

# BIBLE STUDY

2/12/15

## INCLUSIO IN LEVITICUS

A. LAWS AGAINST SEXUAL ABERATIONS: DO NOT UNCOVER THE NAKEDNESS OF... (LEV. 18:6-20).

B. LAWS AGAINST MOLECH WORSHIP AND INFANT SACRIFICES (LEV. 18:21-30)

X. THE HOLINESS CODE (LEV. 19) (the shall nots)

11 You shall not steal, nor deal falsely, nor lie to one another. 12 You shall not swear falsely [in a court of law against a neighbor] by My name, so as to profane the name of your God; **I am Yahweh.** 13 You shall not oppress your neighbor nor rob him. The wages of a hired man are not to remain with you all night until morning. 14 You shall not curse a deaf man, nor place a stumbling block before the blind, but you shall revere your God; **I am Yahweh.** 15 You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. 16 You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; **I am Yahweh.** 17 You shall not hate your brother in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. 18 You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; **I am Yahweh.**

B. LAWS AGAINST MOLECH WORSHIP AND INFANT SACRIFICES (LEV. 20:1-9)

A. LAWS AGAINST SEXUAL ABERATIONS: DO NOT UNCOVER THE NAKEDNESS OF... (LEV. 20:10-21)

## ROMANS 13:8-10

OWE NOTHING TO ANYONE EXCEPT TO LOVE ONE ANOTHER; FOR HE WHO LOVES HIS NEIGHBOR HAS FULFILLED THE LAW. FOR THIS, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," AND IF THERE IS ANY OTHER COMMANDMENT, IT IS SUMMED UP IN THIS SAYING, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." LOVE DOES NO WRONG TO A NEIGHBOR; THEREFORE LOVE IS THE FULFILLMENT OF THE LAW.

#### Luke 6:1-5

On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands. <sup>2</sup> But some of the Pharisees said, "Why are you doing what is not lawful to do on the Sabbath?" <sup>3</sup> And Jesus answered them, "Have you not read what David did when he was hungry, he and those who were with him: <sup>4</sup> how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?" <sup>5</sup> And he said to them, "The Son of Man is lord of the Sabbath."

#### Luke 6:6-11

<sup>6</sup> On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. <sup>7</sup> And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. <sup>8</sup> But he knew their thoughts, and he said to the man with the withered hand, "Come and stand here." And he rose and stood there. <sup>9</sup> And Jesus said to them, "I ask you, is it lawful on the Sabbath **to do good** or to do harm, to save life or to destroy it?" <sup>10</sup> And after looking around at them all he said to him, "Stretch out your hand." And he did so, and his hand was restored. <sup>11</sup> But they were filled with fury and discussed with one another what they might do to Jesus.

Luke 6:12-16

<sup>12</sup>It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. <sup>13</sup>And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: <sup>14</sup>Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew;<sup>15</sup> and Matthew and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot; <sup>16</sup>Judas *the son* of James, and Judas Iscariot, who became a traitor.

Luke 6:17-19

<sup>17</sup>Jesus came down with them and stood on a level place; and *there was* a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, <sup>18</sup>who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. <sup>19</sup>And all the people were trying to touch Him, for power was coming from Him and healing *them* all.

## Luke's Upside down world

Luke 6:20-23 **Sermon on the Plain**

Jesus *began* to say,

"Blessed *are* you *who are* poor,  
for yours is the kingdom of God.

<sup>21</sup> Blessed *are* you who hunger  
now, for you shall be satisfied.

Blessed *are* you who weep now, for  
you shall laugh.

<sup>22</sup> Blessed are you when men hate  
you, and ostracize you, and insult  
you, and scorn your name as evil,  
for the sake of the Son of  
Man. <sup>23</sup> Be glad in that day  
and leap *for joy*, for behold, your  
reward is great in heaven.

How does this 2nd column relate  
to the 1st column?

Luke 6:24-26

<sup>24</sup> But woe to you who are rich,  
for you are receiving your comfort  
in full.

<sup>25</sup> Woe to you who are well-fed  
now, for you shall be hungry.

Woe *to you* who laugh (in derision  
or mockery) now, for you shall  
mourn and weep.

<sup>26</sup> Woe *to you* when all men speak  
well of you, for their fathers used  
to treat the false prophets in the  
same way.

## **YOU ARE RICH**

- **If you earn \$25,000 a year, you are amongst the top 10% wealthiest people in the world.**
- **Even if you earn \$11,344—that is the official poverty line in the U.S.—you are in the top 13% of the world.**
- **The average income in the world is \$7,000 a year.**
- **What I am saying is that you are rich. With what you have right now, you would have been considered on a par with the rich young ruler.**
- **In other words, none of us here have any excuse for not helping the poor and the needy. None of us have an excuse for not tithing.**

Luke 6:27-35 (**circle "love" AND "do good" and "do"**)

<sup>27</sup> "But I say to you who  
hear,  
love your enemies,  
do good to those who hate you,  
<sup>28</sup> bless those who curse  
you,  
pray for those who mistreat you.

<sup>29</sup> Whoever hits you on the cheek,  
offer him the other also;  
and whoever takes away your coat,  
your shirt from him do not withhold  
either.

<sup>30</sup> to everyone who asks of you, give  
and whoever takes away what is yours, do not demand it back.

<sup>31</sup> **And as you wish others may do to you, to them do also.**

<sup>32</sup> If you love those who love you, what credit is *that* to you?  
For even sinners love those who love them.

<sup>33</sup> If you do good to those who do good to you, what credit is *that* to you?  
Even sinners do the  
same.

<sup>34</sup> If you lend to those from whom you expect to receive, what credit  
is *that* to you?  
Even sinners lend to sinners in order to receive back the same *amount*.

<sup>35</sup> But love your enemies,  
and do good, and  
lend,  
expecting nothing in return;  
and your reward will be great,  
and you will be sons of the Most High;  
for He Himself is kind to ungrateful and  
evil *men*.

<sup>36</sup> Be merciful, just as your Father is merciful.

[Jesus is not negating the Law, He is showing Himself to be Kurios of the Law, as He was the Kurios of the Sabbath, by interpreting the Law in a positive way.]



**As you can see below, Jesus was not replacing the Law, but defining the true purpose of the Law: to love and to do good.**

Underline common wording in both columns.

Exodus 23:4-5

<sup>4</sup>“If you meet your enemy’s ox or his donkey wandering away, you shall surely return it to him. <sup>5</sup>If you see the donkey of one who hates you lying *helpless* under its load, you shall refrain from leaving it to him, you shall surely release *it* with him.

[Once you have completed reading both columns and underlining, compare these laws with Jesus’ sayings.]

Deuteronomy 22:1-4

You shall not see your countryman’s ox or his sheep straying away, and pay no attention to them; you shall certainly bring them back to your countryman. <sup>2</sup>If your countryman is not near you, or if you do not know him, then you shall bring it home to your house, and it shall remain with you until your countryman looks for it; then you shall restore it to him. <sup>3</sup>Thus you shall do with his donkey, and you shall do the same with his garment, and you shall do likewise with anything lost by your countryman, which he has lost and you have found. You are not allowed to neglect *them*. <sup>4</sup>You shall not see your countryman’s donkey or his ox fallen down on the way, and pay no attention to them; you shall certainly help him to raise *them* up.

