

## **180711-4 Leviticus 20, The Duty of Israel to Punish Transgressors – Craig Thurman**

Chapters 18 & 19 concerned holiness. Israel should treat their bodies and neighbors holily. Chapter 18 taught them about the sins which dishonor the body. The *bed* was to be kept holy. Chapter 19, about loving their neighbor. Many times (16 times, to be exact) in chapter 19 the phrase, *I am the LORD*, is repeated. This is the reason that the LORD gives that His people should obey His word. It cannot be emphasized enough, that if they didn't understand any other reason why to follow this or that commandment, it was enough that it was because their LORD commanded it of them. And without reservation this is how it should be for every N.T. believer, whether he understands anything else than the simple *commandment*. We can be assured of this: it is for our good and His glory. Think of the commandments of God in this light: how many reasons should we require before we think that we ought to be obey the word of God? That's the issue. Will we obey the LORD simply because He said so?

Israel was not to be like the Egyptians, from which the Lord had delivered His people; nor were they to be like the Canaanites, to which land He was bringing them. (Lev. 18.3) They were to be holy because the LORD their God was holy. (Lev. 19.2) **Holy, as it is tss. from the Hebrew noun  $\text{קִדְשׁ}$ , is found in the book of Leviticus more than in any other book;** Exodus is second. The same can be said of the Hebrew verb  $\text{קִדְשׁ}$ , tss. holy, hallowed, sanctified, consecrated, prepared, etc.. In Leviticus it is found 30 times, and in Exodus 28. Holiness began in Exodus and runs through the majority of Leviticus as being a declaration upon things and people in Exodus. But beginning at 11.45, 46, holiness becomes a *manner of life*. There the diet of Israel distinguished from the diet of all of the others nations. (cf. Lev. 11.45, 46) Israel's conduct towards their neighbor was distinguished from the conduct of all of the other nations. They were to love their neighbor as themselves. That says that they should have treated any that came into contact with them as they would hope to be treated in return. Their neighbors should be able to dwell safely next to them.

But note: the law which says *love thy neighbor as thyself* doesn't remove personal liability to acts against those who would harm them.

The world has no concept of righteousness in this matter. It is not a lack of love for me to witness against my neighbor if he is a criminal. And if his crimes are a capital offense, and the courts determine his guilt, it is not a lack of love for my neighbor when he receives his punishment. Such judgments are according to the word of God and indicates that such a people have a higher regard for God than man. For the most part Christendom interprets love as lawlessness.

Consider this: in ch.19 the LORD commands Israel to love their neighbor, and in the next chapter commands him to execute any person guilty of idolatry, among other offense. There is no contradiction in God's word. If we find an apparent contradiction in the word of God it is certain that it is a product of our misunderstanding. The fault is in our mind, not with God's word.

In the chapter before us punishments are determined against a number of issues raised in chs. 18, 19.

## **Chapter 20**

***1 ¶ And the LORD spake unto Moses, saying,***

***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*** (that is, a court of his peers through lawful process) ***shall stone him with stones.***

Unless it is otherwise stated it appears that stoning to death is the means of executing capital punishment.

**read Deu.17.2-7: death for all idolatry.**

*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.*

This hideous practice appears to have been observed by some in Israel.

*Le 17:7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.*

In reality this was demonic worship.

*Ps.106.37 Yea, they sacrificed their sons and their daughters unto devils, 38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.*

Worshipping a god or an idol is to worship a demon, a devil, an evil spirit. These are creatures of the unseen realm. More on this at verse 6, concerning *familiar spirits*.

The LORD commands death by stoning. Death by stoning appears to be an early means of applying capital punishment.

*Ex 17:4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.*

Otherwise the means of death to be applied to the guilty was not revealed. Perhaps it depended on the kind of death which the deceased suffered.

*Ex.21.23 And if any mischief follow, then thou shalt give life for life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 25 Burning for burning, wound for wound, stripe for stripe.*

The word of God first applies death by stoning to animals.

*Ex.21.29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in,*

*but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.*

Reasonably speaking this kind of death should have been an excellent deterrent from transgressing in this way. But Israel sinned greatly in this matter. What happened? The children of Israel failed to apply the punishment. The result for that is an increase in sin. So said the wise man, Solomon.

*Ec. 8.11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. 12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him ...*

Solomon, later in life contributed to this terrible, idolatrous practice.

*1Ki 11:7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.*

It was for this sin, among others that the LORD brought upon Judah the punishment of the Babylonian captivity.

*Jer.32.35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. 36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;*

The taking of human life is a very serious matter with the LORD. He is the life-giver as well as the life-taker. Contrary to what the world thinks, it is not always wrong to take human life.

The value of animal life is not the same as that of human life. Animals were not created in the image of God. The LORD did not give animal and human life equal share in the things of this earth. Though He commanded the animal kingdom to multiply He gave to mankind the charge to not only multiply, but to replenish the earth, and subdue it. (Ge.1.28) Mankind is to have dominion over all other life on earth. (Ge.1.26) That said, it is always wrong for man to be cruel. There are laws against cruelty to animals. Though severe punishments should be given to those who commit depraved acts of cruelty to animals, by the word of God death is never the punishment for the killing of an animal. Human society today has almost completely lost the ability to discern between the value of human compared to that of animal life. Rather, human life is become of less value than animal life.

The Bible teaches that the taking of life is sometimes necessary or justifiable (instances of grave danger), and warranted (a righteous sentence against those who have caused the wrongful death of others).

*Ge.9.5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.*

The Bible takes into account the causes of the death of a child in the womb.

*Ex 21:22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow:*

That is, no subsequent disability to the wife or harm done to the child in the womb. (see note @ Ex.21.22)

*he shall be surely punished,*

Meaning that he shall receive a sentence, some punishment, which is very likely a fine. In Deu.22.19 the Hebrew, *שָׁנַי*, [g]a-

nash, is tss. *and they shall amerce him*. In Pv. 17.26, *to punish*; 2Chron. 36.3, *condemned* (marg. *mulct*, to punish by fine).

*according as the woman's husband will lay upon him; and he shall pay as the judges determine. 23 And if any mischief follow, then thou shalt give life for life ...*

To cause the loss of the life of either the mother or child would result in the loss of the life of the one which was the cause.

**3 And I will set my face against that man,**  
give

*I will set, אָתַן, et-tan; Qal fut. 1ps. of נָתַן, na-than, to give; נָתַן is used in vss. 2, that giveth; 3 twice, I will set & he hath given; 4, when he giveth; 6, I will even set; 15, KJV, if a man lie with (lit. give his lying to); 24, I will give it: seven times in this chapter.*

**and will cut him off from among his people;**

*and will cut ... off, וְהִכְרַתִּי, Hiphil (causative act.) pret. 1ps. of כָּרַת, kah-rath; KJV, to make, cut, cut down, cut off, to make a league, make a covenant (the words league & covenant are brought in by the context.); to fail; v.5.*

**because he hath given of his seed unto Molech, to defile** (pollute, to make unclean) **my sanctuary** (holy place), **and to profane my holy name.**

*Molech, לַמֹּלֵךְ, lam-mo-lek; the noun is מֹלֵךְ, w/an attached article, הַ, means 'the king' and is the idol of the Ammonites; מָלַךְ, is a verb which is tss. often to reign; מֶלֶךְ, is a noun which is tss. king; מִלְכָם, Malcom, an idol of the Moabites and Ammonites; מִלְכָם, Milcom, an idol of the Ammonites; מְלַכֶּת, M<sup>e</sup>leketh, otherwise called the Queen of heaven, and perhaps the goddess of the Phoenicians, i.e.*

Diana or Venus. In each case every idol is the king or queen, a superior idol to others.

*profane*, root לָלַךְ, Lev. 19.8, 12 *to profaned*, 29, **prostitute**; KJV, **wound**, *defile, profane, pollute, prostitute (it is verse 5 which speak of these *that go a whoring ... to commit whoredom*), *break my statutes*.*

Such an act was as it were a *wound* to the name of the LORD. This one *prostituted* the name of the LORD to associate God with such a depraved act.

This chapter is with the view of the children of Israel possessing the land of Canaan. (cf. vss.22-24) God does not allow for a shared devotion: God and idols, the LORD and covetousness; serving God and mammon. He is God and there is no other.

*Ex 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.*

*Mt 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

**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:**

*hide*, יִעְלִימוּ, Hiphil (causative act.) fut. 3ppl. masc. of עָלַם, [g]a-lam; KJV tss. *hide, secret dissemble*.

True love to the LORD first would never allow anything to prevent us from disobeying His commandments.

**5 Then I will set my face against that man, and against his family,**  
dispose, make, appoint

*will set, וְשָׂמַתִּי, Qal pret. 1ps. of שָׂם, soom; KJV, to put, make, set, do, appoint, give, work, be disposed.*

**and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.**

*all ... go a whoring, כָּל־הַזֹּנִים, Qal part. act. masc. pl. זָנָה, za-nah; to be whorish, a whore, an harlot; to commit whoredom (Lev. 17.7; 19.29, twice; 20.5, 6; 21.7, 9, 14).*

*to commit whoredom, לְזַנּוֹת, Qal infin. of זָנָה; see above.*

Overlooking this crime in others is to become complicit in it. Sins left unjudged spread like leaven spreads in dough. In effect, turning a blind eye allows for the sin to continue, and by continuing it will increase in its adherents. For that the LORD would judgment.

Carefully this can be applied to a church of the Lord Jesus Christ. Churches do not have the power of, nor should they ever receive such, to implement capital punishment. That is in the hands of the powers of government.

But the church can and should judge sin within its own body when it causes a wound to the Lord and His people. Such sin left unjudged in the body will begin a process of leavening, not necessarily that members would sin in the same way as another, but sin will begin to permeate the body thoroughly. The Lord holds the church accountable for sins that are unjudged. (Re.2.5, 16; 3.3, 19) As children of God we should learn to judge sin in both our *private* and *corporate* lives.

*1Co 11:31 For if we would judge ourselves, we should not be judged.  
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

**6 And the soul that turneth after** (to regard, respect) **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.**

*turn, תִּפְנֶה, tip-neh; Qal fut. 3ps. fem. of פָּנָה; KJV, to have respect, to turn, look pass away, regard, to behold, look.*

**From notes @ Lev.19.31:**

*familiar spirits, אֱלֹהֵי-הָאֲבֹת, el-ha-o-voth, cf. אֹב, tss. familiar spirit (15); bottles (1, Job 32.19, in which wine is put.).*

*Job 32:19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. 20 I will speak, that I may be refreshed: I will open my lips and answer.*

wizards, וְאֱלֹהֵי-יִדְעָנִים, plural noun, יִדְעָנִי, yid-d<sup>e</sup>-[g]o-neé; the verbal root is יָדַע, to know; always tss. *wizard*; meaning ‘knower.’ We have a slang, ‘he is a real ‘wiz;’ this is a knowledge that is derived from a means that is not ordained of the Lord.

Wizard is derived from the word *wise*, and originally meant a philosopher, sage, but was often used contemptuously.

Those who turn after these kinds of *spiritists* the LORD cuts off from the people.

*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.*

Those that *possess* or *are possessed* of these spirits are to receive the punishment of death by stoning.

*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.*

It appears that in every instance where this evil work is committed devils/demons are involved. Never make light of these things. God took them seriously then, and He still does.

By *familiar spirit* it some express another spirit that is within them. This must be that which is a fallen angel. Angels are spirits or spiritual creatures. (Heb 1:7, *Who maketh his angels spirits*; Re.16.14, *spirits of devils*) Evil spirit and devil is used synonymously.

*Lu 8:2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils ...*

cf. also: He.1.7; Acts 19.13; 2Co.11.14, 15; Jude 6; Re.12.4; Re.16.13]in them which can tell things no Israelite is to *consult* a familiar spirit.

*De 18:11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.*

This practice is seen in Saul's day and the description is vivid enough. (cf. 1Sa. 28.7-18; the *familiar spirit* was allowed to summon for king Saul the prophet Samuel. I can't explain it. The LORD allowed or directed His word through this practice to confirm Saul's ruin.)

*to go a whoring after them* is to prostitute oneself by seeking for knowledge from illegitimate means rather than from the LORD & His word.

We know that holiness never involves such activities. It didn't for Israel and it doesn't for us.

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

By abstaining from those things which are negative commandments (*thou shall not*), and by obeying those things which are positive commandments (*thou shalt*) they would be holy.

**8 And ye shall keep my statutes** (cf. v.22; manners [v.23), ordinances, rites, customs), **and do them: I am the LORD which sanctify you.**

*which sanctify you*, מְקַדְּשֶׁכֶּם, m<sup>e</sup>-qad-dish-kem, a Piel (intensive active) part. sing masc. w/2ppl. masc. suff.; root קִדַּשׁ, qa-dash; *to be holy, hallowed, sanctified, consecrated, prepared*; the Piel verb carries the idea of being busy about the matter of holiness. As the Israelite acted in holiness the LORD would be actively sanctifying them.

**9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.**

*Mt 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death (in Ex.21.17, shall surely die the death).*

**10 ¶ And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.**

Verses 10-14, then 17-21 assumes the willingness of both parties involved. Now we have the punishment for transgressing the 7<sup>th</sup> commandment is death. Death by stoning for this sin is revealed in Deu.22.22-24, and in Jn.8.5.

**11 And the man that lieth with his father's wife hath uncovered (גִּלְיָה) his father's nakedness (עֶרְוָה): both of them shall surely be put to death; their blood shall be upon them.**

**12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.**

*confusion*, תָּבַל, te-vel, masc. noun; twice, 18.23; 23.12, *confusion*;  
the verb, בָּלַל, to *confound, anoint, give provender, temper, mingle,*  
*mix.*

*their blood be upon them* means that they are guilty for being the cause of their own deaths, not those who will stone them.

**13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.**

The sin of homosexuality is punished with death by stoning. From verse 1-13 the means of death appears to be stoning. (comp. v.27; Jn.8.5; Deu.22.22, again following stoning in the context.)

**14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.**

Here the crime is punishable by burning, not stoning. Perhaps the means of death for the following transgressions are by death. In any event everything results in being put under a curse, and there worthy of death under the law of God. (Deu.27.15-26)

*Gal.3.10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

**15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.** (cf. Ex.22.19; Lev.18.23)

**16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.**

**17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness (עָרָהּ), and she see his nakedness (עָרָהּ); it is a wicked thing;**

*nakedness*, the verb, עָרָהּ, [g]ar-rah and the fem. noun, עָרָהּ, [g]er-vah; KJV, to be *uncovered, naked, bare*; vss. 11, 17, 18, 21, *nakedness*, in 18 also it is tss. *discovered*.

*wicked thing*, חֶסֶד, che-sed, a masc. noun tss. *mercy, kindness, lovingkindness, pity, favor, good deeds, and but once, that I know of, a wicked thing*; the verb, חָסַד, cha-sad, is found thrice in Scripture: twice it is tss. *to shew ... mercy* (2Sa.22.26; Ps.18.25); once, *to put to shame*; so, here the wickedness carries the meaning of shameful, disgraceful.

Again, vss 10-14, 17-21, assumes the willingness of both parties.

For example, Abraham had done this. So, sin is not imputed where there is no law.

*Ro 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law ...*

Now this is revealed to be sin before the LORD.

**and they shall be cut off in the sight (לְעֵינַי, to the eyes) of their people: he hath uncovered (גִּלָּהּ, discovered, revealed) his sister's nakedness (עָרָהּ); he shall bear his iniquity.**

*uncovered*, גִּלָּהּ, geel-lah, Piel (Intensive active) pret. 3ps. masc. of גָּלָהּ; in Qal it is tss. *is departed, shown, in captivity, removed, carried away, opened*; in Niphal & Piel (simple passive), *appeared, revealed*,

*discovered, shamelessly (marg. openly); in Hiphil (causative act.), to uncover, carry away, to carry captive; vss. 11, 17, 18 twice, 19-21, and always with the English, uncover.*

**18 And if a man shall lie with a woman having her sickness** (being a reference to menses), **and shall uncover** (עָרָה, geel-lah) **her nakedness** (עֶרְוָה); **he hath discovered** (עָרָה, made naked, bared) **her fountain, and she hath uncovered** (גִּלְיָה) **the fountain of her blood: and both of them shall be cut off from among their people.**

**19 And thou shalt not uncover** (גִּלְיָה) **the nakedness** (עֶרְוָה) **of thy mother's sister, nor of thy father's sister: for he uncovereth** (גִּלְיָה) **his near kin: they shall bear their iniquity.**

**20 And if a man shall lie with his uncle's wife, he hath uncovered** (גִּלְיָה) **his uncle's nakedness** (עֶרְוָה): **they shall bear their sin; they shall die childless.**

Based on the next verse it might be true that this applicable if that relative is still living. It doesn't seem to be true that if the uncle is dead his nakedness would be uncovered if he took her to wife afterwards. The wife's relationship to the uncle is ended at death.

*they shall be childless* either means for this transgression God would judge them so that no children could be born or it means that if they beget children were cut off from the blessings of God as a member of the nation of Israel. (also v.21)

**21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered** (גִּלְיָה) **his brother's nakedness** (עֶרְוָה); **they shall be childless.**

Again, if the brother has died it doesn't seem to be true that that if he took this woman in marriage that he would be uncovering his nakedness. The relationship between the two ended in death. So, it might be true that these verse only pertain while the brother is alive. (cf. **Due.25.5, 6**)

Summary of vss. 1-21:

Israel was not to offer up their children in sacrifice to the idol Molech. There children were the LORD's.

Israel was not to seek after knowledge through illegitimate means. Seek the LORD through His ordained means.

Israel was not to defile the marriage bed.

**22 ¶ Ye shall therefore keep all my statutes** (v.8; manners [v.23), ordinances, rites, customs), **and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.**

*vomiteth*, אָקַח, Qal fut., 3ppl. fem. of אָקַח, koh; KJV, *to spue*, **v.28; 20.22**; *vomit*, 18.25, 28 [twice].

Israel's stay in the land of Canaan was condition upon their obedience. Otherwise they could be expelled. Unlike the nations the LORD would chasten them and reinstate them to the land after repentance.

*Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

**23 And ye shall not walk in the manners** (statutes, customs, ordinances) **of the nation, which I cast out** (send, Heb. root פָּשַׁע) **before you: for they committed** (performed, did) **all these things, and therefore I abhorred** (vexed, grieved, distressed) **them.**

*in the manners*, בְּחֻקֵּי, *in* is the Hebrew prefixed preposition בְּ, חֻקֵּי, chuq-qah, a fem. noun tss. into English as *statutes* (**v.8, 22**), *ordinance, customs, manners, rites.*

*I abhorred them*, וַאֲקַזְּ, a-quts, Qal fut. 1ps. of קִוַּץ; KJV, *to be weary* (Pv.3.11), *loathed* (Nu.21.5), *grieved* (Ex.1.12), *abhorred* (Is.7.16), *distressed* (Nu.22.3), *vexed* (Is.7.6).

Notice the singular *nation*. Those previous inhabitants which totaled seven nations (cf. Due.7.1; Acts 13.19), are treated as one. These seven nations were all alike as it respects the law of God. And Israel was not to be like it.

**24 But I have said unto you, Ye shall inherit their land,**

*shall possess*, תִּירְשׁוּ, Qal fut. 2ppl. masc. of יָרַשׁ; tss. *to possess, succeed, enjoy, inherit, to come to*.

**and I will give (Heb root נָתַן) it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated (severed, vss. 25,26) you from other people.**

*which have separated*, אֲשֶׁר־הִבְדַּלְתִּי, אֲשֶׁר, *which*, Hiphil (causative active) pret., 1ps. of the root בָּדַל; tss. *to divide* (Ge.1.4, 7, of the day and night; *to divide asunder* (Lev.1.17; 5.8); *separate, put a difference (v.25)*, and *sever (v.26)*.

For Israel's obedience the Lord would withhold no good thing from them.

*Ps 84:11 For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.*

**25 Ye shall therefore put difference (divide asunder, separate, sever, v.24, 26) between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.**

*and ye shall ... make ... abominable*, וְלֹא־תִשְׁקְצוּ, the conjunction, ׀; negative particle, *not* is לֹא, and the verb, תִּשְׁקְצוּ, Piel (intensive

active) fut. 2ppl. masc. of *שָׂקַץ*, KJV, *to be detested, abhorred, abominable*; always (7 times) in Piel: to be actively, repeatedly making themselves abhorrent to the LORD.

The non-mention of the creatures that live in the waters is also in Acts 12.12. These were also were also divided into clean and unclean. (Lev. 11.9-12)

**26 And ye shall be holy unto me: for I the LORD am holy, and have severed** (v.24, 25, Heb. *לִפְדֹּת*, to divide, separate) ***you from other people, that ye should be mine.***

Folks do not object at the fact that God chose the Jewish people and not some other nation, but when it comes to His choice of some *before the foundation of the world* suddenly they object.

We might be caught with a similar kind of hypocrisy. There have been some in days past that stood squarely on the word of God, saying that such and such was a good doctrine. But when it touched them in a personal way then that conviction turned to a preference. And in an attempted to be excused from the burden of obeying the word of God suddenly unusual distinctions are made, that oddly enough were never made before.

**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.**

cf. v.6

This text seems to be out of place. By this it emphasizes the punishment for those who take up the wickedness of this illegitimate means of knowing.

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

*witch*, מְכַשֶּׁפֶה, Piel (intensive act.) part. sing. masc. and fem. of כָּשַׁף; KJV, *to use witchcraft, to be a sorcerer, a witch* (which is fem. for *sorceress*); the Heb. כַּשֵּׁט, masc. noun, *sorcerer*; the masc. pl. noun כְּשָׁפִים is tss. *witchcrafts, sorceries*.

*De 18:10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 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.*

And so the chapter ends on this note: those who transgress God's law are guilty of shedding their own blood. And so it is today. There is no crime for implementing capital punishment against the criminal. He brought it upon himself.