



Lesson 48

The Primary History of Leviticus 26

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 - Leviticus 26:3-12
 - Hard vs soft captivity
 - Leviticus 26:13 (Egyptian captivity)
 - Leviticus 26:14-17 (the Judges)
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Leviticus 26 has been a prominent chapter in this Movement since the early 2000s. In this lesson, we are going to look at that chapter and see what it's really talking about. This chapter is about Israel and how the nation could receive blessings for their obedience or curses for their disobedience. The curses are captivity. Israel chose disobedience most of the time, so in this chapter there are three captivities. We are going to look a little at the 2520 as well. Leviticus 26 covers a lot of history for us to understand.

Leviticus 26:1-17

Leviticus 26:1,2

“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. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.” Leviticus 26:1,2. Verses one and two of Leviticus 26 are about keeping the commandments.

Leviticus 26:3-12

Leviticus 26:3-12 is a blessing. Previously, we saw that God gave Israel some commandments. Next, God tells Israel, “If ye will walk in my statutes, and keep my commandments, and do them;” (Leviticus 26:3) “then will I give you rain in due season...” (Leviticus 26:4). That was just the first of the blessings. In Leviticus 26:5-11 God promised that their crops would give them food, they would live safely, God would destroy their enemies, and when Israel went to battle their enemies would be slain. God said that He would respect them, and set up His tabernacle among them. All of these blessings were summed up in verse 12, where God says, “And I will walk among you, and will be your God, and ye shall be my people.” Leviticus 26:3-12 are the blessings Israel would receive if they were faithful to God.

Hard vs soft captivity

What are “hard” and “soft” captivities? A hard captivity was when the enemy took the Israelites out of their land and oppressed them. A soft captivity was when the enemy oppressed them in their very own land. Think of the Babylonian captivity as an example. The Israelites were physically in captivity to the Babylonians in a strange land. It was a hard captivity. Then think of the captivity under the Judges, like Sampson. Though they were in captivity, they lived in their own land. It was a soft captivity.

Leviticus 26:13 (Egyptian captivity)

In Leviticus 26:13, God gives Israel a flashback. In Leviticus 26:3-12, God is telling Israel the blessings they would receive if faithful to Him, but God wanted them to have a reason to obey Him. So in verse 13, God reminded Israel of what He did for them in the past. This was the Exodus. It all began when Joseph brought his family (which was all of Israel) to Egypt where he was ruling as second in command to Pharaoh. Many years later, Joseph died at 110 years old. Some years later, a new Pharaoh came to power and enslaved Israel. This slavery continued, and during it Moses was born. Moses however, didn't restore Israel by taking them out of captivity until he was 80. So Israel was in Egypt for a total of 215 years, and in slavery for around 100 years. It was God that had led Israel out of Egypt through Moses, and that is why God brings Egypt up in verse 13. He is reminding Israel of what He had done for them, and that they have no reason not to obey Him.

Leviticus 26:14-17 (the Judges)

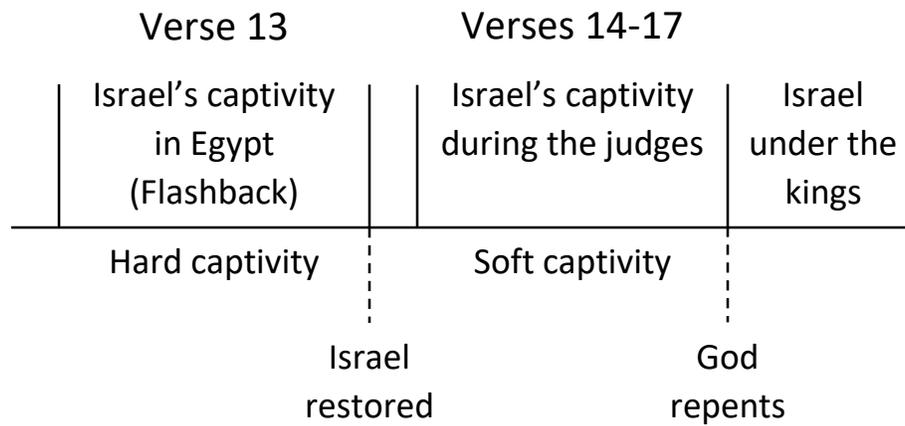
Next, in Leviticus 26:14-17, God through Moses says what will happen if the Israelites do not listen to Him or keep His commandments. God says, in verse 15- that if they break His covenant- verses 16,17 would happen, which say, "I also will do this unto you; I will even appoint over you terror, consumption, 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. 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." This was fulfilled in the time of the Judges. After Joshua and his generation died the Israelites broke their covenant with God. So, He sent other nations to punish them. And He sent them judges when they repented to free them from the other nations and to lead them. But once the judge died the people went back to disobeying God. So He would punish them again through other nations. For most of the history of the Judges, Israel was in captivity- soft captivity. Even though they were still in their land they were ruled and oppressed by other nations. The time of the Judges is the second time of captivity that Leviticus 26 talks about.

God repents

The Israelites didn't like the Judges. They wanted a king like all of the nations around them. They blamed God for all of the trouble they were in; they thought that His system of judges was what made them keep getting into captivity. They didn't believe, at least until they were in trouble, that their disobedient behaviour was actually the problem. So, they blamed God. God had to do something. He could either keep letting them think He was the problem or He could repent and let them run the nation their own way and hopefully see that they were the problem. God chose to repent. To repent means to be sorry for what you did and to stop doing that thing; God changed His plan for Israel and allowed them to do what they wanted to do for a long time. He repented. He had demonstrated His plan of judges, but their disobedience ruined it; now He let them try to prove their point by demonstrating their plan. This wasn't the only time that God repented- He repented first in the story of Noah. In that story He was sad that He had made humans because most of them were evil (Genesis 6:5,6). Later, at the end of the time of the judges God again repented.

The kings

God repented and gave the Israelites kings, just like they wanted. That was how He showed His repentance. This was similar to the time of Noah. Because the world was so wicked, God repented and the flood came. The flood was the action of His repentance. In the time of the kings, Saul was the first and the last was Zedekiah. The kings ruled for four hundred and ninety years. They were the action of God's repentance.



Leviticus 26:18-46

Leviticus 26:18-20

In Leviticus 26:18-20, the prophecy of a new captivity is given. In verses 14-17, God prophesied the soft captivity of the Judges. When that prophecy came true, Israel didn't repent, so God did and gave them kings. Israel was bringing upon themselves a curse though. In Leviticus 26:18-20, God says, "And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits." This is a prophecy of a new captivity. God prophesied the captivity of the Judges and said if they didn't repent, they'd get a new captivity. This new captivity was prophesied in four parts in Leviticus 26, each of those four parts being 7 times. The first part or first 7 times of this new captivity was prophesied in verses 18-20. The first 7 times came true when Manasseh was taken captive. Manasseh was one of the last kings of Israel; God had given them plenty of time to repent, but they didn't so he gave them their first 7 times by directing Assyria to capture Manasseh. Manasseh did repent and regained the throne, but all Israel didn't repent so it wasn't enough. Manasseh's captivity was prophesied in Leviticus 26:18-20 and this was only part one of the new captivity.

Leviticus 26:21,22

The second time the phrase "7 times" is used is in verse 21. Verses 21,22 say, "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. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate." This is the second punishment that Israel received in the time of the kings. This happened under Jehoiakim, the third to last king of Judah. He was the first king of Judah that Nebuchadnezzar went against. The first part of verse 22 says, "I will also send wild beasts among you, which shall rob you of your children,". Babylon is a lion or "wild beast" according to Daniel 7. In Jehoiakim's reign, Nebuchadnezzar took Daniel, Hananiah, Mishael, and Azariah captive- he stole them. God also said that the wild beasts would, "destroy their cattle, and make them few in number; and their *high* ways would be desolate." Leviticus 26:22. Under Jehoiakim, the Syrians, Moabites, Ammorites, along with the Babylonians (all "wild beasts") attacked Judah. So, in the reign of Jehoiakim Israel received their second punishment for disobedience.

Leviticus 26:23-26

"And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again

by weight: and ye shall eat, and not be satisfied.” Leviticus 26:23-26. Verse 24 is the third 7 times in chapter 26. During Jehoiachin’s reign, there was a siege of Jerusalem; that is what verses 25, 26 were talking about. The 7 times was the punishment for Israel’s disobedience.

Leviticus 26:27-46

The last part of the new captivity begins in Leviticus 26:27,28. As far as we have read, God prophesied Israel being hit with the 7 times three times; which all came to pass. But God prophesied a 7 times again. In Leviticus 26:27,28 God says, “And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.” This was the beginning of the prophecy of the last 7 times. This prophecy lasted to verse 39. The prophecy came to pass in the time of Zedekiah. Zedekiah was a wicked king, he rebelled against Jeremiah the prophet, polluted the temple, and transgressed along with all of Israel. God sent Zedekiah messengers to warn him, but the messengers were mocked. This went on until God had enough and implemented the last 7 times. He sent the king of Babylon to bring judgment on Israel. The king’s army showed no mercy, killing everyone in sight. The king had the temple burnt down and its treasures taken. The people that weren’t killed were captured and taken to Babylon. This was the hardest hard captivity, and ended the four sets of 7 times. The chapter does end on a good note though, God prophesied the restoration of Israel in verses 40-46; He says in verse 45,46, “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. 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.”

Summary of the captivities

So, we have looked at all of the captivities in Leviticus 26. First, in verse 13 God reminded them of their captivity in Egypt. That was a hard captivity; it is also the alpha captivity of Israel in this chapter. Israel came out of that captivity, but they afterward broke their covenant with God and disobeyed Him. So second, the punishments in verses 14-17 were fulfilled. That was the time of the Judges, or really between the time of the Judges. That history was a soft captivity because even though a foreign power ruled over them they were still in Canaan. Next, God repented and gave them a king because they wanted one, and they didn’t like the Judges. He let them have kings for four hundred and ninety years before He began to punish them again for their disobedience. Their first punishment was under Manasseh- he was taken captive by Assyria. That was the first “7 times” (verses 18-20). Then, because they were still disobedient God punished them “7 times more” (verses 21,22) under Jehoiakim. That was when Daniel and his three friends were taken to Babylon. After him, because of their persistent disobedience God punished them “7 times” more for their sins (verses 23-26). Jehoiachin was the king at that time, and Babylon besieged Jerusalem and carried most of the people away captive to Babylon. From Manasseh the captivity of Judah got harder and harder until Zedekiah. Verses 27-39 are the period when he was king and it was “7 times” worse because Judah didn’t repent. In his reign Babylon destroyed Jerusalem and took the people captive- that was a hard captivity. It had been getting worse since Manasseh. But even after those punishments under the kings God says, starting in verse 40 of Leviticus 26, that if Israel repented He would be with them.

Verses 18-39

Verses 40-46

Israel's increasing captivity in the time of the kings

Israel restored

Verses 18-20

Verses 21,22

Verses 23-26

Verses 27-39

Prophecy of
Manasseh's
captivity-
1st 7 times

Prophecy of
Jehoiakim's
captivity-
2nd 7 times

Prophecy of
Jehoiachin's
captivity-
3rd 7 times

Prophecy of
Zedekiah's
captivity-
4th 7 times

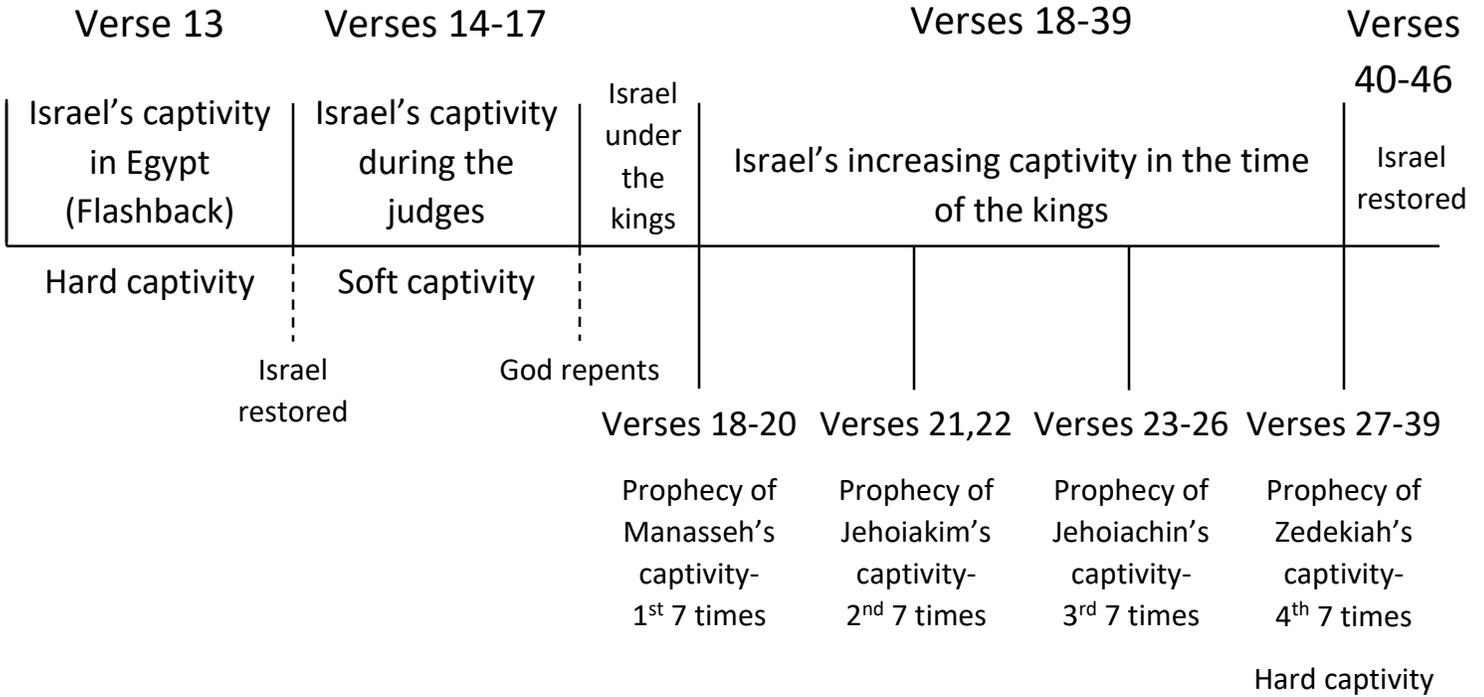
Hard captivity

Our Version of Leviticus 26

The 2520, 126, and 151

The 7 times are found in Leviticus 26. We say those 7 times are the 2520. Each time represents a year and a year in prophecy is 360 days. Each day in a year times the number of years (360×7) is 2520 days. But the Bible isn't talking about the 2520- it's talking about the 7 times captivity. Then this Movement further refined the 2520. We saw that it can be refined down into the 126 and the 151. We get them from Daniel 5. The judgment pronounced against Belshazzar was written as Mene, Mene, Tekel, Upharsin. If we convert these words into monetary value, we can derive the 151 and 126. A Mene is worth fifty shekels. An Upharsin is worth half of a Mene, or, in this case, twenty-five shekels. A Tekel is worth one shekel. So, if you add all the shekels up from Mene, Mene, Tekel, Upharsin, you come up to 126 shekels. But, then we noticed that a Mene could also be worth sixty shekels (Ezekiel 45:12), which would mean that an Upharsin could be worth thirty shekels! The total we get from that is not 126, but 151. If you convert the 126 shekels into gerahs, you get 2520 gerahs (because one shekel is worth twenty gerahs). That is how the 126 and 151 represent the 2520. The 2520 (126 and 151) is an application that we make of the 7 times.

In Summary:



The Captivity
The original intent of the 7 times

The 2520
This Movement's application of the 7 times

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