

Leviticus 24:10–23

Holiness That Impacts Everyone and Everything It Touches

Friday, January 19, 2024 • Read Leviticus 24:10–23

Questions from the Scripture text: What does v10 tell us about the origins of the person about whom it is speaking? Where did he go out? What did he do with a man of Israel? Where did they fight? What did the Israelite woman's son do to the Name (v11)? What else did he do? To whom did they bring him? What information does v11 now add about his mother? What did they do to him (v12a)? Until when (v12b)? Who spoke to whom in v13? Where is Moses to take the man who cursed (v14)? Who are to do what first? And then who are to do what? To whom is Moses to speak (v15)? What is he to say to them about one who curses God? And what about one who blasphemes the Name of YHWH (v16)? Who should be included in carrying out the sentence? Who else must suffer the sentence (v17)? As opposed to someone who does what (v18, 21)? And what must he suffer for what other offenses (v19–20)? To whom do these specific laws apply (v22)? Why? What does Moses do in v23? And where do they take the man who had cursed? And what do they do to him? How does the end of v23 summarize all of this?

How does what happens in the Holy Place work itself out among the holy people? Leviticus 24:10–23 prepares us for the evening sermon on the Lord's Day. In these fourteen verses of Holy Scripture, the Holy Spirit teaches us that **the Lord's congregation are a holy people, coming to Him in His own way, and therefore must reflect that holiness in the keeping of all of His commandments.**

A Holy People. v10 begins in a way that initiates the question: what can be expected or must be demanded from a child of an unbelieving father? Is he holy? Is he part of the holy people? God had made provisions for an Egyptian to go from status of stranger to incorporation into a household by circumcision (cf. Ex 12:46–48). But the man in this passage continues to be called an Egyptian.

v11b–12 establishes the Israelite woman's son's right to judgment as discipline, and perhaps even a right to mercy. Whatever the case, he will be pointed to spiritual and everlasting mercy, even if he is excommunicated or executed. By giving only Shelomith's name and heritage, and not the name of the Egyptian, God establishes the holiness of the child of just one believer. When we see it again in 1Cor 7:14, it is not a new concept. The child of only a believing mother is just as consecrated/holy as if his father also were holy. The connection between 1Cor 7:14 and Lev 24:10–11 establishes that the covenant membership of the children of believers continues under the administration of Christ.

Christian parents, your children are holy! They are members of the church. They are called saints. Holiness is expected from them not only as creatures made in the image of God, but as members of the covenant community. And yet, they cannot produce it apart from new life, and faith, and union with Christ. Bring them to Him in His means. He will be faithful to employ the means that He has appointed with the children whom He Himself placed in your household.

So, teach your child not just "behavior" but holiness, and point him ever to Christ, Who alone can be your child's holiness, and Who alone can produce holiness in him.

This holiness of the people applies not only individually, but especially corporately. Those among whom this son went (v10) are a holy people (cf. Ps 16:3). This, too, is not a new concept, when the New Testament frequently calls them "saints." In fact, doing so hearkens back to Exodus and Leviticus, reminding us that New Testament church congregations are joined to that original congregation ("church") in the wilderness of which Moses wrote and Stephen spoke (cf. Ac 7:38).

And the Lord teaches them about this by the procedure that He commands. The leaning ceremony in v14 implies that this is about more than just one man and his own penalty for what came out of his own mouth. In v14, the entire congregation identify with him. They must be cleansed of his unholiness, because the people as a whole are holy.

The holy Lord has put Himself in the midst of a sinful people, and even as they cast the stones, they are identifying themselves, not as ones who haven't sinned, but as sinners themselves who (by mercy!) are may have God in their midst.

This understanding exposes the great error of those who brought the woman caught in adultery (cf. Jn 7:53–8:11). They cared nothing for the holiness of the people as a whole, or the holiness of the temple, or the holiness of those who were gathered to Christ (cf. Jn 8:2). They actually brought a freshly-caught adulteress *into the temple!* They were only trying to entrap Christ (cf. Jn 8:6).

Christ however cares perfectly not only about the woman but about the holiness of God (cf. Jn 8:11). And He is going to bring these two cares to their perfection at the cross! He came as both the new temple Himself (cf. Jn 2:21) and the everlasting High Priest, Who would bring a change even to the ceremonial law's intersection with the civil law (cf. Heb 7:12).

A Holy Place. "Among the children of Israel" in v10 identifies not only "among whom" this occurred but "where." "The camp" is a holy place (v14), just as the land one day shall be (n.b. "born in the land," v16), when they arrive.

Still in verse 10, the identity of the location as being in the camp has received a significant upgrade since the end of the book of Exodus. The camp is now the place with the tabernacle at its heart, and with the holy of holies at the Tabernacles heart, and the divine presence at the heart of the holy of holies. Holies. The camp as a whole may not be as holy as the divine presence, but it is certainly consecrated by its identity being tied to the divine presence.

v23 will take us back to verse 14, emphasizing the boundary of the camp, the boundary of the people, as a boundary of holiness. This holiness reaches its height in the holy of holies, where the testimony is (cf. v3). So the earlier part of this chapter took us from testimony to veil, from veil to lampstand, from lampstand to table.

Though the holiness increases as one approaches the ark, and is a term reserved for the tabernacle precinct, the consecration of that presence has implications for the entire congregation as a people, and the entire camp/land as a place. The Lord and His presence consecrate even the place where His people dwell.

In vv15–16, the whole nation is spoken of as a congregation. v16 actually speaks of the land not geographically but ecclesiastically: the holy location of the holy congregation. But what happens when it is defiled by blasphemy? The one who defiled it must carry the weight of the sin, and of the cleansing of the sin (v15). And the congregation as a whole ("all the congregation," v16) must participate in the censure by which the offender carries his weight. This is what is happening in the stoning under Moses. And it continues to happen in excommunication under Christ.

Or at least it ought to continue. How carefully congregations and their members would use the name of the Lord Jesus if blaspheming that Name carried the quick censure of admonition, and doing so unrepentantly carried the quick censure of excommunication!

A Holy Name and a Holy God. The emphasis on the holiness of the divine name in v11 is intensified by not actually using it. In v11, the text says only that he "blasphemed the Name," and in v16, "when he blasphemes the Name." The word "YHWH" does not appear in those two places. Literarily, this has the effect of emphasizing that this Name stands alone in its holiness. There is no other name that it can be.

The Spirit is now completing for us a lesson in the first table of the law: • The first commandment emphasizes the holiness of the Divine being; nothing else may be considered deity. • The second commandment emphasizes the holiness of the divine presence and presentation. There are no man-made ways by which actually to have the presence of God or by which to have God presented to us. The Lord prescribes His own way of worship (and this has been the point of the second half of Exodus and of all of Leviticus). So, the first two commandments correspond, in this chapter, to the light that shines (as it were) from behind the veil (cf. v1-4), which must be given no competition from what is imagined by man, who is represented by the table and the bread (cf. v5-9). Only the one true God (first commandment) can give the way for man to approach God (second commandment). • The fourth commandment emphasizes the holiness of the times of special communication of God's presence and fellowship. This corresponds especially to the Sabbath and the ceremonial sabbaths (cf. ch 23) and, in the more immediate context, to the table with the showbread, where that fellowship was communicated. • Now in the second half of the chapter, the Spirit emphasizes the third commandment and the holiness of the Divine Name, especially upon and among those upon whom God has set that name and into whose mouths God has put that name.

Since it is the Lord Himself that makes His people holy. If we are truly part of His congregation, then not only are we holy, but we enter into holy assemblies that participate in the worship in glory, the great Holy of Holies, coming in God's holy way, at God's holy time, to the true and living and holy God Himself!

Our lives must reflect this holiness! Let us show it by being first-table people most of all. A first-great-commandment people most of all. Even above the keeping of the last six commandments, let us live with regard for the holiness of God's being, the holiness of God's worship/presence, the holiness of God's Name, and the holiness of God's appointed worship times.

Holy People and Holy Property. vv17-23 now extend the holiness of the people from the first table into the second. We have seen already that being born of an Israelite has ramifications, which is an application of the fifth commandment. Also, living in the Israelite land means coming under Israelite authority—also an application of the fifth commandment.

v17-21 emphasize the difference in penalty between killing a man and killing an animal. This is explained by Gen 9:6. The universal death penalty for murder is due to man's being made in the image of God.

These verses also emphasize restitution, in application of the eighth commandment and the tenth commandment. "Whoever kills an animal shall make it good, animal for animal" (v18). "Whoever kills an animal shall restore it" (v21). Not only is man made in the image of God, but man's property is providentially assigned to him by God. Stealing is an offense against this providential assignment.

The ninth commandment is also applied in the passage, with the seriousness of bearing witness communicated in the leaning ceremony in v14; it must be performed by those who witnessed the event.

Though the seventh commandment is not specifically applied in the passage, from the passage as a whole we do learn something profoundly significant about the second table of the law. Even when considering those commandments that govern our interaction with other people (and even with property), the most important thing is how we are relating to God Himself! In this way, the importance of how we treat God is what lends itself to the importance of how we treat man. The first table of the law clearly takes first priority. But if the second table isn't being followed, then the first table is not being genuinely followed either.

Thus, the Lord Jesus says "the second is like it," when He summarizes the whole of what Scripture commands us to do in this way: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets" (Mt 22:37-40).

What are the specific names by which He has revealed Himself, and how are you seeking to be careful with how you speak them? What Name has He put upon you in your baptism? How are you carrying that Name on your life? How are you prioritizing the first table of the law in your life? How does the connection of the first table to the second actually intensify (rather than reduce) the necessity of keeping the second? How has Scripture commanded for the congregations of the Lord to have their holiness maintained today?

Sample prayer: Lord, thank You for taking us to Yourself and making us holy in Yourself. Forgive us for how lightly we have taken this. Grant that we would worship only You, only Your way, only with reverence, and especially at Your appointed times. And grant that the knowledge of Your holiness would drive our respect for Your image in others and Your providence in the property that You have assigned to them. Thank You for giving to us Christ to be our Tabernacle, our Priest, and our Sacrifice through whom we ask this, AMEN!

Suggested songs: ARP15 "Within Your Tent, Who Will Reside" or TPH165 "To Your Temple, I Repair"

(The following is a machine-generated transcription. **PLEASE BE AWARE** of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus 24 verses, 10 through 23. These are God's words. Now, the son of an Israelite woman, whose father was an Egyptian. When that among the children of Israel in this Israelite woman's son, and a man of Israel fought each other in the camp, And the Israelite woman's son, blasphemed the name.

And cursed and so they brought him to Moses. His mother's name was shalomite. The daughter of debris of the tribe of Dan. Then they put them in custody that the mind of Yahweh might be shown to them. And you always spoke to Moses saying. Take outside the camp him, who has cursed.

And let all who heard lay their hands on his head. And let all the congregations stun him. Then you shall speak to the children of Israel saying. Whoever curses his God shall bear his sin. And whoever blasphemes the name of y'all place, shall surely. Be put to death. All the congregations shall certainly Stone him.

It's a stranger as well. Is him. Who was born in the land? When he blasphemes the name. Okay, shall be put to death. Whoever kills any man? She'll surely be put to death, whoever kills an animal. She'll make it good animal for Animals. If a man causes disfigurement of his neighbor, He has done so it shall be done to him.

Fracture for fracture, eye for eye, tooth for tooth. As he has caused disfigurement of a man, so shall it be done to him? And whoever kills, an animal, shall restore it. But whoever kills a man, I should be put to death. Okay, so I have the same law for the stranger and for one from your own country, Prime, Yahweh your God.

Then Moses spoke to the children of Israel, and they took outside the camp. Him who had cursed and stoned him with stones. So the children of Israel did as Yahweh, commanded Moses, And then this ends this reading of Holy Scripture.

One of the things that, We noticed about the first half of this chapter is that. Highlights it to us, the spirit, highlights it to us. Replacing it in a location. That that first

seems out of place to us there. The annual. Rhythm of the calendar of the nation of Israel.

In chapter 23, and there's the multi-annual. In chapter 25 and last week. Verses one through nine, we had Furniture placement inside the Tabernacle. And we noticed that this was because these called meetings with God. Are especially represented in the interaction between the lamp stand. Which shines light as it were from the direction of the veil from behind the veil.

Onto the table where there are the 12 loaves Representing the People of Israel. And so there. That meeting between God and his people, the meeting point. Where God shines. Face and just favor and blessing. And gives his people Fellowship. Well, that passes the first nine verses seemed Um, A little bit.

Oddly placed. Pushed us by virtue of that. Understand it better and understand, the reason for the location, Uh, this one even more. Here is the son of an Israelite woman. His father is an Egyptian. And he goes out and he has a fight with an Israelite. He blasphemes the name of y'all playing, Or as it's actually written in verse 11.

Despite the new King James and we read it without the italicized words that they supplied. The blaspheme, the name. And as Lord says, at the end of verse 16, whoever blasphemes the name, We'll be put to death. Well, we have had Significant emphasis on the first commandment the second commandment and the fourth Commandment.

The first commandment emphasizing the Holiness of the being of God. And this especially by way of the holy of holies itself. It's unapproachability Uh, entire setup. Of the Tabernacle that when God displays, Or concentrates the display of his glory. Up on the Ark of the testimony. It becomes the holy of holy.

So the most holy place. And, of course, the second commandment that we may only come to God in the way that he is prescribed, we must not come. And according to the imaginations and man, at all. And the fourth Commandment. The the Sabbath was a holy called convocation, a holy calling.

Uh together. Um, That the Sabbath then was also the Main component and primary template 4. All of the meetings with God. The god had commanded his people. In chapter 23. But here we have a completion then. The ways in which we are to regard. God is Holy Regarding the Holiness of his being regarding the Holiness of the way of approaching him that he has commanded.

Not adding to it ourselves regarding the Holiness. Of those times. At which he has commanded. For his people to assemble to himself. And now, the Holiness of his name, And especially the name Yahweh.

One of the things then that we see is there's not just this whole this completion of the ways in which we are to regard him as Holy, but they're also the effects of Being gathered to the holy God. Israel are a holy people. They're holy people, the Lord has said many times during the Holiness code.

Remember from chapter 17 to chapter 21, You shall be holy. For I am. Holy. And not only are the people holy, but Even the camp is, Holy. The execution must take place outside the camp. The camp as a whole is Holy and this is going to continue. Uh, notice that he's giving them instructions.

Uh, that last And are especially for when he brings them into the land. And verse 16, all the congregations shall certainly Stone him. The stranger as well as him who was born The land. So you see in this passage that they are holy people. In a holy place. And therefore, Must give regard for.

And to the holy Name. And they must treat their neighbors and there and their neighbor's property. Um, With regard for, The holy God, whose name? Has been put upon. First, then the holy people and there's a question in the beginning of the passage is the son a holy person.

Is he consecrated? Um, the way the rest of the people are because his father is not an Israelite. Remember back in Exodus 12, there was Uh, procedure given versus 46 to 48. If Wanted to partake of the Holy meal and participate. In the Passover. They could be taken into another household, an Israelite household.

Not as. Uh, one purchased Uh, by an Israelite but as one circumcised into the household and by circumcision Uh, they could. Uh, come out of their former nationality. And into. Uh, not only whatever nationality, but particular tribe and particular house. Of. The household into, which they were circumcised. If that had been the case, Um, This Egyptian who is the father of the man in question.

He would be able to have Uh, Uh description like you have of his wife at the end of verse 11. Uh, the household. Uh, to which he had belonged in the tribe to which he had belonged. You don't have that for him, he's still an Egyptian. Uh, the implication is you're still uncircumcised and yet.

The sun has. Access to the judicial system of Israel. As a stranger. All those strangers did to some extent. But through his mother Shalomit, What was his dad's name? We don't know. But his mother being a daughter of Israel, having consecrated covenantal Uh, status. He has access to the judicial system of Israel.

Through his mom Shalomoth. The household of debris. Of the tribe of Dan. So, the Lord Has already by Leviticus 24 established. That in his visible. Which hasn't even left Sinai yet. Uh, in his visible. The child of a believing or a A believing mother or a mother with Covenant membership.

Even if his father is not a member that child is considered a member of the church. Well. Paul by the Holy Spirit. Tells us that again. First Corinthians, 7 14. He is not introducing. A new Doctrine. He is, however, confirming. That that which was true under Moses.

Continues to be true under Jesus. Which is. That the household is a fundamental unit. Of the congregation. And that a child of even just one believing parent is considered as holy. Elizabeth, both parents had been Believers and had been members of the church. And so, as far as the children are concerned for Corinthians, 7 14, Not only is a child, holy But the husband is.

Considered, holy not so much for the husband's sake. He's not a member of the But for the, uh, the status of the child is not less. Then, if his father, Had been holy and had been a member. Well, Holiness is a great privilege but it's also a great responsibility.

And if the Lord has put his name upon us, we must carry that name properly. And if we are going to have his name on our lips, we must carry that name on our lips properly. That's actually The verb that's used in the third commandment. Um, that we are not to carry the name of Yahweh in vain.

And it's related to the penalty. Uh, that is pronounced. Um, In the passage. Uh, that he is to carry his sin. At the end of verse 15, whoever curses is God shall carry. His sin and so, there is this. Uh, this sense, there's this dynamic in the passage that really comes through with literal verbs.

Um, of how we bear, how we carry. The Holiness of having been set apart to God. It's a glorious privilege to be part of his visible. Where the church is despised and church membership is despised and people hop from one to another and the vast majority of the churches have no sense of being in Covenant with God.

Um, But in the age that we live in, This is something that could easily Escape us and we need to be corrected on that by Holy scripture. It is a high privilege. To be a member of the visible church, and it carries with it. Uh, responsibilities of course we must not buy stream.

The name of God. If we're his creature at all, Uh, let alone his image bearers. Let alone members. Of his. Now, this Holiness does not apply only to members. But to the people corporately, Once they have someone among them, who has blasphemed the name, Is not just the individual who has been defiled.

The congregation has been defiled and until they deal with him. According to how the Lord says, to the congregation isn't sin before. God This is one of the reasons why Church discipline is so important. Because the unrepentant sinner in the church or the scandalous center in the church. Defiles.

Not only themselves, but the congregation of which they are apart. So, we really ought and we have If anyone blasphemes the name of God at all, They should at least receive the censure of admonition. There should be public acknowledgment of the man's sin or the woman's sin before. God.

And of the congregations defilement. Uh, by having had that sin among them. Uh, and a reverent and solemn. Admission of that before. God is as a congregation and admonition to the person who had done it, that they would do it. No more rejoicing in the Forgiveness of Christ and his blood, which consecrates us.

I mean if we did that every time someone misused the lord's name, I suspect the rate at which people use misuse the Lord's name would significantly decrease. And how much would increase then the Holiness. In conduct of the congregation as we bear the Lord's name, Upon ourselves and upon our lips.

And then, of course, any unrepentance. Cannot be tolerated. Not just because that person proves themselves to be What we call a gospel, hypocrite, a false Professor. I'm falsely making a professor profession of Faith. But because having that in the church, defiles the church, And so you have First Corinthians 5?

First Corinthians 6 as well, but especially First Corinthians 5. In the church knowing that they are going to be called together. For the Feast of the Lord. Particularly the Lord's Supper now. Uh, must expel the leaven of sin. From among them. Now, they go to do this and Uh, Are instructed to do it by those who heard.

Uh, leaning their hands on his head. They have this leaning ceremony where they identify with him, And then the whole congregation. Is to Stone him. Uh, this is more than just an execution. Suspect that Uh, by the time. Uh, by the time you're very small fraction of the congregation in The execution component.

Has taken place. Uh, but notice that Uh, all the congregation. Um, Verse 14, and all the congregation verse 16. Um, not only him who is born in the land when they come into the land? But also The Stranger verse 16. This is a congregational. Exercise excommunication. And, This exposes to us, I think.

Or helps us understand, maybe a better way of saying it. Uh, that passage The first 11 verses of John 8. Where Jesus is. Where is he? He's in the temple. Not outside the camp. He's in the temple and he has people assembled to him and he's sitting down and preaching to them.

And Those who supposedly were such holy people. Come in. No regard for the Holiness of the place. The Holiness of the temple. No, regard for the Holiness of the assembly. No regard for the Holiness of the word. And they bring a woman who is freshly caught in adultery. And they challenged Jesus about her there.

Certainly, they are not caring about the Holiness of God's name or the Holiness of God's place or the Holiness of God's worship. And so, Uh, we do not know what the Lord wrote in the ground. Except that writing with his finger, certainly Identifies him with. Uh, your way on Sinai and Um, Perhaps he was writing the moral law, perhaps.

Uh, he was writing that it should be done outside the camp. Who knows they had sinned even in the way they brought her to him. So if they had not sinned before in their entire life, And they just had defiled the temple by bringing in adulteress into the temple.

Uh, certainly they would not qualify for his challenge. What he, who is without sin cast the first stone? No, when these people perform the leaning ceremony in Leviticus 24. They're not saying there without sin. They're identifying themselves as Sinners. And, I'm identifying themselves then with the one who has sinned and as those who need Um, the Forgiveness of God.

This of course, is a great testimony to the man. Uh, and Who knows perhaps the Lord brought him to repentance and Faith by that ceremony? Oh, and perhaps he did by others. As well. Uh, if and when this procedure was later, followed We also have then the holy place note that The one of the primary parts of the instruction what to do him, what to do with him is to take him outside, the camp, verse 14.

So that when the instruction is followed in verse 23, The emphasis is they took outside the camp. Him who had cursed and stoned him to death with stones. Now, of course, the great place for the Holiness is concentrated is in the holy of holies. But we have in this chapter, This.

Um, Radiating. If you will, as the radius increases the intensity of the Holiness diminishes, Uh, but you have a boundary Of Holiness for the camp as a whole. The camp that has the holy of holies in it. Must be one with a higher standard of Holiness. And so you have the holy of holies with the testimony and you have the veil of the testimony.

And then you have the lamp stand and then you have the Table with the show bread and where the lamp stand and the table are is called the holy place. Yeah, and the Tabernacle Precinct is, especially a holy place, for instance, for the, the purposes of determining where Aaron and his sons may eat the show bread.

We had that in the verse immediately preceding this passage But the camp as a whole and the people as a whole. Or to consider themselves consecrated unto God in that place. As consecrated unto God. Now. The place that is consecrated unto God. Uh, the third heaven. Where the Lord Jesus has taken his seat but Uh, Believers.

Are to be considered. Treated as holy. And we've already, Covered the Holiness of the name and the Holiness of God and putting together. The third commandment. Uh, connection with the first and the second and the fourth But we're reminded by the Holiness of the congregation and the Holiness of the camp.

That it is, the Lord himself that makes us. Holy It's not just that he has said that we are. Holy But that is joined us to himself. He's put his name. Upon us. And if we are truly part of his congregation, And we enter into the holy assemblies and participate.

In the worship. Uh particularly now in Christ, we enter by faith, don't we? Uh, the holy of holies in glory. Week by week. We come in God's holy way at God's holy time. To the true and living God himself. Now, this is something we don't see with our eyes.

So it's difficult for us to grasp. In fact, there are many who think that If they paint up the worship room, that they'll really Um, increase the worshipfulness. I mean that's a great way of showing the ignorance. Uh, showing one's ignorance of the reality of the Holiness. Of entering Heaven by faith.

But if we are the people who do this week by week, then our lives should reflect it. And our lives should reflect it. Not only. Uh, in how we keep the first table of the law, Although it should. Worshiping only the way he he says, using his name, only with Uh, with reverence Uh, remembering the Lord's day and keeping it.

Holy. But our life should reflect it in. Uh, how we keep the second table of the law. Remembering that man is made in the image of God and so his life is to be valued. Above all other life. And we have that Uh, in this passage in verses 17 to 21 in particular, If you kill a man, he shall be put to death for 17.

Verse 21. Whoever kills a man shall be put to death. And also remembering that animals are not men. Whoever kills an animal. Verse 18 shall make it good animal for animal.

Whoever kills, an animal shall restore it verse 21. And so the uniqueness of man-made in the image of God, It is God's image. That makes murder. A capital crime. But notice also that animals are. Considered property. The, the idea of Um, Making it good animal for animal or restoring it.

Only makes sense in the case of animals, being owned by others. And so, here we have the eighth commandment and you shall not steal why? Because the holy God is the one who is assigned to each of his image bearers, what belongs to them. And it is before God that those in verse 14.

Uh, who are witnesses of what has been done? Conducts, the leaning ceremony. So you have the ninth commandment The great reason for not bearing. False witness isn't just because lying destabilizes Society. It is because it is before God before. We've Bear witness. It is before God first and foremost.

Uh, before whom we speak. And so, These, these penalties even the Um, The graded disfigurement penalty in. Uh, verse 20. Recognizes that men are made in the image of God. And we must not. Uh, attack or even Mar Uh, that image that is in. So because God has put his name upon us and especially in the church.

We were to treat our neighbors as holy. Made in His Image and redeemed unto himself. And their property as holy to them. Meaning that God is the one who has assigned it to them, and we mustn't steal. And even our property, then the way we treat it changes, doesn't it?

If our property is entrusted To Us by God. Then we take good care of it, right? Sophia If we don't take care of what we have, that too, is stealing. Because it's not thinking of everything. In terms of how it relates to God. And that ultimately is Uh, is the application.

Uh, verses 10 through 23. Uh, in its relation to the first part of 24 and Leviticus as a whole Is that we are to think of everyone. And everything interact with everyone. And everything in terms. Of our relation to God. End of their relation to God. Amen, let's pray.

Our Father, we thank you that you have made us members of your visible Church. Each one of us And that you have called us, holy and Saint. And that you have given us this high privilege, that carries with it, a high responsibility. And so we pray for the help of your spirit.

Applying Christ to us by faith. So that by the grace of Christ. We may walk in Holiness. Especially O, Lord. Help us in the way that we treat your holy Name. For, we ask it in your holy name, even the name Jesus.