was that Prophet.

Joh 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

This text of Deu.18.19, 20 is cited in the book of the Acts of the Apostles.

Ac.3.13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (ἀναψύχω, Ex.8.15, 'relief' [of Pharoah], so the time when the great burden should be lifted) shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution (ἀποκατάστασις, restoration to its previous standing) of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (I'm not sure that there is a prophet that does have something to say about the coming millennial kingdom.)

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

The Heavenly commanded that we 'hear Him.'

Mt 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Jesus Christ is that Prophet, and all men everywhere are to obey Him.

20 But the prophet,

This shows that there will be other prophets, though not that prophet, but for this reason there will be *false prophets*.

which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

shall presume, the verb זָדָה, zood, or זָדָה, zeed is tss. *to deal proudly, to be proud, presumptuously, to presume shall*; זָדָה, zah-dohn, a masc. noun (having also the prefixed preposition אִתְּ, with) tss *presumptuously, pride, proud*; (cf. **17.13, do presumptuously; 18.20, shall presume;)**

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

*presumptuously, זָדוֹן, zah-dōhn, an Hebrew masc. noun tss.
presumptuously, pride; the verb זָדוּ, zood, is tss. to deal proudly, to
be proud, to be presumptuous, to presume.*

In Deu.13.1-3 false prophets tell things that are true in order to mislead the people.

*Deu.13.1 ¶ If there arise among you a prophet, or a dreamer of
dreams, and giveth thee a sign or a wonder,
2 And the sign or the wonder come to pass, whereof he spake unto
thee, saying, Let us go after other gods, which thou hast not known,
and let us serve them;
3 Thou shalt not hearken unto the words of that prophet, or that
dreamer of dreams: for the LORD your God proveth you, to know
whether ye love the LORD your God with all your heart and with all
your soul.*

This happened to king Ahab. The LORD had put into the mouth of all of the prophets of Ahab a lie, to convince him to go up to battle. They told the truth that Ahab would go up. They lied to say that He would win that battle. They were being used of the LORD to bring about his death. Then the king of Judah, Jehoshaphat, asked if there were a prophet of the LORD besides these of which they could enquire? So, they brought forth Micaiah. He prophesied the truth that Ahab would go up to battle, but die. A message king Ahab refused to hear.

*1Ki.22.26 And the king (Ahab) of Israel said, Take Micaiah, and carry
him back unto Amon the governor of the city, and to Joash the king's
son;
27 And say, Thus saith the king, Put this fellow in the prison, and feed
him with bread of affliction and with water of affliction, until I come
in peace.
28 And Micaiah said, If thou return at all in peace, the LORD hath not
spoken by me. And he said, Hearken, O people, every one of you.*

And King Ahab died according to the word of the true prophet of the LORD. One of the great dangers for Christians today is not being able to judge between a true witness and a false witness, because a false witness has some truth mingled with their error. The whole message must be weighed by the word of God. Watch against them whose teaching lead us away from the faith which is historically Baptist doctrine, not *Reformed* Baptist doctrine, but Baptist doctrine, the doctrine of the true churches of Jesus Christ.

In this chapter we considered a little more about Levi's inheritance, about not learning the Heathen Practices, and about that Prophet that shall come.