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Leviticus 24

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Leviticus 24.

FOCUS: THE LAMPSTAND, SHEWBREAD AND LAWS FOR KILLING

Topics.

- Bring pure oil for the lamp, that a light may be kept burning regularly.
- Bake twelve loaves and set them in two piles, on a table of pure gold.
- Whoever blasphemes the name of the LORD shall be put to death.
- Whoever takes the life of a human shall be put to death.
- Fracture for fracture, eye for eye, tooth for tooth.
- Penalties for those who kill an animal and those who kill a person.
- The same rule applies for the sojourner and for the native.
- The man that blasphemed is taken out of the camp and stoned.

INTRODUCTION: the book of Leviticus is about ceremonial rules and civil laws that God gave to Moses after He had given him the Ten Commandments on Mount Sinai.

- These are the statutes and rules and laws that the LORD made between him and the people of Israel through Moses on Mount Sinai. (Lev. 26:46).

Either on Mount Sinai or when he met with him in the Tabernacle (also called the tent of meeting) when they were in the wilderness near the Mountain. Moses was to give these ceremonial laws to the Levitical priesthood, they embrace rules concerning sacrifices, offerings and worship; the ordination of Aaron and his sons and their ceremonial cleanness; the Day of Atonement; feasts and holy days and the Year of Jubilee. The civil and social laws and laws of justice he was to give to the government of Israel to implement within their society.

The ceremonial and civil laws were not given to the secular world but are laws God gave to the nation of Israel. The central message is that God is holy and requires His people to be holy. The book also shows that God graciously provides atonement for sin through the shedding of blood. Most Jews and Christians recognise Moses as the author, writing sometime after the giving of the Law (about 1445 B.C.).

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

The previous chapter: covered laws concerning holy convocations, the seventh day Sabbath, the Passover Feast, the Seven Day Feast of Unleavened Bread, the Feast of Firstfruits, the Feast of Pentecost, the Feast of Trumpets, the Day of Atonement, the Feasts of Booths (Tabernacles in KJV) and Laws for the eighth day.

Bring Pure Oil for the Lamp, that a Light may be Kept Burning.

- **Leviticus 24:1-4:** The LORD spoke to Moses, saying, ²"Command the people of Israel to bring you pure oil from beaten olives for the lamp, that a light may be kept burning regularly. ³Outside the veil of the testimony, in the tent of meeting, Aaron shall arrange it from evening to morning before the LORD regularly. It shall be a statute forever throughout your generations. ⁴He shall arrange the lamps on the lampstand of pure gold before the LORD regularly.

This is the repetition of a law previously given in Exodus.

- You shall command the people of Israel that they bring to you pure beaten olive oil for the light, that a lamp may regularly be set up to burn. ²¹In the tent of meeting, outside the veil that is before the testimony, Aaron and his sons shall tend it from evening to morning before the LORD. It shall be a statute forever to be observed throughout their generations by the people of Israel. (Exodus 27:20-21).

The law here is not God imparting or communicating His will to the children of Israel, but a command. Moses was the chief magistrate under God, and being clothed with authority from Him, had power to command the children of Israel to do what the LORD required of them. In the tabernacle also called the tent of meeting (later the temple) the Lampstand and the twelve loaves placed on the golden table were in the Holy Place which was separated from the Most Holy Place by the veil.

That a light may be kept burning regularly: (v2) referring to the Seven Branched Lampstand made of pure Gold. Often spoken of as seven lamps as the following verse shows.

- You shall make seven lamps for it. And the lamps shall be set up so as to give light on the space in front of it. (Exod. 25:37)

However, since it was made of one piece of pure gold it is generally thought of as a single lampstand. The lamps were never to go out, but always kept burning night and day. It appears that Aaron and by extension all high priest who succeeded him had the responsibility of keeping the lights burning, but the actual work in doing this was most likely performed on ordinary occasions by the common priests.

To bring you pure oil from beaten olives for the lamp: (v2) the people of Israel were to supply the priests with the pure olive oil beaten (or cold-drawn), which was the purest of oils for the light of the lampstand in the temple. The single lamp giving light to the dark chamber of the Holy Place signifies the following things: -

- The Spirit of Christ which gives light to the world which lies in darkness
- The six lamps signify the church the global body of Christ with the seventh signifying Christ the head of the church and the one who holds it all together.
- The church giving the light of God to the world and shining as a lamp in a world of darkness.

The seven golden lampstands: (golden candlesticks in KJV) in the Old Testament there is a literal reference of this lampstand standing in the Temple of the LORD (called the Menorah by Jews). It was very large, approximately 1.62 metres high (5.3ft) with a main central gold stem that had a lamp at its top, and on each-side it had three gold branches curving outwards and upwards with a lamp at the top of each branch so that there were seven lamps in all. It stood in the Holy Place, the first room in the tent of the tabernacle and later in Solomon's temple where the table of showbread and the golden altar of incense was. The priests would daily fill these lamps with fresh olive oil of the purest quality to keep them continually burning. They were the only source of light in the Holy Place that allowed the priests to see and that shone upon the table of showbread and the altar of incense which enabled the priests to fellowship with God

and intercede on behalf of His people. Just as the lampstand was placed in God's dwelling place so that the priests could see and approach and serve Him. Jesus, the true light that gives light to everyone (John 1:9) came into the world so that all could see God and not live in spiritual darkness anymore. Jesus said:

- I am the light of the world. Whoever follows me will not walk in darkness but will have the light of life. (John 8:12).
- I have come into the world as light, so that whoever believes in me may not remain in darkness. (John 12:46).

Jesus is represented by the main branch of the lampstand, while believers are represented by the six branches that extend from it. The main stem and the branches signify Jesus relationship to us in that once we were in darkness, but now being connected to him, the true light, we walk in his light as children of light. (Ephes. 5:8). Just as the lampstand shone light into the darkness of the Holy Place so his priests could serve him, Jesus calls his people to be the light of the world and to let our light shine before others, that they may see our good works and give glory to our Father in heaven (Matt. 5: 14-16).

THE TWELVE LOAFS

LEVITICUS 24:5-9

Twelve Loaves, in two Piles, Set on a Table of Pure Gold.

- **Leviticus 24:5-9:** "You shall take fine flour and bake twelve loaves from it; two tenths of an ephah (deals in KJV) shall be in each loaf (cake in KJV). ⁶And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD. ⁷And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. ⁸Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever. ⁹And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the LORD 's food offerings, a perpetual due."

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The twelve loaves were called shewbread, which comes from the Hebrew word (*lacham*), meaning food (for man or beast), especially bread, or grain (for making it), it carries the idea of eating food, fruit, a loaf and meat. Spiritually it was taken to be the bread of the LORD's presence, because it was placed upon the golden table in the LORD's presence. It is very difficult to work out the exact weight of each loaf, because various commentators give different figures depending on which verses, they use following are some suggestions:

- The shewbread loaf consisted of 2 tenth deals of fine flour, in excess of 6lbs (2.7 kilos) in weight.
- The loaves were fairly-large, each weighing almost five kilograms (11 lbs.).
- The Biblical showbread weighed between three and four kilos, according to some.
- Each loaf was quite substantial, weighing between three and four kilos, according to some opinions, and as much as seven kilos according to others.

The following figures are taken from Google: each loaf was made with two tenths of an ephah of flour (Lev. 24:5). An ephah is around 13kg in weight, and each loaf is two tenths of an ephah which means that each loaf weighed around 2.6kg. Based on these figures it seems safest to suppose each loaf was between 3 to 4kg. Considering that our standard loafs of bread today weigh around 800grams, these were big loaves of bread. The total weight of all twelve loaves would be between 36kg to 48kg.

Take fine flour and bake twelve loaves: (v5) each loaf was made in the following manner, the flour was beaten and ground and afterward put through fine sieves, to produce the finest of flour. Each loaf was made of unleavened bread, for no grain offering that Israel brought before the LORD was to be made with leaven, because no leaven was to be burnt as a food offering to the LORD. (Lev. 2:11). Frankincense was sprinkled or spread over each loaf, which, being burnt, led to the showbread being called "an offering made by fire."

Frankincense: is the number one essential oil of the Bible and as a single oil and being found about 67 times or more in Scripture is the most referenced essential oil spoken of in the Bible. Like incense it would give off a pleasant aroma when burnt and in doing so symbolizes the intercession of the holy priest made on behalf of the people of Israel and the intercession of Christ made for his people. There are several species and varieties of frankincense trees with each producing a slightly different type of resin. They start producing resin at about eight to ten years old. The frankincense is tapped from the scraggly but hardy trees by striping (slashing the bark) and letting the exuded resin bleed out and harden, these hardened streaks are called tears. Tapping is done two to three times a year with the final taps producing the best tears due to their higher aromatic content. Generally, speaking, the more-opaque the resins are the better the quality. Today the Roman Catholic Church purchases most of its stock of frankincense from Somalia, because they produce a very fine resin. It was the duty of the children of Israel to supply the 36kg to 48kg (approximately) of dough for the twelve loaves and the duty of the Levitical priests to prepare the loaves.

- Some of the Kohathites (Levites) had charge of the showbread, to prepare it every Sabbath. (1 Chron. 9:32).
- Their duty was also to assist with the showbread, the flour for the grain offering, the wafers of unleavened bread, the baked offering, the offering mixed with oil, and all measures of quantity or size. (1 Chron. 23:29).

The priests would knead the dough etc., with its salt for all grain offering were to be seasoned with salt. (Lev 2:13) in the outer court of the tabernacle and then put it into twelve golden bowls that were moulded to the correct size for each loaf and bake them. After this they would take them into the Most Holy Place and set them in their two separate groups of six on the golden table.

Every sabbath he shall set it in order: (v8) Aaron was to oversee these instructions as we are told in (v3), but the following verses show that the common Levite priests were to attend to the work every Sabbath throughout the year.

- Also, some of their kinsmen of the Kohathites (Levites) had charge of the showbread, to prepare it every Sabbath. (1 Chron. 9:32).
- Their (the Levites) duty was also to assist with the showbread, the flour for the grain offering, the wafers of unleavened bread, the baked offering, the offering mixed with oil, and all measures of quantity or size. (1 Chron. 23:29).
- They (sons of Aaron and Levites) offer to the LORD every morning and every evening burnt offerings and incense of sweet spices, set out the showbread on the table of pure gold, and care for the golden lampstand that its lamps may burn every evening. For we keep the charge of the LORD our God, but you have forsaken him. (2 Chron. 13:11).

Every Sabbath the priest would replace the old loaves and replace them with a fresh supply of hot loaves. Only the priests were permitted to eat old loaves, except in cases of necessity and survival, such as David and those with him entering the House of God and eating the bread of the Presence. (1Sa 21:3-6) (Lu 6:3-4).

It is from the people of Israel as a covenant forever: (v8) (everlasting covenant in KJV) All that Moses has commanded the people of Israel (v1-2) was to form part of the everlasting covenant that the children of Israel entered-into with the Lord their God.

David and the Shewbread: the following verses speak of David and those with him eating the shewbread, which only the priests by law were permitted to do.

- The priest answered David, "I have no common bread on hand, but there is holy bread—if the young men have kept themselves from women." ⁵And David answered the priest, "Truly women have been kept from us as always when I go on an expedition. The vessels of the young men are holy even when it is an ordinary journey. How much more today will their vessels be holy?" ⁶So the priest gave him the holy bread, for there was no bread there but the bread of the Presence, which is removed from before the LORD, to be replaced by hot bread on the day it is taken away. (1 Samuel 21:4-6)

When Jesus and his disciples were hungry on a Sabbath Day, and plucked heads of grain to eat, and the the hypocritical, prideful self-righteous Pharisees said to him, "Your disciples are doing what is not lawful to do on the Sabbath." (Matt. 12:1-2). He directs their attention back to David who they held in high esteem, saying:

- Have you not read what David did when he was hungry, and those who were with him: ⁴how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests? (Matthew 12:3-4).

The reason David's actions did not bring any guilt upon him and his men and their eating of the shewbread, was because his men were starving and God desires mercy (Matt. 12:7), far more than ritual and adhering to religious customs and traditions. The principal taught here is that saving a life supersedes all religious laws.

The symbolism of shewbread: the twelve loaves of bread on the golden table in the Holy Place signifies the following things: -

- The twelve tribes of Israel being in the presence of God. Being placed on a golden table signifies that they are most precious to Him, and by extension that all God's people are most precious to Him.
- Christ as the Bread of life, and the food of his people, for he is the food we should be eating to nourish our mind, heart and spirit, as the loaves were left in the sanctuary, likewise we should continually abide with Christ.
- The twelve loaves of showbread being brought into the tabernacle beautifully signify the entire nation of Israel being bought into the presence of God and by extension the whole global body of Christ dwelling in God's presence.

A BLASPHEMOUS SON

LEVITICUS 24:10-16

Whoever Blasphemes the Name of the LORD shall be Put to Death.

- **Leviticus 24:10-16:** Now an Israelite woman's son, whose father was an Egyptian, went out among the people of Israel. And the Israelite woman's son and a man of Israel fought in the camp, ¹¹and the Israelite woman's son blasphemed the Name, and cursed. Then they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. ¹²And they put him in custody, till the will of the LORD should be clear to them. ¹³Then the LORD spoke to Moses, saying, ¹⁴"Bring out of the camp the one who cursed, and let all who heard him lay their hands on his head, and let all the congregation stone him. ¹⁵And speak to the people of Israel, saying, Whoever curses his God shall bear his sin. ¹⁶Whoever blasphemes the name of the LORD shall surely be put to death. All the congregation shall stone him. The sojourner (stranger in KJV) as well as the native (born in the land in KJV), when he blasphemes the Name, shall be put to death.

The words, "went out among the people of Israel," means went out of his tent. An Israelitish woman name Shelomith of the tribe of Dan, and her Egyptian husband had a son. From this story it appears very likely that some Egyptians accompanied the Israelites in their exodus from Egypt. Considering they were in Egypt for over four hundred years, this would be very normal since many would have married and others would have established strong friendships. This idea is also in harmony with the following verse:

- A mixed multitude also went up with them, and very much livestock, both flocks and herds. (Exodus 12:38).

With this thought in mind, it should not seem strange at this early time of Israel's history that an Israelitish woman would be married to an Egyptian man. Shelomith's son strove with a man of Israel in their camp, we are not told the cause or the manner of their quarrel, argument, contention or fight, but only that during the conflict Shelomith's son blasphemed and cursed the name of the Lord God of Israel.

They put him in custody: the people of Israel put the son in confinement until the will of the LORD became clear to them: (v12). The people of Israel clearly knew it was utterly forbidden to blaspheme the name of the LORD, and this son not only blasphemed God's name, but also cursed Him. At this time no penalty had been established for blasphemy, this, is why they put him in imprisonment, so that Moses could enter the tabernacle and enquire of the LORD what should be done with the son. God spoke to Moses as He always did, saying, "tell the people to take the son out of the camp and let all the witness who heard him blaspheme and curse the LORD lay their hands on his head, and let all the congregation stone him."

Prior to this time of history death by stoning had only been applied to those who worshipped Molech.

- Say to the people of Israel, any one of the people of Israel or of the strangers who sojourn in Israel who gives any of his children to Molech shall surely be put to death. The people of the land shall stone him with stones. (Lev. 20:2).

And to mediums and wizards.

- A man or a woman who is a medium or a wizard shall surely be put to death. They shall be stoned with stones; their blood shall be upon them." (Lev. 20:27).

And now in these verses' blasphemers.

- Bring out of the camp the one who cursed and blasphemed the name of the LORD and let all who heard him lay their hands on his head and let all the congregation stone him (Lev. 24:14). He shall surely be put to death, all the congregation shall stone him, the sojourner as well as the native, when he blasphemes the Name, shall be put to death. (Lev. 24:16).

Bring out of the camp the one who cursed: (v14) all executions took place without the camp, because all blatant offenders were to be thrust out of their community for the Israelites were to be a holy people.

- For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. (Deut. 7:6) (Deut. 14:2)
- You shall not eat anything that has died naturally. You may give it to the sojourner who is within your towns, that he may eat it, or you may sell it to a foreigner. For you are a people holy to the LORD your God. (Deut. 14:21).
- The LORD will set you in praise and in fame and in honor high above all nations that he has made, and that you shall be a people holy to the LORD your God, as he promised." (Deut. 26:19).
- The LORD will establish you as a people holy to himself, as he has sworn to you, if you keep the commandments of the LORD your God and walk in his ways. (Deut. 28:9).

Taking the offender outside the camp (later outside the city of Jerusalem) clearly manifested to all the people that the son was unworthy to be a member of Israel's civil community or have any part in their nation. Jesus would have been fully aware of what it meant to be led outside the camp, ponder for a moment the mental anguish he endured as the Romans lead him outside the camp not only as a common criminal, but also as one who was an offender of God.

- Jesus also suffered outside the gate in order to sanctify the people through his own blood. (Hebrews 13:12).

Let all who heard him lay their hands on his head: (v14) all who heard him refers to the witnesses who heard the son blaspheme and curse God. It is upon their evidence that the judges convicted him and found him guilty. The reason the witnesses were to lay hands of the offenders' head was to give public testimony that they heard the offender speak blasphemous words and curse God. It is said by Jewish writers, that as they laid hands on the offender, they would say:

- The sentence is faithful and righteous for justice must be done, let thy blood be upon thine own head; thou hast brought this guilt and punishment upon thyself.

And pray:

- By this act of justice may God be appeased, and His judgments turned away from the people. It is almost certain, had they not carried out what the LORD had told Moses to command them to do, they would have reaped some form of judgment from the LORD.

Let all the congregation stone him: (v14) a new law is here established, "Whoever blasphemes the name of the LORD shall surely be put to death." (v16). This law applies to everyone dwelling in the cities, towns, villages and land of Israel, for in the same way that all were entitled to the benefits of the law, likewise, they were also liable to suffer its penalties, when they did wrong. In the same way that those who despised Moses' law and abused the name of God died without mercy, likewise, those who knowingly and consciously despise the Gospel and abuse the name of the Son of God will also die without mercy.

Whoever curses his God shall bear his sin: (v15), meaning whoever sins brings their own guilt upon themselves, they have no one else to blame, nor any right to complain against the punishment that the law condemns them to. This chapter ends with the words, "Moses spoke to the people of Israel, and they brought out of the camp the one who had cursed and stoned him with stones, thus the people of Israel did as the LORD commanded Moses." (v23).

LAWS CONCERNING VIOLENCE

LEVITICUS 24:17-18

Whoever Takes the Life of a Human shall be Put to Death.

- **Leviticus 24:17-18:** "Whoever takes a human life (killeth a man in KJV) shall surely be put to death. ¹⁸Whoever takes an animal's life (killeth a beast in KJV) shall make it good, life for life.

Whoever takes a human life shall be put to death, it makes no difference whether a person is a non-Israelite or an Israelite this law applies to Gentiles and Jews alike. But it is not as black and white as it appears, since taking someone's life in this context refers to murder. If it was a universal law that applied to anyone who took a human life all those in the previous verse who stoned the blasphemer would be guilty according

to this law, if it was applied to everyone who took a life. There is a distinction between the judicial sentence of death carried out by the community and its justice system, and the illegal and deliberate taking away of life by individuals. Based upon the following original law:

- Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image. (Gen. 9:6).
- Whoever strikes a man so that he dies shall be put to death. (Exod. 21:12).

Many have the idea that the law, "Whoever takes a human life shall surely be put to death," applies to everyone who takes a human life, but the verse goes on to say:

- But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint for you a place to which he may flee. ¹⁴But if a man willfully attacks another to kill him by cunning, you shall take him from my altar, that he may die. (Exod. 21:13-14).

This shows that the death penalty only applies to those who deliberately intend to kill an innocent person, if this was not the case not only would all Gods commands for Israel to put blasphemers, and those who commit incest idolatry, necromancy, magic and blasphemy and false prophets etc., to death be violating this law, but so to would His commands for Israel to slaughter the Hivites, Girgashites, Amorites, Jebusites, Perizzites, Hittites and Jebusites be violating this law.

NOTE: some apply this law to those who commit suicide, but this is stretching the law concerning murder, beyond what is meant. Those who commit suicide are not taking another person's life, nor can they be classed as a murder. Those who are in such a dark state of mind, need serious help not condemnation, and it should always be kept in mind that God sees the motive of the heart, which in those who deliberately murder it is evil, whereas it is not so in those who commit suicide.

Whoever takes an animal's life (killeth a beast in KJV): (v18) whoever kills an animal must make it good by giving another animal of equal value to the owner to replace it, and if that was not possible pay to the owner the value of it.

- When a man opens a pit, or when a man digs a pit and does not cover it, and an ox or a donkey falls into it, ³⁴the owner of the pit shall make restoration. He shall give money to its owner, and the dead beast shall be his. (Exod. 21:33-34).

FRACTURE FOR FRACTURE, EYE FOR EYE

LEVITICUS 24:19-20

Fracture for Fracture, Eye for Eye, Tooth for Tooth.

- **Leviticus 24:19-20:** If anyone injures his neighbor (cause a blemish in his neighbor in KJV), as he has done it shall be done to him, ²⁰fracture for fracture, eye for eye, tooth for tooth; whatever injury he has given a person shall be given to him.

These verses are interpreted in the following two ways:

1. It is generally taken to mean that if someone breaks another person's leg their leg should be broken, if someone blinds another their eyes should be put out or if someone destroys a person's teeth, their teeth should be destroyed, however, there is no evidence of such punishment being administered in the Bible.
2. The expression, "fracture for fracture, eye for eye, tooth for tooth, whatever injury he has given a person shall be given to him," means that the offending person should make restitution for it in a financial way, in that they should:

- Pay for the cure and for any monies lost because of their injury.
- In consideration of the pain the person had endured, and the shame or disgrace brought upon them because of their deformity or mutilation.

This same law applies in our courts today, whoever causes another injury whether accidentally or on purpose is liable to cover all the financial cost incurred for the person to make a full recovery, and liable to cover the cost for any damage they have done. It is also why we have comprehensive car insurance, that financially protects the driver if they injure or kill someone in an accident or do damage to someone's property or their car.

- When men quarrel and one strikes the other with a stone or with his fist and the man does not die but takes to his bed, ¹⁹then if the man rises again and walks outdoors with his staff, he who struck him shall be clear; only he shall pay for the loss of his time, and shall have him thoroughly healed. (Exod. 21:18-19).

LEVITICUS 24:21

Penalties for those who Kill an Animal and who Kill a Person.

- **Leviticus 24:21:** Whoever kills an animal shall make it good, and whoever kills a person shall be put to death.

This verse contains a repetition of the laws in (v17-18), for which the penalties to be inflicted, were not to be by the hand of private parties, but through the civil justice system and the judges before who the case was brought before. For further information see the notes following (v17-18).

LEVITICUS 24:22

The same Rule Applies for the Sojourner and for the Native.

- **Leviticus 24:22:** You shall have the same rule (one manner of law in KJV) for the sojourner (stranger in KJV) and for the native (one of your own country in KJV), for I am the LORD your God."

The statement, "you shall have one manner of law," means the nation of Israel shall have one law concerning blasphemy, taking a human life, an animal life and injuring a neighbor. These laws were binding upon both the Israelites and the proselytes.

For I am the LORD your God: (v22) whose name is holy and revered, and not to be blasphemed, who is the Creator of all things and source of all life and and who upholds these laws concerning the life of man and beast, that my chosen people Israel, who entered-into my covenant with me should obey.

LEVITICUS 24:23

The Man that Blasphemed is Taken out of the Camp and Stoned.

- **Leviticus 24:23:** So Moses spoke to the people of Israel, and they brought out of the camp the one who had cursed and stoned him with stones. Thus the people of Israel did as the LORD commanded Moses.

This verse forms the ending to the story of Shelomith the mother of the son who blasphemed and cursed God (v10-16), the people obeyed Moses and did as he commanded and took the offending son outside the camp and stoned him with stones. After this stoning became the established

punishment in all cases of blasphemy. Stoning for blasphemy was still practised during the time of the book of Acts of the apostles, for we read of the the high priest and the stiff-necked Jews, uncircumcised in heart and ears (Acts 7:51) stoning Stephen believing he was a blasphemer. (Acts 7:58-59).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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