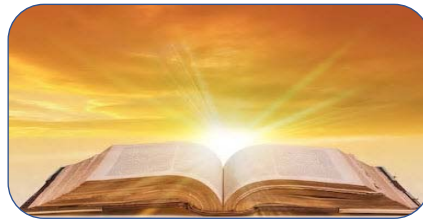


Leviticus 26

General structure or basic overview of the chapter



Portugal, Spring 2020
#102, 104, 105

1

1

Leviticus 26 begins with God wanting to enter into covenant with his people. Then it discusses the results of either keeping or breaking the covenant.

Leviticus 26

If the covenant is broken the purpose of the punishment is to bring them back to their senses. Then God says if that punishment is not enough to bring you back He will punish them even further. The punishment culminates in captivity.

So the story ends in captivity and by knowing God declares the end from the beginning, we see it begins in captivity. It begins in Egyptian captivity and then they are freed. The conditions of that freedom is the covenant. They go through two steps of punishment that takes them all the way back full circle to captivity. This is just a basic overview.

Covenant

26:1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God.
26:2 Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

2

2

Now we'll look at more detail....

Leviticus 26

Vs1 and vs2 we can see this is all about one's relationship with God. In verse 4 it tells us the results if they keep the Covenant. The blessings begin in verse 4 and end in verse 12.

Verse 13 is not part of the blessing. The blessings end in verse 12 and God reminds them that he took them out of Egypt and broke their bands of slavery. When you had those bands on you your body position was like an animal, a beast of burden. And when the yolk is broken you're able to stand upright like a human. That's when they begin the story of Canaan.

Verse 11 means that my Tabernacle will remain. We need to remember that Leviticus was written before they entered into Canaan, it is still future. Verse 4 verse 12 are all future and it has not happened yet. All this is what will happen in the land. Verse 13 is what has already happened and then verse 14 tells you what the future is if you disobey. And it ends in verse 17.

If, then...

26:3	If ye walk in my statutes, and keep my commandments, and do them;
26:4	Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

3

3



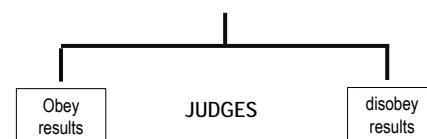
Leviticus 26

That's the first part of the chapter. This was the model that God had set up. There was a high priest and the priesthood and the model of government that Moses set up was the judges. We can find this all in the book of Judges. This was the plan or model that God had given to Israel. God says in verse 18 if that past of punishment is not enough I'll give you more. There is a subtle change that occurs.

We'll break it down further....

- 1-2 say covenant, tells you what to do
- 3 obeying, if you obey
- 4-12 is the result, what the result will be
- 13 the story of captivity
- 14-15 if you disobey,
- 16-17 is the result


Covenant



All of this is in the system of government that God sets up which is judges.

4

4



Leviticus 26

Verse 18 it says that if this punishment is not enough, if verse 16 and 17 are not enough, I will give you more. When we look at 16 and 17 and God begins to punish his people, their response should be to repent. The statement you're making if you repent is to acknowledge that you have done wrong. It has two parts to it, when you repent.

1. Part one is a sorrow for sin
2. Part two is to change and your behavior.

Repentance means to turn away from sin which means you turn to God. It should be a 180 degree turn. Half of a circle is a complete change. If you did a complete circle then complete would be nothing.


This is what they should have done, they should have repented and everything would have been okay. Often when we get into a dispute or fight, instead of repenting or saying sorry we blame the other person. God is bringing punishment upon His people.

26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

1-2 say covenant, tells you what to do
 3 obeying, if you obey
 4-12 is the result, what the result will be
 13 the story of captivity
 14-15 if you disobey,
 16-17 is the result

5

5



Leviticus 26

Results:
 Verse 16 Natural disasters terror consumption the burning argue
 Verse 17 slain by your enemies by having war

The results will be natural disasters and war
 And behind all of this is God.
 We either recognize that the war and the natural disasters is my fault or we're going to blame God
 The system of government that they have is judges and God set that up.

26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.
 26:17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

1-2 say covenant, tells you what to do
 3 obeying, if you obey
 4-12 is the result, what the result will be
 13 the story of captivity
 14-15 if you disobey,
 16-17 is the result

Natural disasters

slain by your enemies/war

Covenant

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    graph TD
      C[Covenant] --> O[Obey results]
      C --> J[JUDGES]
      C --> D[disobey results]
    
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6

6



Leviticus 26

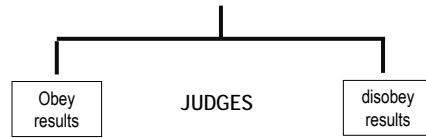
People lose war because the other side is stronger. To get stronger you recruit more people so you have a recruitment drive. There are ways to recruit. Some will use slogans, they may offer up booty or bounty, a money incentive and say we'll give you \$10,000 if you become a special equipped soldier because we don't have enough. That's one way to do a recruitment drive, pay people. The problem is they're not rich so a draft is necessary. It's called conscription in the states, you're conscripted into the army.

Recruitment drive
Draft

1-2 say covenant, tells you what to do
3 obeying, if you obey
4-12 is the result, what the result will be
13 the story of captivity
14-15 if you disobey,
16-17 is the result

Natural disasters slain by your enemies/war

Covenant



7

7



Leviticus 26

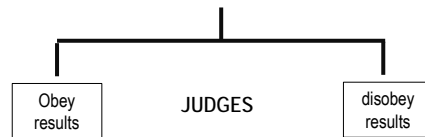
In verses 16 and 17 they're in trouble, they're losing all the wars and it's God's fault because he set up the system of judges and it didn't work. God set up a militia

Recruitment drive
Draft

Militia

A militia is not a good system. The American government even realized that if you're going to set up this system the militia must be armed and well-trained. And that's the second amendment. It has to be a well-trained militia. The problem is if you're facing an overwhelming force, even a well-trained farmer doesn't stand a chance against the redcoats.

Covenant



1-2 say covenant, tells you what to do
3 obeying, if you obey
4-12 is the result, what the result will be
13 the story of captivity
14-15 if you disobey,
16-17 is the result

Natural disasters slain by your enemies/war

8

8



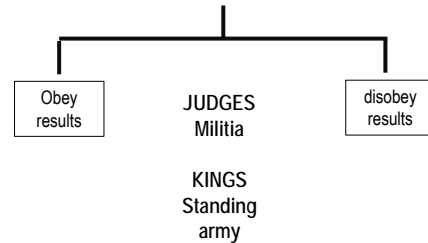
Leviticus 26

God set up this system and that's why they're losing the war. How do you fix the problem? You need better leadership. The judge is the leader in this so a better leader would be a king. They say your system of judges and militia who aren't trained properly is not working. When the farmer is out in the field and sees the enemy coming, he tells his family to get in the house and picks up his shovel and tries to go after them. He doesn't stand a chance. So this is the problem, they're not trained and they're not armed so they say that it's God's fault, because He set up the system. So they say we need a better leadership and a better army. So now they want a king.

The difference between a militia and an army is that the militia is volunteer and made up of civilians. Just normal people and when they get attacked or war happens they become the soldiers.

The army is a professional soldier. They're called a standing army. (*A permanent army with paid soldiers, MW Dic.*) A standing army is ready all the time. Much of the time they're standing around with nothing to do.

Covenant



9

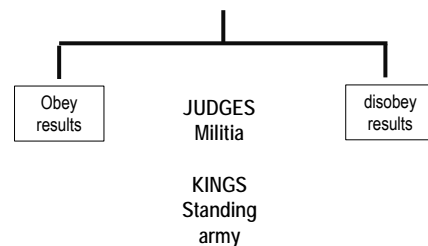
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Leviticus 26

So judges is God's plan and they're saying we're going to take over now. We realize the errors of our ways: *we're going to get rid of Samuel*. Moses was first the leader and the plan of judges was setup. Then with Joshua when they got into trouble it was complete success. The problem was not at the beginning, it was at the end, so they want to get rid of Samuel the judge. Joshua was the first and Samuel was the last. Samuel wasn't bad but they want to get rid of him. They want to set up a new system, the Kings. The first thing the king will do is take all your young men, the best ones and make them work for him. He says I'm going to steal all your sons. David proves himself to be a champion warrior and Saul says whose son is he? He's the son of Jesse.

Covenant



10

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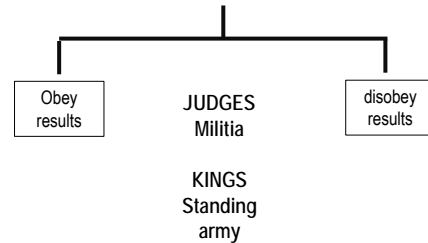


Leviticus 26

They're going to appoint or anoint King Saul. They choose Saul, a man after **their own heart**. He was created in their image. He's taller, more handsome, stronger and he is created in their image, after their own heart, that's what they wanted. And now everything's going to get fixed. Did it get fixed? Saul reigned for 40 years. It doesn't take him long to prove himself that he's a man after their own heart, the hearts of the people.

So if you're God, you say: see, you failed. At the beginning did God fail? How do we define success or failure, good or bad?

Covenant



11

11

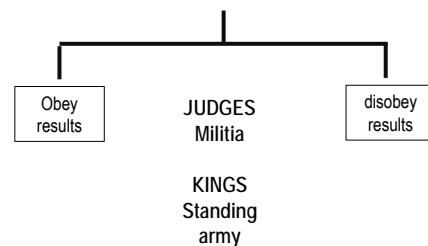


Leviticus 26

At the beginning the king is there to solve this problem of war. Does he succeed or fail? He succeeds and deals with the enemies. Look at what happened to Goliath, that was Saul, this is what happens when you have a king, he succeeds. But the problem is he becomes immoral and then he loses his direction and things begin to go bad. Saul is the solution to all of their problems and then things go really bad and they end up losing.

If you're God, by the time you get the end of Saul, what do you say? you had it, you had your plan and it didn't work. Now let's go back to my plan. God says get rid of these Kings, they don't work and the people say, no give us another chance and another one and another one. And He stands there patiently for 490 years and says okay, we'll do it your way. Then, at the end of probationary time he says he's had enough of this. And now we're going to complete the punishment.

Covenant



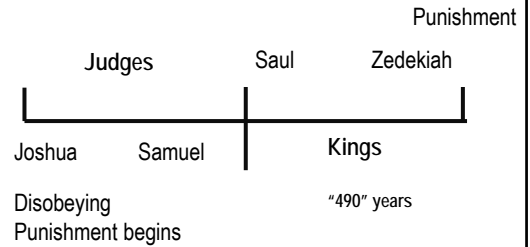
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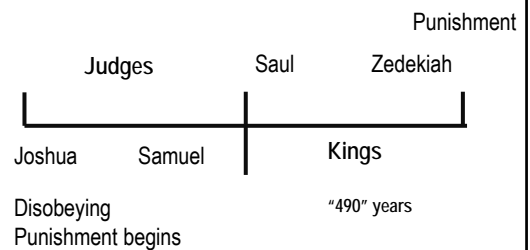
Leviticus 26

So we have the period of the judges that begin with Joshua and end with Samuel. Then you have the Kings, Saul and he fails. David fails, Solomon fails, everyone fails. Instead of them realizing that their system doesn't work they just keep on pursuing their course. God gives them 490 years to prove their point. And it ends with Zedekiah.



Leviticus 26

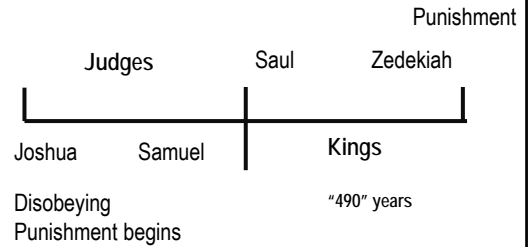
In the judges when they start disobeying punishment begins. In the Kings God waits all of this time before He punishes them. Verse 18 is not immediately after verse 17. It's hundreds of years later. The reason why there's this big gap is because of this story of judges, this tension or this controversy between God and his people. He waits for them to prove their point. What should they be able to recognize?





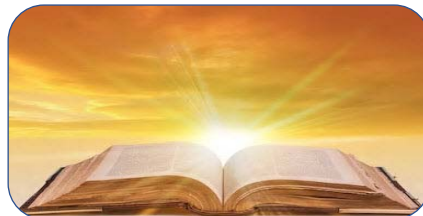
Leviticus 26

The punishment in the history of judges is not because of a judge in a militia. Because when you have Kings and a standing army the result is the same. They lose the war and there's natural disasters. Whatever form of government you have you're always going to get that same result. Why? Because the problem isn't the leader or the army. The problem is the people in verses 1 and 2, they're not keeping the covenant. And that needs to change. He waits all of that time for this to happen. It's towards the end of the story where our story begins about the second Advent.



Leviticus 26

• **God Has to Repent**



Portugal, Spring 2020
#102, 104, 105



Leviticus 26

Leviticus 26 discusses important principles between God and his people. It begins in verse 1 and verse 2 is the principles, discussing the covenant, the relationship that the two parties have. It's the covenant that He is entered into with them.

In verse 3 He doesn't call it covenant, He calls it statutes and commandments. The whole chapter is based upon morality. And morality is right and wrong and we can see it throughout this chapter, the issue of right and wrong. But this morality is based on a relationship with God not humans.

Verse 1 and 2 is the commandment, the rule and regulation you need to obey. What we would call morality.

Covenant

26:1 Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up [any] image of stone in your land, to bow down unto it: for I [am] the LORD your God.
26:2 Ye shall keep my sabbaths, and reverence my sanctuary: I [am] the LORD.

17

17



Leviticus 26

Verse 3 begins to introduce what will happen, the results of that agreement or morality. It begins with the conditional clause, if, if you will do this thing, verse 4 says then. So verse 4 begins to discuss the results of obedience. It begins to explain the blessing that you'll receive and what issue it is dealing with, what kind of a blessing this is just simply stated. These are your interactions with nature, the world inanimate objects.

Verse 5 continues the same thought.

Verse 6 moves on to living creatures but it's still nature.

26:3 If ye walk in my statutes, and keep my commandments, and do them;
26:4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.
26:5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.
26:6 And I will give peace in the land, and ye shall lie down, and none shall make [you] afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

18

18



Leviticus 26

Verse 7 or beginning at the last part of verse 6 now it talks about war, your enemies 7, 8. Verse 9, God will make you fruitful and multiply you. It's not about warfare so this will be in the group about nature. The nation and the family will just grow.

Verse 10 continues to talk about nature. The verse is actually an instruction, you shall eat old store you shall bring forth the old because of the new. It's a reference back to chapter 25

26:7 And ye shall chase your enemies, and they shall fall before you by the sword.

26:8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

26:9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

26:10 And ye shall eat old store, and bring forth the old because of the new.

19

19



Leviticus 26

Verse 11 God will Tabernacle with his people. My soul shall not abhor you. They're going to settle down and God will be with them. This is all about when they go into Canaan and His Tabernacle is set up in Shiloh. Then it gets moved or put into storage. The catalyst for its removal from Shiloh was the story of Eli and his two sons, Hophni and Phineas. You have four people, the fourth one is Samuel. Samuel is at the end of the judges. Apostasy occurs in the land and the Tabernacle gets removed from Shiloh and put into storage. That's after the apostasy of Eli, Hophni and Phineas, his two sons. Also not only the bad behavior but the good behavior of Eli's third son. Eli has two groups of sons, Samuel the good son and Hophni and Phineas the bad. This is not just some random story, these are wicked men.

Verse 12 is basically a summary of all the other.

26:11 And I will set my tabernacle among you: and my soul shall not abhor you.

26:12 And I will walk among you, and will be your God, and ye shall be my people.

20

20



Leviticus 26

Verse 13 is a reminder of where you have come from. It talks about slavery. The reason verse 13 becomes important is it serves as an introduction to the next part of the chapter.

Verse 14 if you will not obey then I will do the following

Verse 15 if you will not obey all the things I've told you then 16 and 17 will happen. Natural and human disasters. Our focus was on 17, warfare. By the time we get to 17 we should be repenting. We see this in verse 40. So from verse 18 to 39 could all just be deleted.

26:13 I [am] the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.
 26:14 But if ye will not hearken unto me, and will not do all these commandments;
 26:15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, [but] that ye break my covenant:

21

21



Leviticus 26

17 has ended and then begins a new section. It begins with this concept of a condition. If that's not enough punishment, 16 and 17, particularly 17, I will give you more. Verse 18 should never have existed, the history of that, going all the way down.

You go from 17 and jump straight to 40 and that is what should have happened.

26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.
 26:17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.
 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

22

22



Leviticus 26

A summary:

1 and 2, keep the commandments, this covenant, this morality.

Verse 3, if you do I will bless you. The blessings are verse 4 all the way to verse 11. Verse 12 is a summary of what all of that looks like. There are natural blessings and blessings with respect to your enemies

verse 13 is a reminder of where you've come from, you have come from captivity and therefore you should remember how to behave

14 and 15, if you don't obey then 16 and 17 will occur.

16 is natural and verse 17 is war and should have been the end of it.

26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.
 26:17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.
 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

23

23



Leviticus 26

How do we come to conclusions? When we approach a subject we must never approach it from just one perspective. We can't just read the story, we can't just use logic, though we're supposed to use all of those. The primary one we should always use when we approach anything, meaning the methodology, is parables. We always must approach it as a parable. Parables is like a main title when we have all these subheadings.

Parable

- Story
- Proxy
- Repeat and enlarge
- Compare and contrast
- Beginning and ending
- Alpha and Omega
- Chiasm
- Progression
- Line upon line
- Natural to spiritual
- Type and antitype

24

24



Leviticus 26

Another word for parable is story. Parable is the telling of a story. It's not the primary thing but it is another word for parable. Jesus only taught in parables.

And He says, let me tell you a story. Last week there was this man going through Jerusalem and he was attacked and it was in the newspapers. Luke 10. It's all about stories, otherwise parables.

We are required to know and understand each of these techniques and they should be applied to everything that we look at. When we do that our study life will improve by leaps and bounds.

Parable

- Story
- Proxy
- Repeat and enlarge
- Compare and contrast
- Beginning and ending
- Alpha and Omega
- Chiasm
- Progression
- Line upon line
- Natural → spiritual
- Type and antitype

25

25



Leviticus 26

Is 17 the conclusion of our story? When we say it's the completion of the matter or story, what is 17 the story about? Curses. 17 is punishment, the story. 16 is a curse. 15 is curse, the same story. 14 is curse, 13 is introduction, the beginning. If 13 is the beginning, is 17 the end? So we have beginning and end in our parable list. How does 13 begin?

Parable

- Story
- Proxy
- Repeat and enlarge
- Compare and contrast
- Beginning and ending
- Alpha and Omega
- Chiasm
- Progression
- Line upon line
- Natural → spiritual
- Type and antitype

26

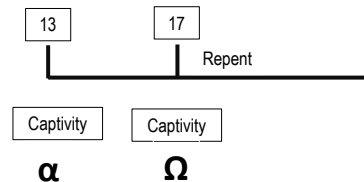
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Leviticus 26

13 begins in captivity. Is 17 the end?
 If it is yes, what do we need to find in verse 17?
 The word reign shows us captivity.
 The beginning looks like the end. It culminates in captivity. We have alpha and omega.

Once you get to this stage you're to repent
 Remember verse 18 says if captivity in verse 17 is not enough, it will get worse. We can get two types of captivity. If verse 17 captivity isn't enough it will end in a more severe type of captivity.



27

27

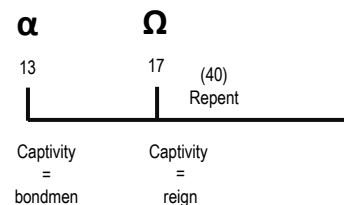


Leviticus 26

Our story ended in verse 17 and then you repent in verse 40. So if you're going to extend the story, the end is going to be somewhere in the 30s, verse 30 to 39.

I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.
 Leviticus 26:13, 17 KJV



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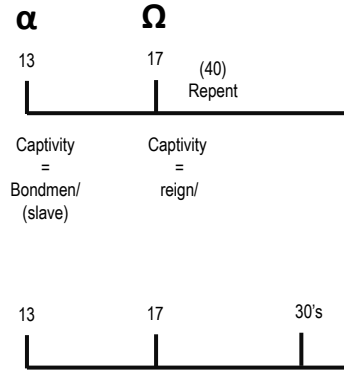
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Leviticus 26

How do we know that verse 13 and verse 17 are speaking of captivity? Knowing the story of Egypt is not enough to know that it's about captivity. If we didn't know that story, they could be on holiday. We are relying on pre knowledge. How do we know that it is speaking of captivity?

The word captivity is not in verse 17. Nor do you see the word captivity in verse 13. Verse 13 we see that they are bondman or we could say slave. A yoke is something that you put on animals. A yoke is a symbol or repeat and enlarge of being a bondsman or in bondage. A bondman is a servant. What kind of servants are they? It's not like a personal assistant. This is slavery. And now we go to the story because we know what Egypt was, and this is our second testimony, the story itself.

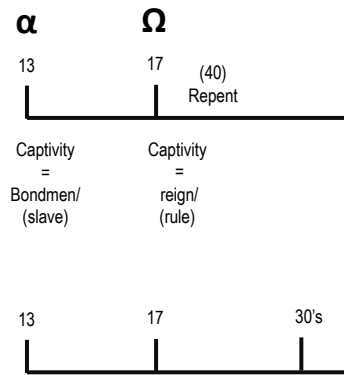



Leviticus 26

That's the wording and the concept is captivity.

When we get to verse 17 captivity is the concept, reigning is the word. Reign means to rule. So you have people ruling over you. Which is the same thing that happens when you're in bondage or bondman.

So you can end the story in 17.
There's more than one kind of captivity.





Leviticus 26

In war, what does captivity look like? Secular, normal warfare? You take the people captive and they work for you. Do you actually take them anywhere? You don't take them to your own country. So Germany invades Poland or reigns over Poland, it becomes captive of Germany and what happens to all the Polish people? Do they get shipped out of Poland into Germany? No because Poland wasn't part of Germany. They invade Poland and they all stay where they are. Is Poland in captivity to Germany? Yes. That's the normal form of captivity. You take over the land and everybody stays there and most warfare works that way. You don't get rid of people or move them.

α **Ω**

13 17 (40)

└──────────┬──────────┘

Repent

Captivity Captivity

= =

Bondmen/ reign/


slave rule

13 17 30's

└──────────┬──────────┬──────────┘

31

31



Leviticus 26

The other type of captivity could be termed as genocide, it isn't just killing everybody, it's removing the memory of them so that they don't exist in that place. You can do that two ways, kill them all or you remove them. And that's the second type of captivity.

α **Ω**

13 17 (40)

└──────────┬──────────┘

Repent

Captivity Captivity

= =

Bondmen/ reign/

slave rule

13 17 30's

└──────────┬──────────┬──────────┘

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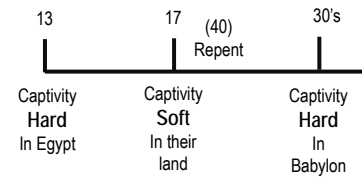
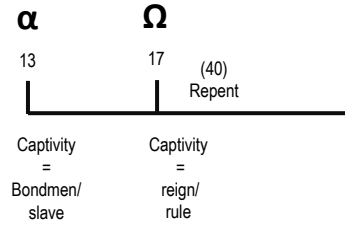
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Leviticus 26

Verse 17 is the first type of captivity. In human history this is the most common type of captivity. It's enough to get people to do things. Germany didn't have to remove all the Polish people and bring them into Germany for people to take action. If we can see it this way, when Poland went into captivity (in verse 17), they repent. Repentance is turning from your normal behavior to a new type of behavior. We would call it the second World War, they're sorry about their interaction or their behavior of the past.

Verse 18 says if this kind of captivity in verse 17 is not enough I'll give you the second type of captivity. Verse 13 is hard captivity. 17 is soft captivity. In the 30s we'll see hard captivity. They're in their land in soft captivity and then they get transferred into Babylon for hard captivity.



33

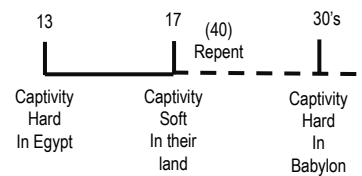
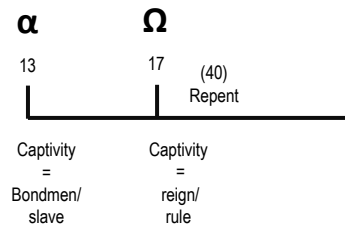
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Leviticus 26

This is not what God intended. He wanted them to remain in the land and give them a soft punishment or a slap on the wrist and then they would have said sorry and it would have all been okay. So they should have repented in vs 17 and then the other should never have happened.

He says now when you're here at the 30s you can't fall any lower and now you will repent.



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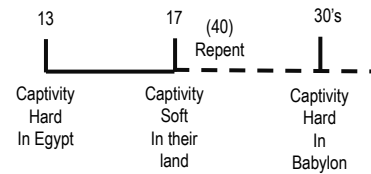
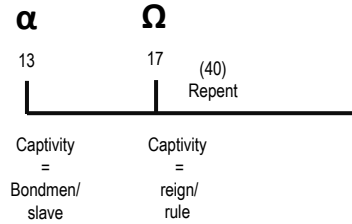
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Leviticus 26

We looked at verse 11 about the Tabernacle being set up, from being set up at Shiloh then be moved into storage in Jerusalem. We said the reason for its removal from Shiloh is the sin of Hophni and Phineas, the two bad sons, not the good son. Eli is the evil one, the high priest, he's the one that's to blame for all of this mess.....hold that thought....

We have another layer on top of this. When we go from 13 to 17, we mark 17 as a way mark, a very fat waymark.



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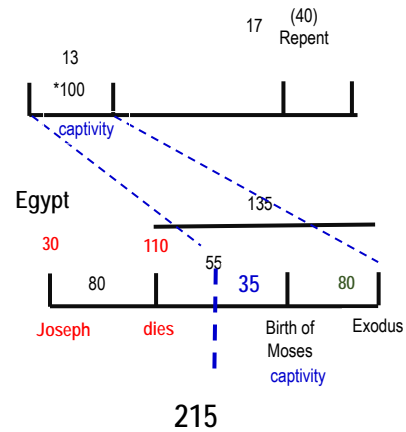


Leviticus 26

This is verse 13, and how many years is that? We don't know exactly but it's less than *100 years. They're in Egypt 215 years. But it's not all captivity. Joseph is around 30 when you mark the 215. He's 110 when he dies. So you have 215 years you're in Egypt. Joseph is 30 and he dies at 110 and it's all good. So now we have a 135 years left and the captivity does not begin at his death. It begins to get vague here, because it says a new Pharaoh arose. Sometime after this, Pharaoh dies, then you get a new pharaoh and things begin to look ugly.

It's 55 years from the death of Joseph to the birth of Moses and the captivity didn't even start at Joseph's death. We don't know how long it was but if it's 20 years to Moses birth, the years of captivity **could be maybe 35** years, it's not very long before Moses is born, it's only a few years.

We add the 80 with the 35 and that's a hundred and fifteen.



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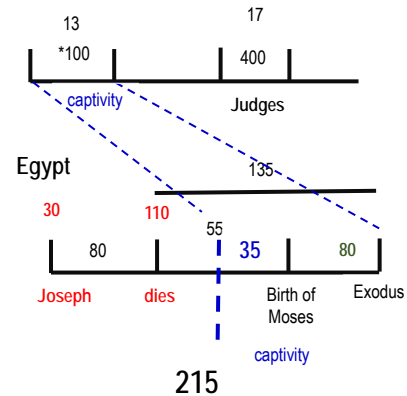
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Leviticus 26

Back to verse 13, there's captivity a little less than a hundred years. Then there's this huge time period and then we have verse 17. 17 depending on how you count is a soft number. To give us some direction we'll call it the period of the judges. The judges is not all bad, it starts off good. To begin with it's more than 400 years. In these 400 years they are in soft captivity. This is Gideon, this is Deborah, Samson, Jael, and others. There were all these judges and they're going up and down. They're supposed to repent but they don't.

When we get into an argument with a friend or a family member, instead of repenting, which is saying sorry, we blame. Blaming is justifying ourself. We say it's your fault, not our fault. They want to explain what's happening. There are two explanations, it's my fault and I need to repent or it's your fault and you blame.



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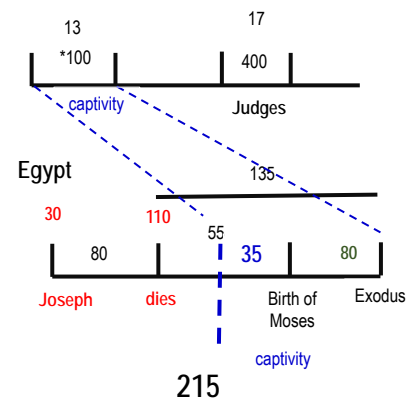
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Leviticus 26

What is the context of this chapter? Me and God, verses 1 and 2. So when things start going wrong here there are only two people to blame. Choose one, me or God. If it was me I would repent and the story would end. If it was God then he has to take responsibility. He has to repent. When you get to verse 17, how did the discussion go? Did they repent or did they blame God? They blamed God.

Who repented, the people or God? It's difficult to say this, but God repented. God repents, he says he's sorry. People have a hard time with that. If we look at the structure and we look at the conclusion, God has to repent. Somebody has to say sorry for the bad situation. How can you fix a problem if nobody says they're sorry? Someone has to say they're sorry. It's called repentance.



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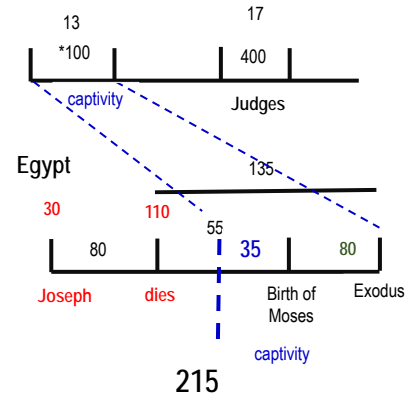


Leviticus 26

1 Chron 21:15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.

Jonah 3:10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did [it] not.

Amos 7:6 The LORD repented for this: This also shall not be, saith the Lord GOD.

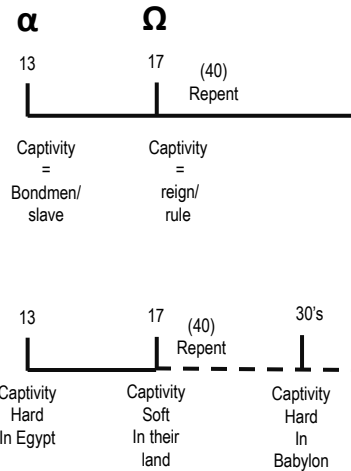


Leviticus 26

Morality works the same way between human and human, and human and God. It has to. Every human relationship is a parable or a model of the real thing. If we have to repent, where do we get that idea from? From our relationship with God. The only reason we have to do it is because God has to do it. It has to follow the identical rules. Someone has to repent, us or God.

In this story in verse 17, the soft captivity, did they repent? No they did not. God repented. If someone didn't repent they get divorced. They didn't divorce so someone had to say sorry and it was not the people. If they didn't, then God had to do that.

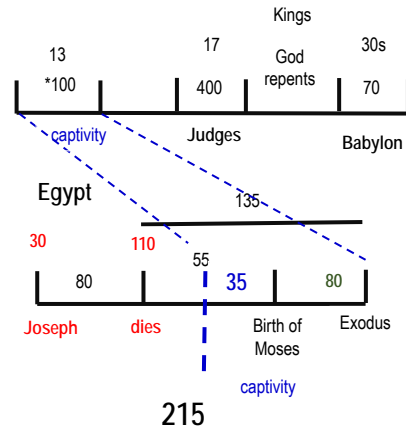
The problem is we want to know what God's repentance looks like. We have a very narrow rigid definition of what repentance is.





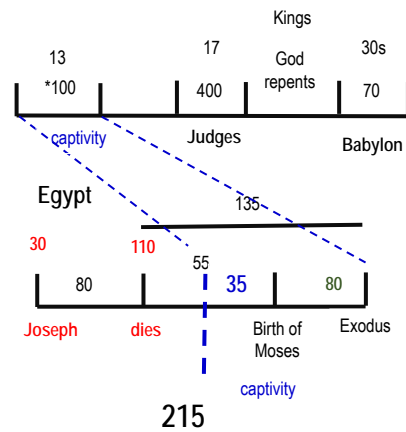
Leviticus 26

We'll review again, we said the 70 year captivity is hard captivity, the thirties of Leviticus 26. We saw this history of repentance, the people or God and we're saying it's God. So God repents. Instead of the people saying sorry, they blame God. Just like we do when things go wrong. If you're going to be together then you need to fix the problem. The people are going to go to God and say the reason we're in this mess is your fault. We know the real reason, it's the people's fault.



Leviticus 26

God says, you're blaming me? And they say yes. If you still want to be my friend, be married to me, the people, then apologize. So God says I'm sorry. Is sorry enough? No, you have to change. He says what do you want me to do, I thought I was already taking care of you and being good to you. What change did they demand? They say no more of this nonsense here. You need to repent and say sorry that you gave us this silly system. You need to give us Kings. God repented and said I'm sorry, judges are a bad idea and I'll give you what you want. Repentance is turning away from your current behavior. God has to repent from judges to Kings.

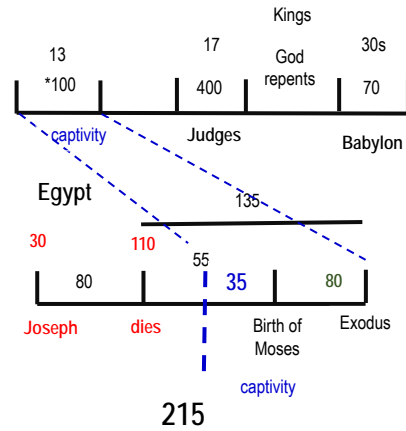




Leviticus 26

Verse 11 the Tabernacle gets removed in the history of the evil Eli who protected his wicked sons, that's the version that we have. But that's not the real story.

Right at the beginning of the final moments of this problem Eli has two sons. There's no denying that he did not bring them up properly. They are doing open sin and instead of the people telling Eli, because the version most of us have is that Eli is protecting his sons from the people. He says no they're my sons, they are good people. The reality is the people hate his sons. When they do sin, instead of telling him to fix the problem, they want the problem to get worse. They allow their wickedness to continue.



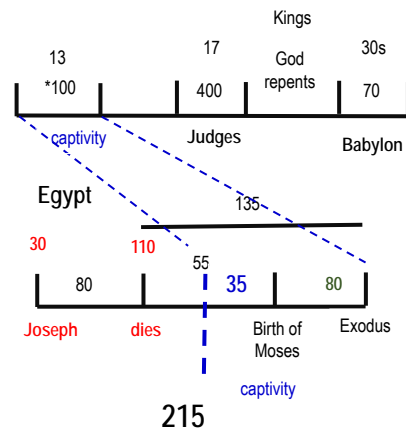
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Leviticus 26

When we see something going wrong, instead of trying to fix the problem, if you like where this is going because it'll be to your advantage, you just let the evil perpetuate. We need to think about that, when they're going to turn around and blame God for the problem and they cry we need a king in desperation. They were planning this for decades, it's so evil. This is the story with some added information where you go from the alpha to the omega of Samuel in this issue.



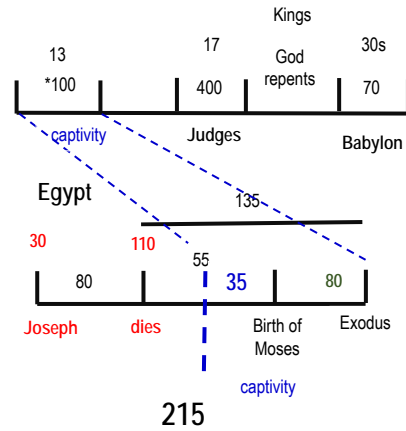
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Leviticus 26

The idea of having a king is there right at the beginning of Samuel's work. As he blossomed so did their desire for a king. Did God give them a judge to fix all the problem? Yes, he gave them exactly what they needed. They became so hardened in their sin, even if God had not sent his servant but sent his Son, what would they have said? We don't want him, we want a king. We don't want this person we would rather have Caesar. They already have a fixed agenda of what they want. So God repents and says I give it all over to you. God is fair and he said to them try my system for a few hundred years and now He'll do the same for them. We'll do it your way.



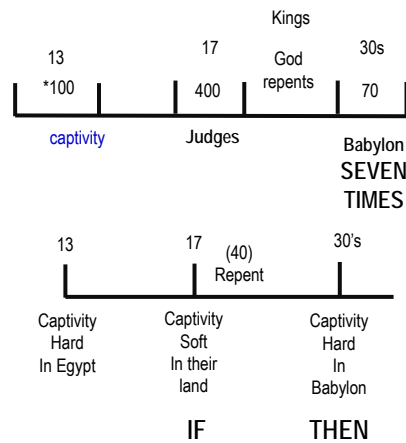
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Leviticus 26

After Saul, if He had said enough, now come back to My way, what would they have said? Who chose Saul? God chose him but he was the king that they wanted. What would they have said? You chose him, and God would say no, I chose what you wanted. Not just the king but the type of king you wanted. So he gives them king after king to prove his point.

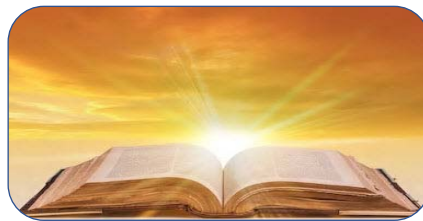
So after all of this time, then, the punishment happens. This is not a soft punishment, this is a hard punishment. It's what Leviticus calls the seven times. -- If, then -- if the soft is not enough then the hard. And that's what the one in Egypt was, they go back to Egyptian captivity. Hard captivity in Babylon.



46

Leviticus 26

• Analysis of Leviticus 26



Portugal, Spring 2020
#102, 104, 105

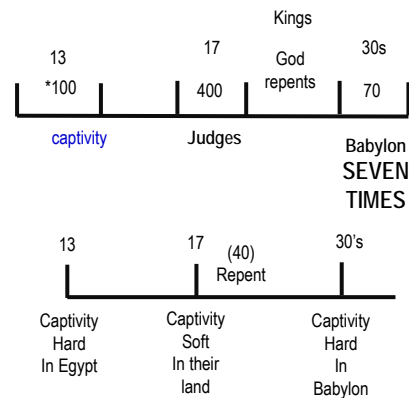
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Leviticus 26

We've been looking at Leviticus 26 and we looked at the story of the chapter and trying to explain it in different ways. Sometimes in a very superficial way and sometimes in a very detailed way. We're trying to have a better understanding of the structure of this chapter. We want to see that the punishment is in two steps. We looked at a soft captivity and a hard captivity. We have an alpha and omega at two levels, a repeat and enlarge, and it's a very basic chiasm when you go from hard to the balance point of soft then hard. What we need to see is the relationship between the dispensation of the judges and the dispensation of the Kings. The reason why we have the period of Kings is because God is repenting. In this argument between the two parties, human to Divine, verses 1 and 2 that both parties are accusing one another and either no one says sorry, which means that the relationship breaks down, or someone apologizes and we call it repentance. By the time we get to the end of 17 God is repenting.



48

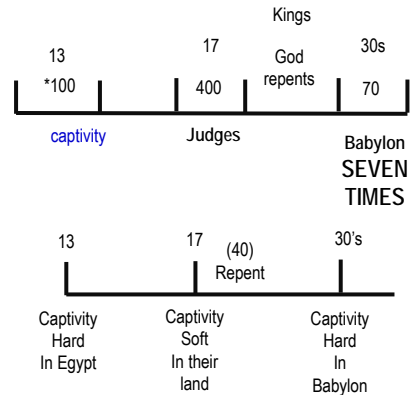
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Leviticus 26

If we put the word repent in e-Sword you can put in a partial match. The first mention of the word repent, it's interesting to see who did the repenting. We will find that it was God. It repented the Lord that he had made man on the earth and it grieved him in his heart. Genesis 6:6.

What are humans doing in order to make God to repent? In Genesis 6:5, what is their criminality? All they do is think evil all the time. Elder Tess took us to the story of Sodom. There are people that make foolish statements in this movement, some have referred to this as a gay parade. It's all about homosexuality. The crime of Sodom is sexual abuse and it's the same issue here. We read in verse 2 the way we read it sounds like it illegal marriages, Christian men marrying gentile women. And it's not like that.



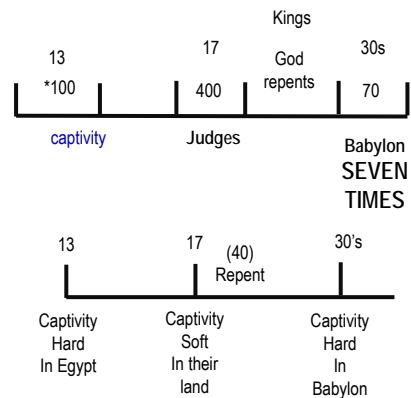
Leviticus 26

The Omega mention of repent is in Revelation 16:11.

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.
Revelation 16:11 KJV

In Revelation 16 the plagues are falling on the people and the people refuse to repent.

In the first mention of the word repent, it's God that repents. In the last mention men refuse to repent.





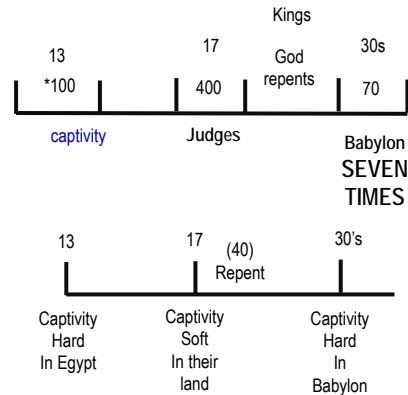
Leviticus 26

The last mention of the word repent in the Old Testament is Zechariah 8:14.

For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not:
Zechariah 8:14 KJV

It begins by God repenting and it ends by God not repenting. The Bible ends by humans not repenting. The first mention in Matthew 3:2, it says repent for the Kingdom of Heaven is at hand

And saying, Repent ye: for the kingdom of heaven is at hand.
Matthew 3:2 KJV

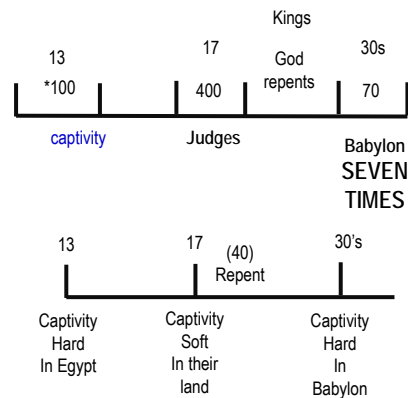


Leviticus 26

So in the Old Testament God repents and then he doesn't repent. And in the New Testament men repent and then they don't repent. If we see in the Old Testament that it's God that first repents and it ends with not repenting then what should we know by faith?

The New Testament should begin with men repenting as we saw that the last mention it is men that don't repent. By faith we can understand these things just by knowing the end from the beginning then using the methodology.

Matthew 3:2 is the message of John the Baptist and he says repent and people listen because they're all getting baptized.

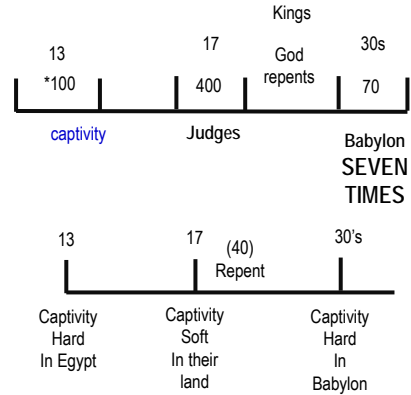




Leviticus 26

Back to Leviticus 26

In looking at the kings, God is repenting and He says we will change direction, I will agree that I made a mistake in setting up judges. And now we will do it your way and we'll see how it works. He's reasonable and doesn't just give then one king, he gives them king after king. They get all the way to 490 years and then the punishment comes. It's not that straightforward that the 490 ends and then to 70 years begin. This is just an overview.



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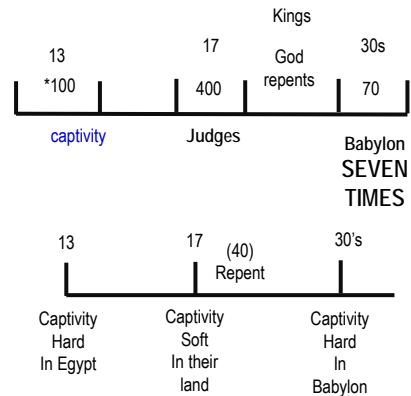
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Leviticus 26

In Leviticus 26 the punishment begins in captivity and the captivity is 70 years. And it verse 34, the land shall enjoy her Sabbath rest. We could say the hard captivity is verse 34 but it's not the only one to show the captivity.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.
Leviticus 26:34 KJV



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Leviticus 26

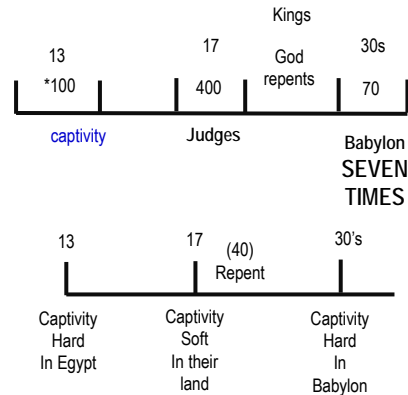
Verse 38 is another hard statement:

And ye shall perish among the heathen, and the land of your enemies shall eat you up. Leviticus 26:38 KJV

They will be destroyed when they're in their enemies land. In verse 41 it also talks about this:

And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Leviticus 26:41 KJV

That says I will remember my covenant. So we read 34, 38 and 41 of Leviticus 26. We can read about this exile in the number of verses and some of them are more subtle than this.



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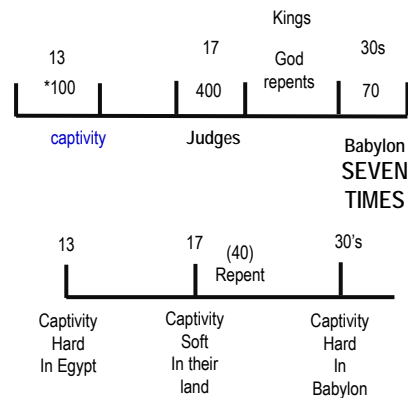
Leviticus 26

Verse 44:

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. Leviticus 26:44 KJV

In verse 45 it repeats verse 13:

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord . Leviticus 26:45 KJV



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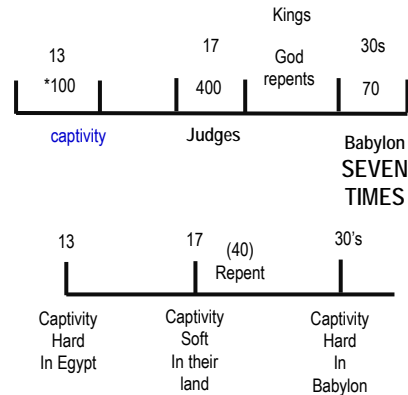


Leviticus 26

Verse 46 takes you right back to verse 1 and 2:

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses. Leviticus 26:46 KJV

This is the deal that God made



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Leviticus 26

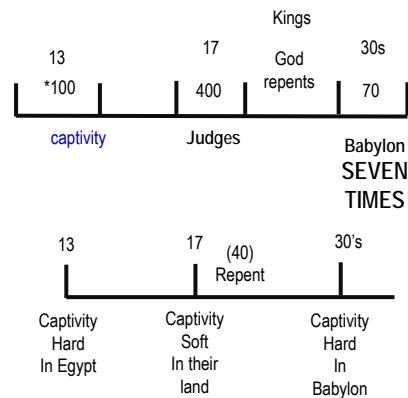
And interesting to note that we see whether soft captivity or hard captivity what is done is being seen and done among the heathen that the heathen see what is happening to God's people.

This whole issue, this test is about what?

4 and 6.

Why is this all about the number 4?

We now say everything is about number 6, *new commandment*, and some how we're going to bring all of this 2520 information into our history. We need to study that and come up with a reasonable answer to this question, why it's 4 and not 6.



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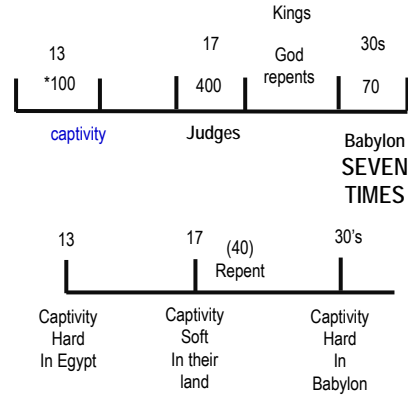
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Leviticus 26

Ezekiel 39:21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.
 39:22 So the house of Israel shall know that I [am] the LORD their God from that day and forward.
 39:23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

This does not explain why 4 is the focus and not 6.....



Leviticus 26

Some thoughts on the question....

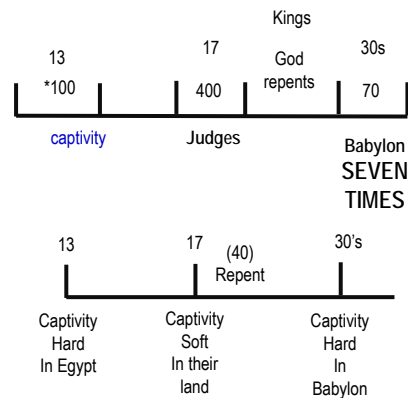
Deuteronomy 28:37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

1 Kings 9:6 [But] if ye shall at all turn from following me, ye or your children, and will not keep my commandments [and] my statutes which I have set before you, but go and serve other gods, and worship them:

9:7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

9:8 And at this house, [which] is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?

9:9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.



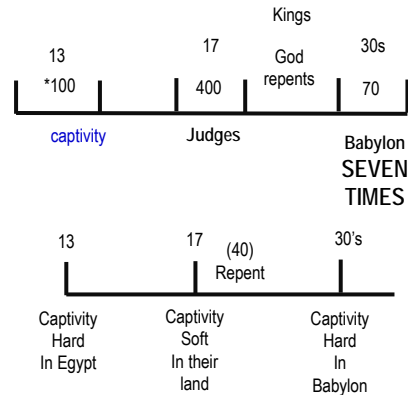


Leviticus 26

Leviticus 26, they are going to be tested on idolatry, Sabbath and the sanctuary.

But we say the new commandment, the test is number 6, the last six commandments. For them the test is number four. Why would they be tested on number 4 and we are now being tested on number 6?

This hard captivity, in order for that to happen, it happens over a period of time not in one day, they slip into captivity. And why is that important? If we thought about this simply where would we mark captivity today?



61

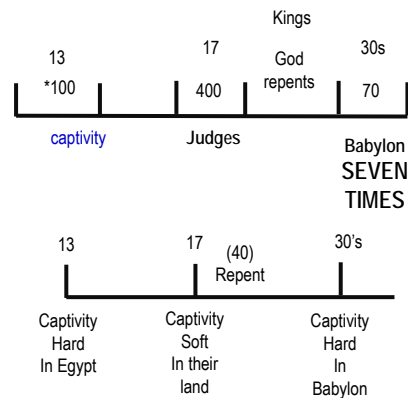
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Leviticus 26

Sunday law.

So they go into captivity at the Sunday law. What we need to see is that they slip into this captivity. Because it says in verse 17 I'll punish you, verse 18 says if that punishment wasn't enough I'm going to give you some more. And verse 21 says if the first one (18) wasn't enough I'll give you some more. And 24 adds to that. Then verse 28 adds further to this. If we look at the beginning of 18, 21, 24, 28, looking at 4 verses, can we see a pattern or structure there?



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Leviticus 26

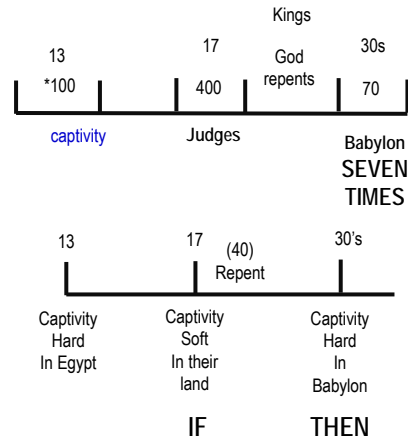
We're looking at the first part of four verses. Do we see any structural pattern as we look at the first part of each of these verses?

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.
Leviticus 26:18, 21, 24, 28 KJV



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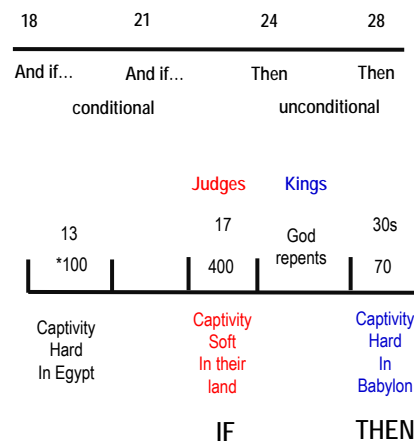


Leviticus 26

The first two verses say if and the last two say then. This teaches us verse 18 and verse 21 are conditional.

Verse 24 and 28 are unconditional. We read and understood from verse 17 **God will give a soft punishment, you will be captive in your own country.**

And this is the history of the judges. **Then the Kings come and God says if that punishment wasn't enough I'll give you time and then I will punish you if you continue to disobey in the period of the Kings.**



64

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Leviticus 26

So verse 18 is conditional based upon their response in verse 17. And 21 He'll make it worse if 18 wasn't enough.

It's progression, increasing amounts of pain. By the time you get to verse 21, then you get to 24 and now what's going to happen? You didn't repent at 21 and the question is, if this 17 was not enough, if 18 was not enough, then....



18	21	24	28
And if...	And if...	Then	Then
conditional		unconditional	
		Judges	Kings
13	17	God	30s
*100	400	repents	70
Captivity Hard In Egypt	Captivity Soft In their land		Captivity Hard In Babylon
	IF		THEN

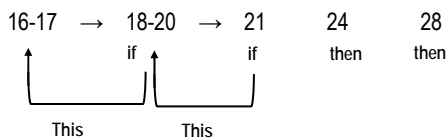
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Leviticus 26

If 21 wasn't enough then you're going to get 24. 24 isn't enough then you're going to get 28.

We need to look at verse 23 & 27. And if you will not be reformed by Me by these things then I will walk contrary unto you. So there's if this. 27 if you will not for all this hearken unto me then I will walk contrary unto you. There's this punishment that increasingly becomes worse.



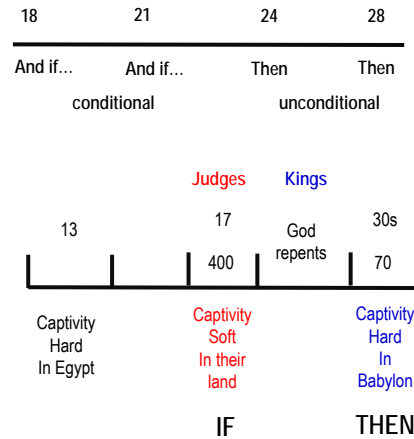
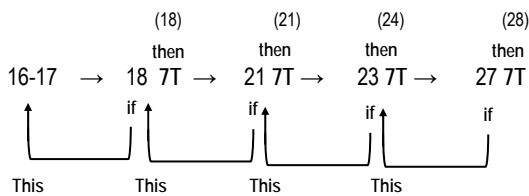
18	21	24	28
And if...	And if...	Then	Then
conditional		unconditional	
		Judges	Kings
13	17	God	30s
*100	400	repents	70
Captivity Hard In Egypt	Captivity Soft In their land		Captivity Hard In Babylon
	IF		THEN

66



Leviticus 26

You have 16 and 17 that will point to 18. If you fail 16 and 17 then you get seven times. Next in 21, if you fail 18 then you get seven times. It doesn't say then explicitly but it is implied in verse 21. Now we're in verse 23. If 21 was not enough then you get seven times. 7* is in verse 24 but we're looking at the ifs. So we have verse 18, verse 21, verse 24. And then we get to verse 27 if 23 wasn't enough then you get seven times which is verse 28.



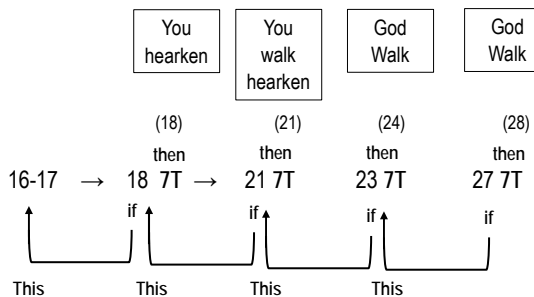
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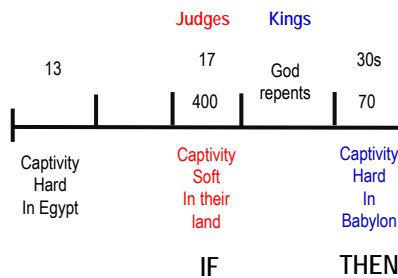


Leviticus 26

26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.
 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.
 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.
 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.



Verse 18 you will not hearken 7T
 Verse 21 walk contrary you will not hearken 7T
 Verse 24 God will walk contrary 7 T
 Verse 28 God will walk contrary 7T



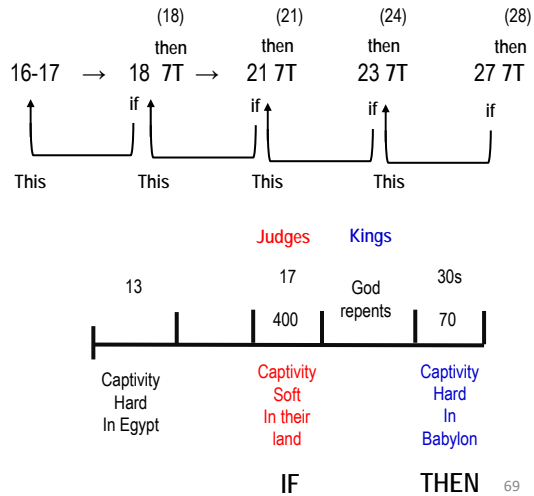
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68



Leviticus 26

We see this increasing punishment. We got to verse 28 and then this is the final punishment that they're going to receive. And verse 29 they eat their children. Why do people eat their children, they're starving, why? It's a symbol that they are under siege. Verse 30 their places of worship will be destroyed and their dead bodies will be mingled with the bodies of their idols. He'll destroy the city and the sanctuary in verse 31. In verse 32 I'll destroy the land. Why will the enemies be so astonished? They're surprised at how easy it is and also what they've been doing. Because they claim to be different but they find they've been doing the exact same thing as the heathen.



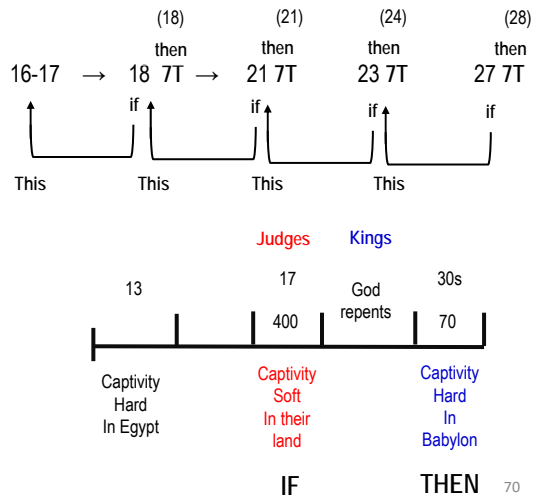
69



Leviticus 26

In verse 33 they'll be scattered. In verse 34 the land is desolate. And you go down through the verses and it's a singular event, the destruction of Jerusalem leading into captivity.

So what we want to see is what these four progressive steps of destruction are referring to. If we were to look at the verses that are attached to each of these punishments, some are easier than others to actually decode. For example verse 22, *I will send wild beasts among you that she'll rob your children and your cattle.* We might think that these are lions or bears attacking these little towns and stealing the children. But symbolically these beasts or actually symbols of nations, unclean ferocious people. If we look at the history when we get to the end of the Kings, just before captivity, we can see that is what happens.



70

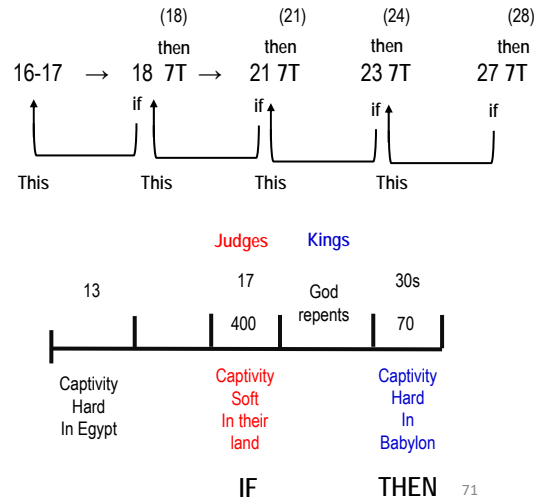


Leviticus 26

Another example, in verse 19 He's going to break the pride of their power. In the history of judges what is the pride of their power? God is their pride and power in the history of judges.

1 Samuel 8

Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord . And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. 1 Samuel 8:4-7 KJV

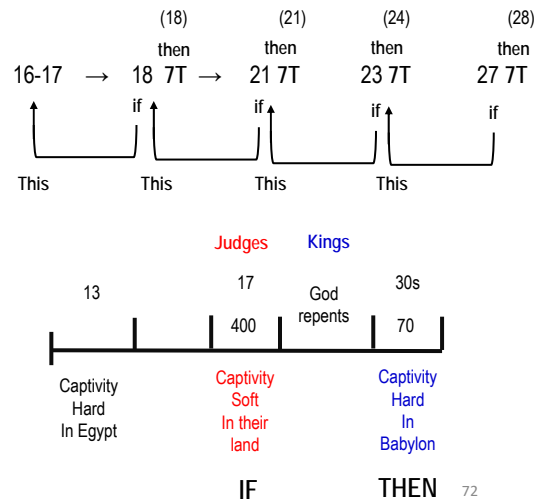


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Leviticus 26

They all gather to the home or city of Samuel which is Ramah. Verse 6 they said give us a king. This thing displeased Samuel. It says in the verse he prayed to God. Samuel is complaining. We don't want to speak bad of Samuel, he's a holy man. But what did Samuel have? (Lev. 26:19) He had some pride. He's saying look how badly they're treating me, I've done all these things for them and this is how they repay me. He had wounded pride. God was their pride. Verse 7 the Lord said unto Samuel listen to them, because they have not rejected you, but they have rejected me so that I should not be there King.

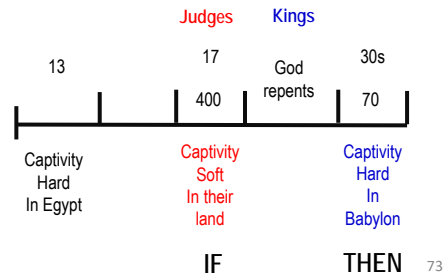
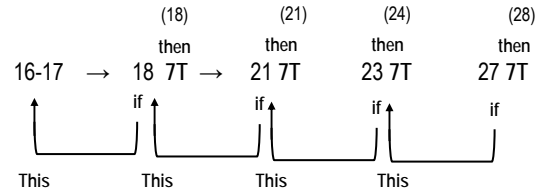


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Leviticus 26

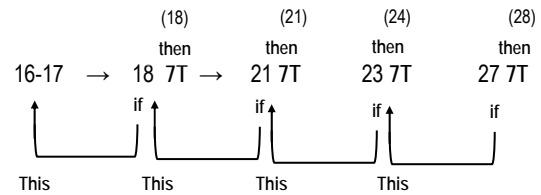
Who was their King in judges? God, it says, that I should not reign over them. God is saying your feelings shouldn't be hurt, My feelings are the ones that hurt, they rejected Me. Samuel could have argued, Lord, I'm really upset for your Glory like Moses would have done. But Samuels problem is he believed they rejected him. And God said you need to get your emotions, your relationship straight. I need to remind you that I'm the King and not you. God is their pride.



Leviticus 26

In Lev. 26:19 who is the pride and power in the history of the Kings? The king. So we need to try and find out who the king was that was their pride and joy. We're given some clues but it's only two verses so we have to work it out.

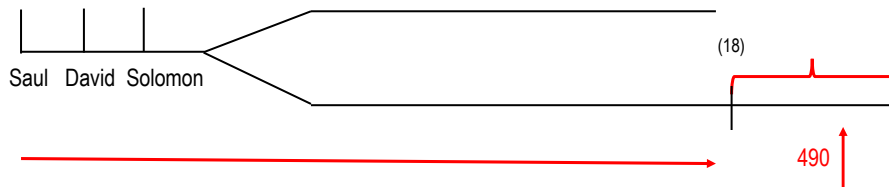
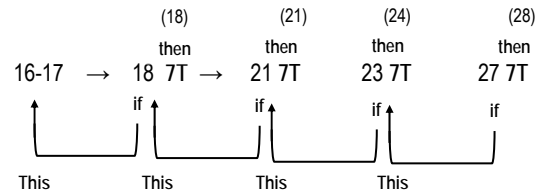
We need to find when they break the king. This is at the end of probationary time. So at the end of probationary time we just need to look at when did they break a king.





Leviticus 26

When we go to Daniel 11 verse 40-41, when the King of the North *enters*, what does *enter* mean? It means to *conquer*. In Leviticus it doesn't say enter, it says *break*. Near the end we need to find a king that is conquered. We need to start with Saul, David, and Solomon and see the kingdom gets split. And **the 490 brings us to this history**. We need to find someone in the southern tribes who is conquered near the end. And it's not the last one, it will be the first, verse 18. It won't be at the very end.

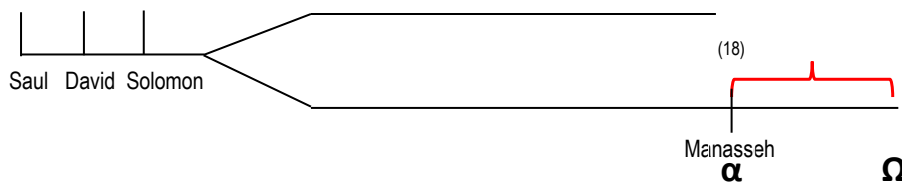
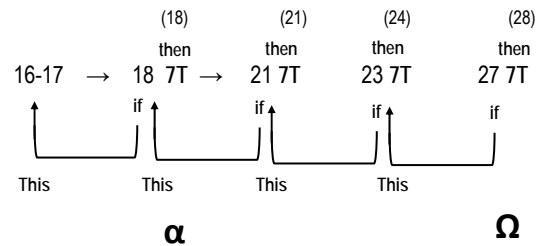


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Leviticus 26

If we research this we would see that this is Manasseh. If this is conquering in verse 18, and we already know that 28 is conquering, because that's the hard captivity, so we know 18 is an alpha and 28 is an omega. Alpha king and omega king. They are both being taken into captivity. We put king at 28 though we didn't study that but if a nation is being conquered then the king is being taken. The king would go with them. We have proven Manasseh is the alpha through another route. In verse 28 we know this is a king because the city and the sanctuary are destroyed and the people are all being taken into captivity and so the King goes into captivity with them.

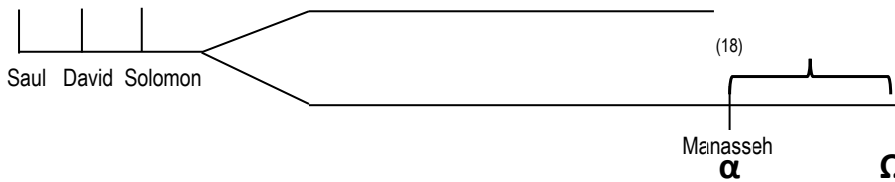
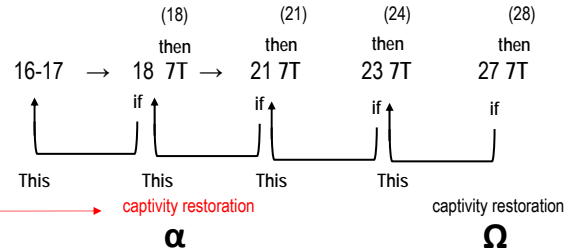


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Leviticus 26

What happens after the 70 years? The nation is restored, there is a restoration. In verse 28 you have captivity and then you have restoration. The kingdom/king is taken into captivity and then it's restored. 70 years is too long for that king to be alive so it's not going to be the same literal king. We want to see in verse 18 a captivity and then a restoration.

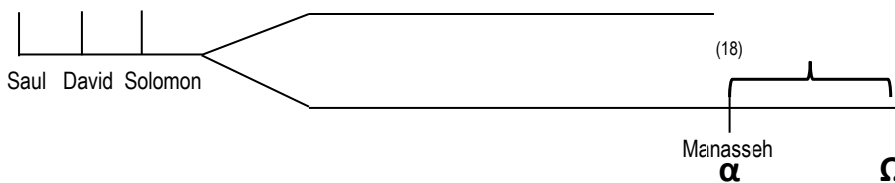
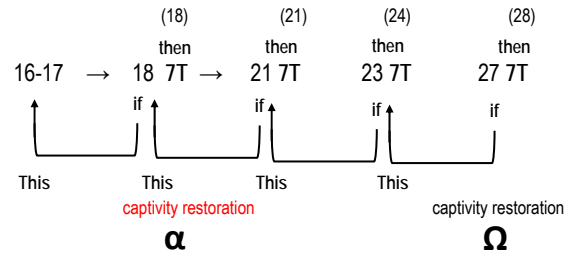


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Leviticus 26

We have several characteristics. It's the southern tribes, it's a king, he is broken or taken captive and he's going to be restored. When we take all those characteristics we see that it's identifying Manasseh. Ellen White will tell us that he is a type or a down payment or in earnest.



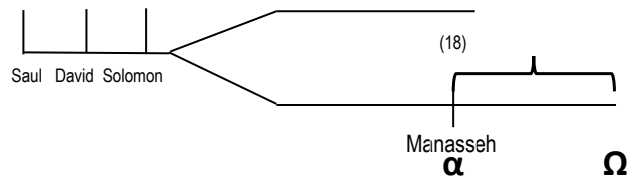
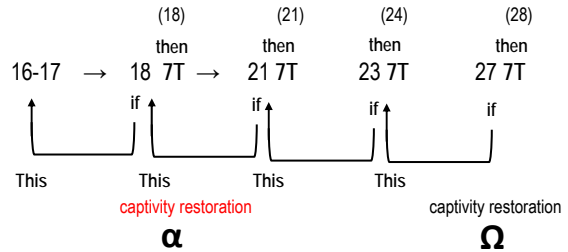
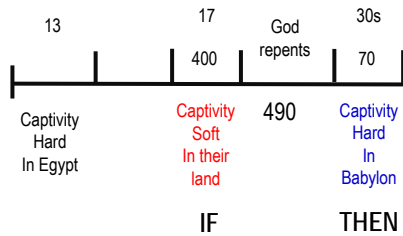
- Manasseh:
- type
 - down payment
 - earnest

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Leviticus 26

When the king gets taken into captivity the pride and power is broken. The nation is taken captive but they're not all taken to Babylon. It's going to be this soft captivity leading to this hard one. Even though he have soft and see 490 years and then hard, that hard one is a complex history.



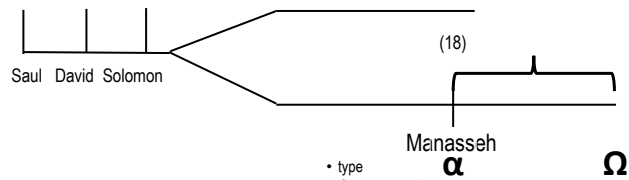
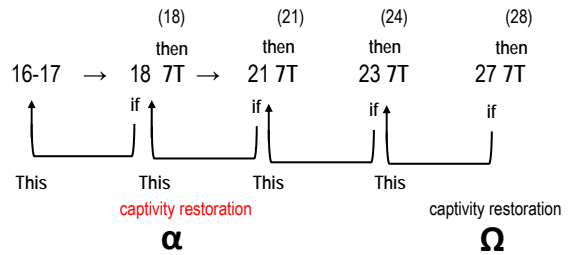
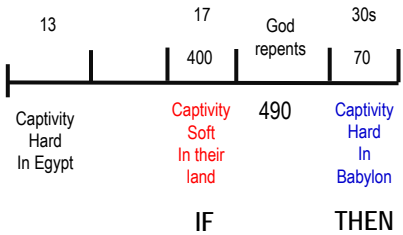
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Leviticus 26

It starts in verse 18, it increases in severity until you get this captivity where you go into the foreigner's land. It becomes progressive. The king is taken and when they lose their king, the nation, they're in captivity now but it's not the hard captivity where they leave the country yet. He's going to get restored. Therefore he becomes a type or an example of what's going to happen at the real culmination the fourth seven times.



- type
- down payment
- earnest

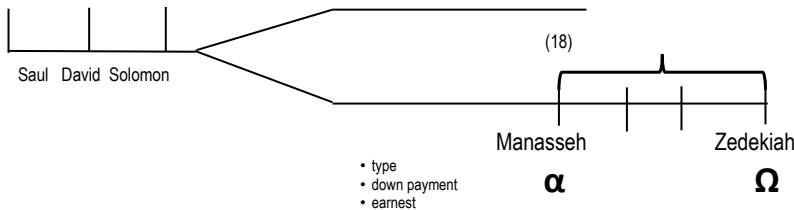
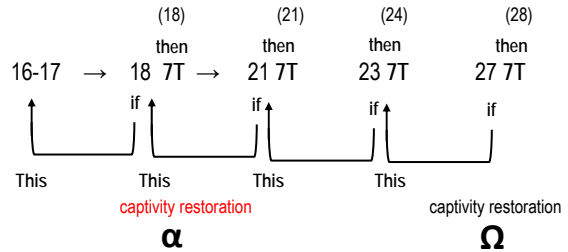
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Leviticus 26

Verse 18 is the first of the last kings and verse 28 is the last of those kings. The last is Zedekiah. We have these two kings, first and last. On the testimony of two a thing is established and so these other way marks would be Kings.



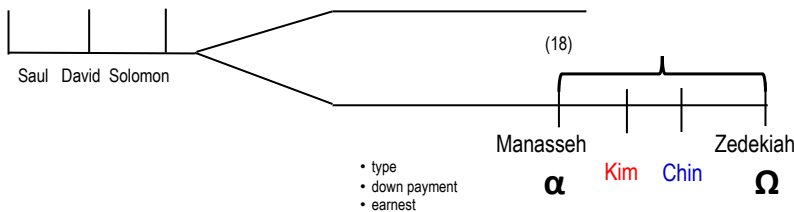
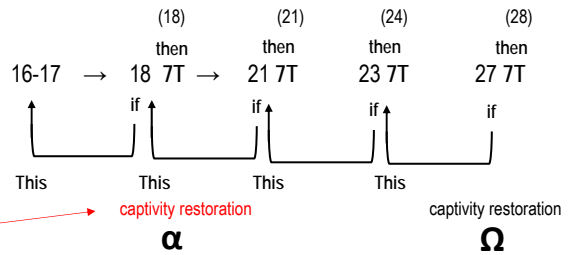
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Leviticus 26

So we want to look for four Kings now. Many studies have been done on this, we're just going to give the names of the Kings. This one's **Jeohochin** and this one's **Jehoiakim**. You go from Manasseh to Kim to Chin to Zedekiah and you see this progressive destruction of the land. The first is this captivity and restoration, **the first time the king's power is broken.**



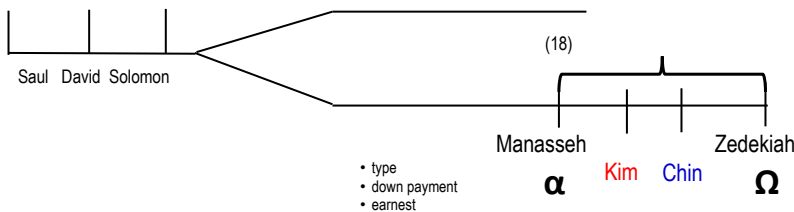
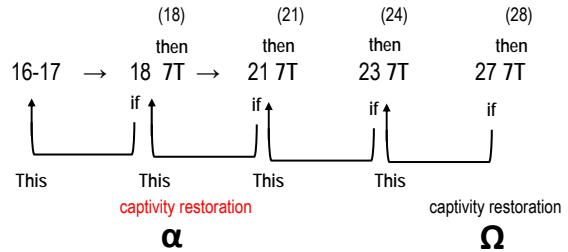
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Leviticus 26

So verse 21 is the beasts and those beasts are nations. We can go into the history and see which king that was after Manasseh was dealing with these nations that was coming in to ravage his country. It was Jehoiakim. So that's Jehoiakim and this is Zedekiah there's only one king between them and that's Jehoichin.



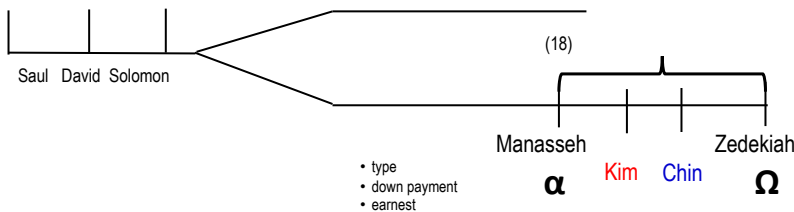
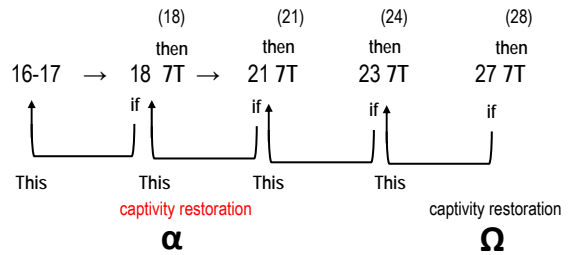
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Leviticus 26

So this is the structure of Leviticus 26. There's no such thing as 2520 it just says seven times. To turn that into 2520 is an application. This is not like other prophecies that deal with the three and a half times.



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