

Leviticus 19-22

Chapter 19 - Moral and Ceremonial Laws

Moses gives us a list of approximately 50 laws to help govern the people of God and the nation of Israel. These laws are all predicated on the holiness of God

Leviticus 19:1-2

And the Lord spoke to Moses, saying,

“Speak to all the congregation of the children of Israel, and say to them:

‘You shall be holy, for I the Lord your God am holy.

Holy - use 78 times in Leviticus

This particular phrase is repeated

Lev [11:45](#)

For I am the Lord who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.”

Leviticus [20:26](#)

And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you should be Mine.

1Pet [1:16](#)

Since it is written, “You shall be holy, for I am holy.”

Holiness carries the idea of both purity and separation.

Holiness is demonstrated by keeping the statutes found in God's written word

Lev [20:7-8](#)

*Consecrate yourselves therefore, and be holy, for I am the Lord your God. **8** And you shall keep My statutes, and perform them: I am the Lord who sanctifies you.*

This chapter is filled with statutes that when followed evidence our desire to please God and live holy lives.

Statutes are governing principles set down by the authorities that rule over us.

These are the rules for how Israel would follow the Lord in the daily lives

We will see illustrations regarding many NT statutes

19:3 contains the first 2 of those statutes.

Leviticus 19:3

“Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the Lord your God.

1. Honor your parents

This particular law is repeated throughout the Bible

Exodus 20:12

Honor your father and your mother that your days may be long in the land that the Lord your God is giving you.

Ephesians 6:1–3 (ESV)

Children, obey your parents in the Lord, for this is right. 2 “Honor your father and mother” (this is the first commandment with a promise), 3 “that it may go well with you and that you may live long in the land.”

We also learn that:

Grown children are to care for aging parents

1 Timothy 5:4

But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.

In John 19:26–27, when Jesus was on the cross, he provided for his mother by giving the Apostle John the charge to care for her

Warnings are given to those who refuse to honor their parents

Proverbs 30:17 (ESV)

The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures

Failing to honor parents is a symptom of a godless society and a sign that the return of Christ is eminent

Romans 1:28

*And even as they did not like to retain God in their knowledge, God gave them over **to a debased mind**, to do those things which are not fitting;*

Romans 1:30

*backbiters, haters of God, violent, proud, boasters, inventors of evil things, **disobedient to parents**,*

2 Timothy 3:2 (ESV)

For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy,

The commandment to honor one's human parents is compared to honoring God.

The Talmud says that since there are three partners in the creation of a person (God and two parents), honor shown to parents is the same as honor shown to God.

The commandment actually has two aspects.

- A. Honor your parents
- B. Obey your parents

Honor is for a lifetime
Obedience has a timestamp

As adult children we are to leave our father and mother and cleave to our wife. While we should be open to the godly advice of our parents who have traveled the way before us, we are not required to obey them in the same sense we did when we were minors living under their roof.

This commandment is of particular importance today

"We are living in a time when God is being humanized, genders are being neutralized, marriage is being ostracized and children are being victimized. The family is being trivialized, fathers are being demonized, mothers are being marginalized, roles are being disenfranchised and God's order is being vandalized!

As God "looked down" on the children of Israel in the valley below, He certainly had all people of all nations and all generations in mind."

Don Wilton (billygraham.org)

How do we honor those who live less than honorable lives?

For some this commandment is particularly difficult because you have had parents whose lives and actions are less than honorable. Those whose parents have been abusive or perhaps have abandoned them will have a much more difficult time with this passage. It's not easy to honor someone who should have cared for you and instead hurt you deeply. The natural tendency is to repay evil for evil and seek retribution.

How should we treat parents who have not been honorable?

The Bible challenges us to love our enemies, pray for those who persecute you, turn the other cheek.

In Matthew 5:44-47, Jesus asked if you only love the people that love you, then where is your reward? How are you any different than the heathens?

Sometimes we may feel that by honoring a parent, we are excusing or condoning their behavior.

Romans [12:19](#)

"Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'Vengeance is mine, I will repay,' says the Lord."

It is our job to forgive and trust retribution for evil into the hands of God

Extend forgiveness

When people commit a transgression, they essentially owe you a debt. In most cases, it's a debt they cannot pay. Forgiveness means that you choose to wipe away the debt they owe.

This is possible when we realize that we are sinners as well.

Pray

Jesus said to pray for those who mistreat you Luke 6:28

We should pray them that God would do a work in their lives that would change their heart and as a result their

behavior

We should also pray that God would change our hearts and give us love and forgiveness for them

Remember the goal is to win them to Christ.

Luke 9:55-56

But He turned and rebuked them, and said, "You do not know what manner of spirit you are of.

For the Son of Man did not come to destroy men's lives but to save them." And they went to another village.

The Spirit that fills us is a Spirit that wants to win broken sin filled people to Christ where they can be regenerated at the cross

Leviticus 19:3

"... And keep My Sabbaths: I am the Lord your God.

2. Keep the Sabbaths

- The Sabbath was first instituted in the garden by God himself and was practiced prior to the Law.
- Later it was included as the 5th commandment; written on stone and stored in the ark.
- It became one of the basic principles that the nation would be built upon.
- The law simply declared that it was a day of rest and should include time of focusing upon the Lord.

It required great faith especially in an agrarian society where crops needed daily attention during planting and sowing seasons.

- The New Testament does not require the Sabbath to be kept by the child of God.

Romans 14:5

One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.

This is due to the fact that as a believer we have a different source of rest. Christ is our Sabbath.

This is illustrated in the ministry of Jesus

After ministering to the woman at the well in Samaria, Jesus said

John 4:32-34

32 But He said to them, "I have food to eat of which you do not know."

33 Therefore the disciples said to one another, "Has anyone brought Him anything to eat?"

34 Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work."

Jesus was Speaking of the service He accomplished for he Lord

When the disciples were tired he brought them to a place of rest where they had one of the busiest days of ministry ever recorded. It was under the pretense of getting some rest that they fed 5,000 men from 5 loaves and 2 fish.

As a child of God our rest will be found in Christ and in His service.

Sometimes the Christian fails to experience this rest because of sin

Acts 3:19

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

Leviticus 19:4

"Do not turn to idols, nor make for yourselves molded gods: I am the Lord your God."

We are warned against idolatry.

This is an often repeated warning in scripture and is the basis of the first two commandments

Exodus 20:3-4

"You shall have no other gods before Me."

"You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that

is in the water under the earth;

Idolatry was a constant struggle for Israel even before they entered Canaan.

One of the great failures of the wilderness was the golden calf incident.

Israel continued to struggle with idolatry. It seems they were attracted to idols for three primary reasons

- Wanting to be like the world around them
- Wanting worship without a standard of holiness
- Wanting a visible and tangible representation of God because faith is hard

Idolatry did not stop with the close of the OT. John concludes his first epistle with a warning to the NT church

1 John [5:21](#)

Little children, keep yourselves from idols. Amen.

Idolatry is dangerous today for the same reasons

While we do not find a vast number of people with altars in their garages we see that the desire behind idolatry is worshipped with great fervor today.

Some of the false gods Israel struggled with include

Baal - chief god of Canaan - sun god

Baal was a fertility god who was believed to enable the earth to produce crops and people to produce children. Different regions worshiped Baal in different ways, and Baal proved to be a highly adaptable god.

Sadly people treat God this way today. We think that God is flexible and can be adapted to whatever view we might have of Him

Malachi 3:6

"For I am the Lord, I do not change;

Therefore you are not consumed, O sons of Jacob.

- Baal worship was rooted in sensuality and involved ritualistic prostitution in the temples.
- At times, appeasing Baal required human sacrifice, usually the firstborn of the one making the sacrifice ([Jeremiah 19:5](#)).
- The priests of Baal appealed to their god in rites of wild abandon which included loud, ecstatic cries and self-inflicted injury ([1 Kings 18:28](#)).

Ashtoreth - moon god

Ashtoreth, was the name of the chief female deity worshiped in ancient Syria, Phoenicia, and Canaan. The Phoenicians called her Astarte, the Assyrians worshiped her as Ishtar, and the Philistines had a temple of Asherah

Worship of Ashtoreth was marked with sensuality and often involved ritual prostitution.

Molech -

In addition to sexual rituals, Moloch worship included child sacrifice or “passing children through the fire.” It is believed that idols of Moloch were giant metal statues of a man with a bull’s head. Each image had a hole in the abdomen and possibly outstretched forearms that made a kind of ramp to the hole. A fire was lit in or around the statue. Babies were placed in the statue’s arms or in the hole. When a couple sacrificed their firstborn, they believed that Moloch would ensure financial prosperity for the family and future children

Baal, Ashtoreth and Moloch were visible expressions of the desire in the heart of man for lust and power and are worshipped with at least the same level of fervor today as in ancient days.

There is little argument that we live in a sex crazed society where the human body is worshipped

Leviticus 19:5-8

“And if you offer a sacrifice of a peace offering to the Lord, you shall offer it of your own free will.

It shall be eaten the same day you offer it, and on the next day. And if any remains until the third day, it shall be burned in the fire.

And if it is eaten at all on the third day, it is an abomination. It shall not be accepted.

Therefore everyone who eats it shall bear his iniquity, because he has profaned the hallowed offering of the Lord; and that person shall be cut off from his people.

Offerings must be presented according to God's stipulations. Here they are to be free will

We should do the same with our offerings today

Don't give to be noticed, rewarded, honored, made wealthy
give out of a heart that desires to honor God with our
possessions.

Matt 6:2-4

So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men Truly I say to you, they have their reward in full. 3 But when you give to the poor, do not let your left hand know what your right hand is doing, 4 so that your giving will be in secret; and your Father who sees what is done in secret will reward you.

The subject of offerings will be addressed again in Leviticus 22 where we learn what defects would make an offering unacceptable for sacrifice.

Leviticus 19:9-10

“When you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest. And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and the stranger: I am the Lord your God.

This was a means of providing for the poor whether they were a citizen of Israel or foreigners who immigrated to the land.

We see this in practice in both the old and New Testament

The story of Ruth centers on this stipulation

Ruth 2:2

So Ruth the Moabitess said to Naomi, "Please let me go to the field, and glean heads of grain after him in whose sight I may find favor."

And she said to her, "Go, my daughter."

Jesus and His disciples ate the heads of grain as they walked along the road

Luke 6:1

Now it happened on the second Sabbath after the first that He went through the grainfields. And His disciples plucked the heads of grain and ate them, rubbing them in their hands.

The objection was not to eating the grain but to doing so on the Sabbath

This system required those who had been blessed to share with those who were struggling for whatever reason. Remember Naomi lost all she had because her husband led her out of Israel and into Moab. It was unbelief at best and possibly disobedience that resulted in their loss. Yet provision was available to assist them in their time of need.

Also note that this was not a free handout. Those who were in difficult financial state were required to work the fields and provide for themselves

It seems that this would be a good guideline for assisting those in financial difficulty today. It would be a good idea for families, churches and governments to use this as a guideline for policy

Leviticus [19:11](#)

"You shall not steal, nor deal falsely, nor lie to one another.

These laws are a repeat of the 8th and 9th commandments

Exodus [20:15-16](#)

"You shall not steal.

"You shall not bear false witness against your neighbor.

The penalty for theft was described earlier in

Exodus 22:1-4

*"If a man **steals** an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. If the **thief** is found breaking in,*

*and he is struck so that he dies, there shall be no guilt for his bloodshed. If the sun has risen on him, there shall be guilt for his bloodshed. He should make full **restitution**; if he has nothing, then he shall be sold for his **theft**. If the theft is certainly found alive in his hand, whether it is an ox or donkey or sheep, he shall **restore double**.*

The commandments declared, "**Thou shall not steal.**" Moses addresses what to do with a thief

In **modern cultures** the common form of punishment is **incarceration**. In fact in most cases in the west imprisonment is the harshest sanction available, but this has not always been the case.

Historically prisons were a place where people were held before their trial or while awaiting punishment. It was very rarely used as a punishment in its own right.

Leviticus records a man who committed the crime of blaspheme, he was **incarcerated** until judgment was cast, then the penalty was enacted.

*Leviticus 24:12 - Then they put him in **custody**, that the mind of the Lord might be shown to them.*

God had another penalty in mind for those who broke the 8th commandment

Restitution - : the act of returning something that was lost or stolen to its owner, payment that is made to someone for damage, trouble, etc. (Webster)

The Hebrew word means to payback but also carries the idea of making peace.

Restitution for what was stolen not only punishes wrong behavior, it also teaches proper behavior and restores broken relations

Restitution was the penalty for both t and damage done

This seems to be a healthy way of deterring crime. If a person was caught stealing they would be required to pay back what they took. If they could not they would become an indentured servant for 6 years to pay off the debt.

Leviticus [19:12](#)

And you shall not swear by My name falsely, nor shall you profane the name of your God: I am the Lord.

This is a repeat of the 3rd commandment

Exodus 20:7

“You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain.

God's name is taken in vain when it is used as a swear word, the punch line in a joke or even when we speak of Him as condoning sinful behavior

Perhaps the most common way of blaspheming the name of God is by claiming to follow Him while still living in open sin

Jesus taught us to honor the name of God and in prayer say, “Our Father in heaven, hallowed be your name” Matthew 6:9

Leviticus [19:13](#)

“You shall not cheat your neighbor, nor rob him. The wages of him who is hired shall not remain with you all night until morning.

God required just recompense for labor.

Leviticus [19:14](#)

You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I am the Lord.

This is one of the more striking commands. It is one that actually testifies to the wickedness of mankind. How evil are we that we need to be told not to do things like this.

The basic idea is that we are not to take advantage of those with weakness

Tragically this is often done in the name of the Lord as people are coerced out of their funds in order to support ministries that should perhaps die out

Leviticus [19:15](#)

“You shall do no injustice in judgment. You shall not be partial to the poor, nor honor the person of the mighty. In righteousness you shall judge

your neighbor.

This verse is imperative for proper government. Back room deals, shady meetings, bribery or coercion must be removed

Leviticus [19:16-18](#)

You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the Lord.

“You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord.

These verses deal with interpersonal relationships.

They are based upon loving one another

You shall love your neighbor as yourself

Do not go about as a talebearer - one who loves to spread the news. Loves to be the first to know something and pass it on to others. This is often hidden under a cloak of spirituality or even sweetness

Synonym would be - tattle tale or gossip

Solomon has much to say about the tale bearer

Proverbs 18:8

*The words of a talebearer are like tasty trifles
And they go down into the inmost body.*

Proverbs 26:22

*The words of a talebearer are like tasty trifles,
And they go down into the inmost body.*

Proverbs [20:19](#)

*He who goes about as a talebearer reveals secrets;
Therefore do not associate with one who flatters with his lips.*

Proverbs 26:20

Where there is no wood, the fire goes out; And where there is no talebearer, strife ceases.

Peter explains what we should do with information we find out about a

brother or sister in Christ

1 Peter 4:8

And above all things have fervent love for one another, for "love will cover a multitude of sins."

We are supposed to spread news but it is the good news of the gospel rather than the tasty trifles of someone else's personal life or failures.

Remember Ham, the son of Noah was judged for his unwillingness to keep his father's failure hidden

That does not mean that we are to ignore the sins of others

You shall surely rebuke your neighbor, and not bear sin because of him.

It is not an act of love to allow a brother or sister continue in sin without warning hem of the consequences.

Galatians 6:1

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted

2Samuel 13 recounts the story of David's son Amnon and his sinful fixation with his half sister Tamar. Long before he committed the act of forcing himself upon her, he was given a way of escape

2 Samuel 13:3

But Amnon had a friend whose name was Jonadab the son of Shimeah, David's brother. Now Jonadab was a very crafty man.

Instead of rebuking Amnon for his sinful desires and plans, Jonadab helped him in his pursuit, although it is not clear he had any idea that Amnon would actually rape his sister.

Amnon's friend was really not a friend because he helped him in his sinful pursuit. Real friendship will never let a person continue without warning them

Proverbs 27:5-6

Open rebuke is better than love carefully concealed.

Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

Leviticus 19:19

"You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.

One of the primary purposes of the book of Leviticus is to teach us that God is holy and requires holiness from His people. The opening verse of chapter 19 declares, "You shall be holy, for I the Lord your God am holy." Holiness carries the idea of being set apart. Something that is holy is something that is set apart for the Lord's use. In the same way someone who is holy is someone who has set themselves apart from anything that would defile them so that they might be fit for use by the Lord. As Moses explains the details of how to live a holy life he speaks to the people regarding their fields and their garments.

"You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed. Nor shall a garment of mixed linen and wool come upon you.

There are some very practical reasons behind these statutes. For example a garment of mixed materials will wear differently. Jesus referred to putting new, unwashed cloth on an old garment and explained that when the new cloth shrinks it will tear away from the garment.

The primary reason for this statute was to teach spiritual lessons. Israel was to learn that they were different than the world around them and needed to live differently. In a similar passage God explained that it was unlawful to yoke different kinds of animals to the same plow. Paul spring-boarding off of that principle stated,

2 Corinthians 6:14

"Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?"

As believers we are called to be different from the world. That difference requires separation. That does not mean that we are to live in isolation, but that we are to seek to be the influencer rather than those who are being influenced. Relationships have proven to be the downfall of many. Too often a Christian out of loneliness will lower their standard and begin to date an

unbeliever. In time they become emotionally invested in the relationship and do not see that they are being drawn away from the Lord. The same thing was true for Israel. We read time and time again of them establishing covenants with the unbelieving nations around them only to find that they are soon led away from the Lord and into their idolatrous practices. We have been called to be the light of the world. In order to be that light we must live committed to the Lord and separate from the sinful practices of the world we live in.

Chapter 20 – Capital offenses

Here we find a list of capital offenses in ancient Israel. The list includes

- Giving descendants to Molech
- Turning to mediums or other "spiritist"
- Cursing parents
- Committing sexual sin including; adultery, incest, homosexuality, bestiality

Again the driving force behind these is the holiness of God

Leviticus 20:26

And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you should be Mine.

Since we looked at these sins in detail in our study of chapter 18, we will only note what they reveal about what is important to God and should be important to the nation.

As you consider candidates for elected office we should keep in mind what mattered to God when he established government

Leviticus 20:1-5

Clearly children matter - those who offer to Molech and those who watch and do nothing were both culpable.

It is difficult not to see the connection between this and the epidemic of abortion in our world today.

It seems difficult to elect any candidate that would support the continual slaughterer of the unborn

Leviticus 20:6-8

Doctrine matters - those who turn to false teachers and the mediums were punished

God's word is the only true source of spiritual light in the world today. It is dangerous for us to look for guidance elsewhere.

Scripture records one incident where a man went to a medium for guidance. That man was Saul, his reason for searching out the fortune teller was that he had unrepentant sin in his life and when he prayed he could not discern the voice of God. Rather than repenting he went off in search of a spiritist who would give answer to his dilemma

Leviticus 20:9-21

Family matters - fidelity and monogamy were protected

This is particularly important because the family is the bedrock of society and is under intense attack today

Leviticus 20:22-27

Holiness matters

Again the foundation of all the law is the holiness of God

Chapter 21 - Regulations for Conduct of Priests

Moses explains the roles and responsibilities of those serving as priests.

We should be able to find adequate application from this chapter for two reasons

First - believers are priests

1 Peter 2:5

*you also, as living stones, are being built up a spiritual house, a holy **priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

1 Peter 2:9

*But you are a chosen generation, a **royal priesthood**, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;*

Because of the work of Christ on the cross there is no longer any need for sacrifice and as a result no longer any need for

any other mediator except Jesus Christ.

Peter declares that as priests we should offer the sacrifice of praise. Just as the priest of old accessed the person God with the offerings so we should enter the throne of grace with the sacrifice of praise.

We will see ourselves in this chapter

Second, Christ is our high priest

Hebrews 4:14

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.

Seem to be three basic areas that are addressed

- How the priest is to view death
- How the priest was to view marriage and family
- What would limit a priest's ability to serve

How the priests view death

Leviticus 21:1

And the Lord said to Moses, "Speak to the priests, the sons of Aaron, and say to them: 'None shall defile himself for the dead among his people,

First - the priest must have a different view of death than the world does.

Leviticus 21:4

Otherwise he shall not defile himself, being a chief man among his people, to profane himself.

Leviticus 21:6

They shall be holy to their God and not profane the name of their God, for they offer the offerings of the Lord made by fire, and the bread of their God; therefore they shall be holy.

Simply put the priest was to live by a high standard. He was to consider himself chosen by God for the important role of reflecting God to the people.

When it came to mourning for those who died strict guidelines were given to the priests. This was due to the fact that they were the leaders of the people and as such represented the Lord.

They were to limit their mourning process and were not to defile themselves when it came to honoring those who died. The exceptions included: his relatives who are nearest to him: his mother, his father, his son, his daughter, and his brother; also his virgin sister who is near to him, who has had no husband.

Defilement was caused by touch or going near a dead body. This would restrict a priest from weeping over the coffin of someone who passed.

The restriction was even greater for the high priest

Leviticus 21:10-11

'He who is the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to wear the garments, shall not uncover his head nor tear his clothes; nor shall he go near any dead body, nor defile himself for his father or his mother;

There were other regulations

Leviticus 21:5

"They shall not make any bald place on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh.

The seem to be common practices among the heathen when a love one is lost

The believer must also have a different view of death

The world is very confused about death. There are numerous views that are very common today

- Death is the end
- Our loved ones watch over us
- Our loved ones visit
- Everyone goes to a better place

The Bible declares that when those who have trusted Christ for salvation die they are immediately in a glorified state in the presence of God.

- They do not cease to exist
- They do not watch over us, that is the job of the Spirit of God, the angels of God our Christian friends here on earth
- They do not visit us. There is an inseparable gulf between heaven and earth. We see this in the story of Lazarus and the rich man and in the account of Saul seeking Samuel through a medium
- Only those who have trusted Christ go to a better place, a place called heaven

Matthew 8:11

And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth."

As a result the believer has a different reaction to death

1 Thessalonians 4:13

But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

Sorrow is a natural part of loss and an important part of the grieving process when we lose someone we love.

For believers sorrow can often be more intense because love relationships are deeper

But this sorrow must not consume us. We cannot become like Jacob who refused to be comforted. We must realize that those who have died in the Lord have gone on to be with the Lord and we must receive the consoling work of the Spirit for our lives.

How the priest is to view family

Was to have a high view and standard for marriage

Leviticus 21:7

They shall not take a wife who is a harlot or a defiled woman, nor shall they take a woman divorced from her husband; for the priest is holy to his God.

Leviticus 21:13-14

And he shall take a wife in her virginity.

A widow or a divorced woman or a defiled woman or a harlot—these he shall not marry; but he shall take a virgin of his own people as wife.

Was required to take care of his family life

Leviticus 21:9

The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be burned with fire.

The same is true of those who desire to serve the Lord under the new covenant

1 Timothy 3:2-3

A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;

This does not mean that a person who is having conflict at home or who has a backslidden child cannot serve God, but if our marriage or family is in disarray it is probably due to the fact that it is under great spiritual attack. The right response for anyone serving the Lord is to step aside and focus on the family ministry for a season

Who may serve as priest?

Leviticus 21:17

“Speak to Aaron, saying: ‘No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God.

Defect could speak of something physical or something moral/spiritual

The list of physical defects included being blind or lame, having a marred face or a limb too long, a broken foot or broken hand, having a hunchback or being dwarf, or if a man has a defect in his eye, or eczema or scab, or is a eunuch.

All these would limit a person from being able to serve as a

priest.

These limitations did not mean he would not be compensated as a priest, it just meant that he was limited in his service

Leviticus 21:22-23

He may eat the bread of his God, both the most holy and the holy; only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the Lord sanctify them.' ”

Under the New Testament we are not limited by physical defects but are clearly limited by moral ones.

Paul spoke of things that could disqualify a person from ministry

1Cor 9:27

But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

In fact many of the defects listed in Leviticus 20 describe many of those who encountered the Lord Jesus and were healed

He healed the lame, blind, hunchbacked, those with skin disorders and one of the first gentile converse was an Ethiopian eunuch who was sent home to declare the gospel to a nation