

Leviticus 19
Holy People of a Holy Savior

Friday, December 8, 2023 • Read Leviticus 19

Questions from the Scripture text: Who speaks to whom in v1? To whom is Moses to speak (v2)? With what command/summary title is he to begin? Why should they be holy? Who is YHWH to them? With which two commandments does He begin these statutes of holiness (v3)? Then which commandment (v4a)? On what basis (v4b, cf. Ex 20:2a)? What instruction does He then repeat (v5-7, cf. 7:11, 16-18)? How does v8 expand upon the last phrase of 7:18? What law do v9-10 anticipate (cf. 23:22; Deut 24:19-22)? What rationale does He give at the end of v10? What commandment does v11 repeat? And v12? What rationale does He give at the end of v12? What section of the Book of the Covenant does v13a summarize (cf. Ex 22:7-15)? What law does 13b anticipate (cf. Deut 24:15)? And v14 (cf. 27:18)? What rationale does the end of v14 give? What parts of the Book of the Covenant does v15 repeat (cf. Ex 23:3, 6)? What specific examples/applications does v16 give? And what rationale at the end of v16? How do v17-18 summarize the last six commandments (cf. 1Jn 3:15)? What failure would constitute hatred (v17, cf. Ps 141:5; Prov 13:24, 23:13)? What positive command encapsulates this summary (v18b)? What rationale does the end of v18 give? How does v19a introduce the second half of the chapter (cf. v37a)? What three laws immediately follow? In what parts of life must the “separateness” aspect of holiness be kept visible to them? What had not been done yet for the woman in v20, that distinguishes this situation from Ex 22:16-17? In addition to his purchasing her freedom to marry her, what else must be done (v21-22)? Who makes the atonement? Who does the forgiving? To what period does v23 apply? What must they not do for how long? Why? How is the fourth year’s fruit considered and used (v24)? When may they begin eating it (v25)? What is the rationale for the laws in v20-25 (end of v25)? What frequently repeated statute does v26a repeat? What coming statute does v26b anticipate (cf. Deut 18:9-14)? What mourning and identity practices were they forbidden (v27-28)? What other Canaanite practice were they forbidden in v29? How does the command in v30 (and its parallel back in v3) vary slightly from the fourth commandment? What does v30 add? How does this place the 4th commandment into its particular ceremonial application? What rationale is given? What does v31 add to the end of v26? What rationale is given? What application of the fifth commandment does v32 make? What rationale is given? How does v33-34 expand upon Ex 22:21? From whom would this distinguish Israel? What rationale is given? What law does v35-36 anticipate (cf. Deut 25:14-15)? What rationale is given here? When v37 closes the section that v19a opened, what rationale is given?

What is the point of pulling all of these different parts of God’s law together? Leviticus 19 prepares us for the evening sermon on the Lord’s Day. In these thirty-seven verses of Holy Scripture, the Holy Spirit teaches us that **in every part of God’s law for His church, that which motivates obedience and shapes applicational details is sincere and active relating to the holy God Who has redeemed us into covenant with Himself.**

Varied laws; singular cause. Many are puzzled by this chapter’s collection of laws from the decalogue (cf. Ex 20:1-17), the Book of the Covenant (cf. Ex 21-23), the ceremonial calendar and law, and the civil law of Deuteronomy. Some have given this chapter such headings as “sundry laws” or “various moral and ceremonial laws.” Others have even used it to argue for abrogating the moral law (by saying that it is treated the same as the civil and ceremonial) or for preserving the ceremonial and civil law (using this chapter to deny such obvious distinctions as the Lord writing one in stone with His finger, and writing the other by Moses’s hand and a pen).

But if we have been paying attention to 10:10 as the controlling factor for understanding Lev 11-22, then we know that this section (chs. 17-22) is about properly responding to the holiness of God—especially as the people whom He has redeemed to be His own and to draw near to Him in the consecrated assembly. Even if we did not know that from the broader contours of Leviticus, if you did the questions portion of the devotional above, you yourself already know the distinguishing features of all of the laws that are either repeated, fleshed out and applied, or anticipated in this chapter. The Lord adds this universal rationale: “I am YHWH your God, Who brought you up out of the land of Egypt.”

This statement urges the consecration of God’s people in multiply, mutually reinforcing ways. He is holy. We are His—in covenant with Him and holy unto Him. He has redeemed us for Himself, so that we are His holy, purchased possession. And He has redeemed us *from among* the world, so that we ought to be distinct from them in our holiness.

So, the Lord gives to the speech that He is commanding Moses His own title: “You shall be holy, for I YHWH your God am holy” (v2b).

Holiness that demands application, v15-16. There is a legalism that wants to know exactly where the boundaries are so that the sinner can go right up to edge in his sinfulness. This is not a holiness that properly considers oneself as being set apart to the Lord for His worship, by His redemption. The believer ought not only do things that are technically permissible, but to live wholeheartedly in a way that honors God. In v15, the statutes from Ex 23:3, 6 are repeated. But now in v16 he adds another application to them. When we are always telling other people’s business, we prejudice people’s opinions and even prejudice justice. So, not only is talebearing prohibited by the ninth commandment but also by this application of the fifth: living in a way that tends to those in authority justly exercising judgment.

Holiness that demands the heart, v17-18. This section applies the sixth commandment. Even before His incarnation, the Lord Jesus teaches the same thing here by His Spirit (cf. 1Pet 1:11) that we see Him teach in His human/earthly ministry in Matt 5:21-22 and through His apostle in 1Jn 3:15: the sixth commandment is a matter of the heart. You mustn’t hate your brother in your heart (v17). You must love your neighbor (v18). And it’s God Himself, Who defines what this love is. Not the person that you are loving. Not yourself. And certainly not the culture around you. So, loving your brother or your neighbor includes not withholding a correction that is your duty to give (v17), and refusing to bear grudges (v18).

Holiness that observes distinctions, v19-25. Israel were not to mix themselves with the peoples around them. Any stranger who came among them was required to adopt Israel’s laws. So, the Lord reinforced this with regulations upon livestock, crop farming, and clothing—all of which were parables of not mixing. Not only were they to observe distinction. They themselves were to be distinct.

Translation issues don’t do us any kindness in v20, where NKJ’s “scourging” comes from a root that means “seek/investigate” and is probably a reference to the required price, “concubine” means slave girl, and something more like “promised” should replace “betrothed,” since the verse is quite clear that the redemption price and freedom that would be given in the case of a betrothal have not yet occurred. But its inclusion with v19 and v21-25 in the same “I am YHWH” section helps us.

Even though this woman is a slave girl, what is done with her is considered a great sin. This was very different from the surrounding cultures at the time. In fact, it was so great a sin that if the Lord Himself didn’t make Himself known in the midst of His people to atone for them by a priest (v21-22), they would not be forgiven, and they would perish.

The section closes with a reminder of how defiling sin is. Even after the Canaanites are gone from the land, the fruit from the trees they left behind are “uncircumcised” for three years (v23). The Lord is praised for making the trees themselves as consecrated and holy, so as to be fit for His people (v24). But as they ate the fruit from the fifth year onward, it would be a reminder of how dangerous the sin of the Canaanites is, causing such uncleanness even of the land.

Holiness in weighty matters: identity and death, v26-28. These verses regulate mourning rituals and identity rituals that were common to the Canaanites. Even today, doing strange things with hair/beard, or marking one’s flesh, are often used to assert identity, or even expressive of a lack of identity. Because they do not know their Creator, they do not have being made in His image as primary to their identity. And because they do not have hope in His redemption that goes beyond death, there is quite a variety of ways that unbelievers respond to death, rather than simple burial—in which the soul is commended to God Who has redeemed it, and the body is committed to the ground in resurrection hope.

YHWH your God, v29-37. As the chapter moves toward conclusion “I am YHWH” comes more rapid fire. The sin prohibited in v29 is revolting—so that it should be striking to us that our daughter’s dignity and life is actually a secondary consideration to the defiling of the consecrated land. In sad, sinful ages like theirs (and ours), we are unaccustomed to treating the holiness of the Lord and of His church as highest-order considerations. The single, perpetual, moral weekly Sabbath joined by the other (plural, covenantal) Sabbaths (“My Sabbaths,” v30) of the covenant God whose holiness (NKJ “sanctuary”) dwells among them. His making Himself known to them precludes all attempts at knowledge or power apart from Him (v31). Even the specific detail of standing to honor an older man who enters a room is not an oddity of the American South, but a way that the consecrated people of God have been taught, for over three thousand years, to make the fifth commandment visible out of reverence for God (v32).

v33-36 highlight the difference that YHWH has made: not only has He taken Israel out of Egypt; He takes “Egypt” out of the Israelites, from how they deal with strangers, to how they conduct economic business. YHWH makes all the difference.

For Christians, though the ceremonial law has changed, the reason to follow Scripture in the new arrangement of His people has been heightened all the more. The Sabbath-keeping that remains (cf. Heb 4:9) is the Lord Jesus’s Day (cf. Rev 1:10)! Simplicity of the worship has been ushered in by the Christ, in heaven, Who

leads the assemblies of His church on earth (cf. hpwl.org/worship and the texts opened there)! Church membership and eldership (cf. Heb 13:7), establishing the parameters for following the “one-another”s of the New Testament come in a context where the Spirit calls us “holy ones” (saints!). If we have a right view of God’s statutes for His people, we don’t balk at these things, but embrace that Jesus Christ is the same YHWH Who makes the difference in His consecrated people. The details aren’t the same, but it’s the same difference!

How does your salvation, and your new relationship to God in Christ, obligate you to keep the moral law? What part of it do you most need to improve upon obeying? What do you most need to work on from Christ’s statutes for His church assemblies and for how the saints are to interact? How does your connection to Him motivate you in this?

Sample prayer: Our holy Lord, we thank You for redeeming us from the world and for Yourself. Grant that our conduct would be holy from the world, and consecrated unto You, by Your Spirit, we ask through Christ, AMEN!

Suggested songs: ARP24 “The Earth and the Riches” or TPH174 “The Ten Commandments”

(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 19. These are the words of god. And you always spoke to Moses saying, speak to all the congregation. Of the children of Israel and say, to them. You shall be holy for. I yahweh. Your god. I’m holy. Everyone of you, shall revere his mother and his father and keep my sabbaths.

I am your god. To not turn to idols to make for yourselves, molded goats. I am your way. Your god. And if you offer a sacrifice of a peace offering to yahweh, You shall offer it of your own free will. It will 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’s shall not be accepted. Therefore, Everyone who eats it shall bear his iniquity because he has profaned The hallowed offering of yahweh.

That person shall be cut off from his people. When you reap the harvest of your land, you shall not. Holy reap. The corners of your field nor shall you gather? The gleanings of your harvest. You shall not lean your vineyard. Nor shall you gather every Grape of your vineyard.

You shall leave them for the poor and the stranger. I am yahweh. You’re gone. You shall not steal nor deal falsely. Nor lie to one another. And you shall not swear by my name, falsely. Nor shall you profane the name of your god. Yahwe. You shall not cheat your neighbor, nor rob him.

The wages of him, who is hard? Shall not remain with you all night until morning. You shall not curse the death, not put a stumbling block before the blind. No, shall fear your god. Um, Y’all. You shall do know, injustice and judgment. You shall not be partial to the poor nor honor the person of the mighty.

And righteousness, you shall judge your neighbor. You shall not go about as a tail bearer among your people. Nor shall you take a stand against the life of your neighbor? I, The alpha. You shall not hate your brother in your heart. You shall surely rebuke your neighbor. Not bear sin, because of him.

These will not take vengeance nor bear any grudge against the children of your people. But you shall love your neighbor as yourself. I am. The offer. You shall keep my statutes. You should not let your livestock breed with another kind. You shall not sell your field with mixed seed.

Nor shall a guard. Mint mix of mixed linen and wool come upon you. Whoever lies carnally with a woman who has betrothed to a man as a concubine. And who has not at all been redeemed, or given her freedom. For this, there shall be scourging but they shall not be put to death.

Because she was not free. And he shall bring his trespass offering. To y’all play to the door of the tabernacle of meeting. As ram. Sorry, that’s a A ram as a trespass offering. The bridge shall make a tournament for him with the ram of the trespass offering before Yahweh For his sandwich, he has committed.

And the sin which he has committed shall be forgiven him. When you come into the land and to plant it all kinds of trees for food. And you shall count their fruit as uncircumcised, three years. Which it’ll be as uncircumcised to you. And shall not be eaten. But in the fourth year, all its fruit shall be holy A phrase to yoga.

And in the fifth year, You may eat, it’s fruit that it may yield to you, it’s increase. I am y alpha, your god. He’s a nodding anything with the blood nor shall you, practice, divination or suit saying, It’s not shave around the sides of your head. Nor shall you disfigure the edges of your beard.

You shall not make any cuttings in your flesh for the dead. Nor tattoo any marks on you. I Y’all play. You should do not prostitute your daughter to cause her to be a harlot. Lest the land fall into harlotry and the land. Become full of wickedness. You should keep my sabbaths and reverence my sanctuary.

Um, Yahweh.

Give no regard to mediums and familiar spirits. Do not seek after them to be defiled by them. I am yahai your god. He’s a rise before the gray headed. And honor the presence of an old man and fear your god. I am. Yahwe. And if a stranger dwells with you, in your land, You cannot mistreat him.

The stranger dwells among you shall be to you as one born among you. You so love him as yourself. For your strangers, in the land of egypt. I am your boy, your god. You shall do know, injustice and judgment. And measurement of length weight. Or volume. You serve, honest skills, honest, waits and an honest eva and an honest tin.

I am yahwe your god who brought you out of the land of Egypt. Therefore, you shall observe all my statutes. And all my judgments and perform them. I am. Yahweh. Oh man, that sends this reading of god’s holy inspired and inherent word.

So if you read it carefully, I think you can hear the theme. Of the chapter. And that is that it is yahweh who makes the difference. In his people. He quotes here laws and statutes from the decalog that and commandments. From the book of the covenant, it’s just 21 through 23.

From the instructions for the sacrifices and earlier part of Leviticus. Especially the peace offering and the trespass offering. Um, From. Uh, statutes that are to come. In deuteronomy, particularly in the civil law. And so he quotes from moral and ceremonial civil law. And he gives to all of these the same reason.

Because he Yahweh, the one who is The one who is devoted to for himself. In his holiness. Uh, the only creator, everything else is creature. The only independent god The one true and living god. He has redeemed them for himself. And entered into covenant with them. So they are his people And he is their god.

And this is the great reason behind all of his commandments for them. Now, it’s important for us to see. That here, he’s not saying. That the ceremonial law and the civil law and the moral law. Are all the same. There are some people. Who come to Leviticus 19. And that’s the conclusion, they draw.

And so some of them, say, well, we know the ceremonial in the civil war, abrogated, So the moral law must be abrogated, too. It's all the same. And they decide that they're going to be antinomians and say that we're no longer under obligation to keep the ten commandments for instance, And they don't like to talk about laws and commandments especially in the New Testament.

Although, the new testament has its own. Particular laws for the church. Not forsaking the assembling of ourselves together, the sabbath, keeping that remains that is the day on which the lord jesus addresses us from heaven. Tribulation one, also calls the lord's day. All of the one another's of the new testament.

The necessity of recognizing. Who is the one another in our own congregation? For whom our elders have to give particular account. Hebrews 13 verse 17 and Um, And we must submit to them. To our own elders. And so you have all of those laws of jesus. Well, Uh, people who don't like law.

They come to leuiticus 19 and they say, see The ceremonial and civil law of israel. Are the same as the moral law. It's all intertwined. It's just a jumbled. Uh thing, they're not really distinct and since we since God got rid of the other two, he must got rid of the third no more loss.

There are other people who come and they draw the same conclusion. They're all the same. And they say, well, we know the moral law has not abrogated. Therefore, We should keep the civil law too. And some of them say even we should keep this ceremonial in some say, well, Jesus is.

Uh, kept the ceremonial. So that's done but you end up with the onomists. Who say, since we know this, the moral law isn't abrogated and here you have Uh, two of them. Intertwined, they must both remain. But this is not a chapter saying that the moral and the ceremonial and the civil are the same.

It's saying that the moral keeping the moral and keeping the ceremony and keeping the civil have the same reason. The lord himself. He is the lord. Who makes the difference. He is holy And therefore, we Must be holy.

Now, he does teach us then. Several things about this holiness throughout the chapter. One thing he teaches. Especially in verse 15 and 16. Is that his holiness requires? Application. Yes, we must do know injustice and judgment or show partiality. But that also means then, if we are Uh, trying to follow this as well as we might.

That we must not go up and down as a tail bearer among the people Because what happens when you tell stories about others, when you tell other people's business, As you are inviting others to form opinions. To your prejudicing, others? That's why Telling even true things. Is gossip a speed form of speech.

That scripture teaches us against. And so we should. Uh, we should apply god's law. We should Have detailed. Uh, thinking. And carefulness. About how we live in order. To keep god's law. So it's holiness that demands application. Holiness. That makes demands of the heart. Verses 17 and 18. Not murdering means not hating in the heart.

Just as Uh, first john tells us, if we hate our brother, we have murdered him in our heart. It means not even bearing a grudge verse 18. It means. Loving our neighbor as ourselves first 18. And it leaves to god, to determine what love and hate are. Because it requires as part of loving him rather than hating him.

That wouldn't, uh, when it is our duty, when it's our responsibility. That we are to rebuke our neighbor. You shall surely. Rebuke your neighbor, the intensifies. A rebuking you shall rebuke Is how that reads and Our english version says, you shall surely rebuke. But it's holiness that to mix demands of our hearts.

It's not just behaviors. And, In this particular case, god is the one who defines what love is. Our neighbor doesn't define what love is. He may hate us for loving it. We don't get to define what love is. It's not merely, what feels good or seems good to us.

God decides of love us. And then holiness that observes distinctions. This is, especially in verses 19 through 25. The entire section of which has the one conclusion at the end of verse 25. I am yahweh, your god. And you all sometimes, hear people say that? The primary idea of holiness is separateness.

And that may be the primary idea in our experience of it. But god is holy in himself and there's no separation in the godhead. The primary idea of holiness. Is the intensity. And purity. Of god's devotion to himself. Even within the godhead. Father, son, and holy spirit. But with what?

Of god to himself. As one god. And when we, Our holy here when something else is holy. That is because god has set it apart to himself when a creature. I created thing as holy It is because god has set it apart from other creatures. To himself in a unique way.

Now, this observing of distinctions was something that he taught them, he gave them Uh, visible lessons in whether even with livestock and crop, farming and clothing. Not setting your livestock out to breed. With a kind that is not its own, not sewing, a field with mixtures of seed, at the same time.

Not making garments of mixed linen and wool. And he puts the three together. So that we will not come up with. Uh, Animal breathing and crop farming. And clothing principles here. The principal. Is the principle of non-mixture. And it was, especially, For israel. Who needed to be unmixed with the land.

Now, this is something. This is an important. Help. For understanding verse 20. Verse 20, you have a slave girl. Who has promised to, A man to be his wife, But she has not yet been set free, so he has not paid the redemption price. He has not released her, he has not married or And technically he has not even betrothed himself to her since Uh, there is no commitment made here.

So, the word betrothed is Not particularly helpful in this case, and In our translations since Uh, the verse itself says she has, not at all been redeemed. Or given her freedom. If she had been given her freedom and she was therefore, Betrothed elsewhere in the law does say. That she and the man she lay with.

Should be executed for this adultery. In this case, there was a promise but there was never fulfillment.

And the woman and her rights and her interests are actually protected by the law of god. He is to seek out the word. Uh, that's translated scourging here. Um, other translations, say punishment. It has. The, the root idea of seeking and i guess the knee king james translators. Um, Uh, decided that it's like the the whip seeking his back maybe.

Um, but in the not free. At all. Um, not at all. Been redeemed in the beginning of the verse and not free. At the end of the verse. The. Implication, i think is. That he has to seek out what her redemption price is. Inquire us to redemption and Pay.

Whoever it was who owns her. Uh, who had made promise of marriage to her? Uh, the full price whatever. It is that the man asks And so, Uh, we saw situation like that before. In which that we consider that would be a very great deterrent. If after the fact, the man gets to set a price and whoever has Has done this, has to pay it.

But in this case, this is actually A very significant. Uh, protection and safeguard For this woman who is a slave and who's a slave to whom promises have been made and the promises haven't yet been followed through upon This is very, very different. Then everything else in engineer eastern culture.

This is Israel, not being. Um, the same breed or mixed in with those who are of a different breed. Considering others to be of a different breed of a different seed. Of a different material. To use the The three. Pictures that the Lord had given them. Uh, in verse 19.

Not only that. But, if the sin. Against. This. Woman. Um, Did not have the atonement provided by being an Israel. Then he would. Um and they perhaps would even be put to death but it's he Who has to atone for? Uh, has to have his sin atoned for in verses 21 and 22.

Which is another aspect of Of Israel's difference, they have a God who can forgive sin and he has provided them with a priesthood who can make amendment. Again, note in verse 22, the priest makes amendment and the active voice, but the sin being forgiven him, in the end of the verse.

Is in the passive voice. The priest cannot forgive God forgives. Indeed. So great is the difference that the Lord makes between Uh, his people and the people of the land. That the land itself is considered so defiled. That when they plant a new fruit tree, Um, if it produces within the first three years, Um, They're not allowed to take from it at all and the fourth year, when it does produce Uh, they're still not allowed to eat from it.

The fruit is to be for them. A seal and symbol of the praise of God. Um, and so they would have praise the Lord fruits and the fourth year. And then finally, in the fifth year, The tree that had been devoted for a year to the praise of God, It's now considered consecrated.

So that the people can eat. Of its fruit. But the idea of the section as a whole, Is. The distinction between Israel. And the other nations. Though, difference that God makes This holiness that God. Makes and requires of his people also goes to weighty matters. Like identity. And death.

Um, Or worship and identity and death. So, Uh, you have life. It's more life in verse 26 than worship. Although this is And idolatrous way of looking. To something else for life looking to something else for strength, looking to something else for knowledge. So, You shall not eat anything with the blood nor should you practice divination?

Nor to say, When we should look to the Lord for all of these things. Uh, so there's Uh, life in verse 26, there's morning. In verse 27, and into verse 28, Uh, the Shaving around the sides of the head and just figured the beat disfiguring. The beard. Making cuttings in the flesh for the dead.

These Uh, grief practices of those who did not know God. And did not have Gospel hope in God. Belonging to a God who gives you a hope that is eternal belonging to you. A God, it gives you a hope that is stronger than death. Means you do not grieve the way the nation's grieve.

And it also means that he is your identity. This follows from the disfigurements and the cuttings. Which many cultures at that time end at this time, And then, even within the culture, For instance, within our culture, we have Uh, people who Do their hair weird? Either to assert a particular identity or I think in many cases.

Because they don't have an identity. And they're searching for that, whether it's Um, whether it's the hair or the tattoos, At the end of verse 28, or the cuttings, in the beginning of verse 28, All these. Things that people do. Because they lack the knowledge of the creator. And they lack knowing him as redeemer.

And so they're not content to have. And identity that is in him. They try and establish an identity by what they do with their flesh and what they do with their hair. And so yeah, there's an ongoing application. Um, even today. With tattoos. But the great application is that the Lord As our creator and especially as our redeemer.

That's our identity. He has saved us. For himself, he is Yahweh. Our God or as we know him Jesus our God. The one in whom the triune God has made himself known to us. They want to know He has bound himself to us and asked to him. And covenant.

So, as the chapter, Proceeds. Especially. The next few verses. You have the I am Yahweh coming much more rapidly. At the end of verse 30 at the end of verse 31 and to verse 32 and verse 34, Climaxing verse 36. Um, He? Has saved Israel. Out of Egypt. You shall keep my sabbaths and reverence my sanctuary.

Uh, they were saved out of Egypt in order to worship God, that's what God sent to Pharaoh. And he said, let my people go They didn't have. Sabbaths and Egypt. When Deuteronomy repeats the ten commandments, the fourth commandment is going to have as its rationale for your slaves in Egypt.

Having his sabbath as a reminder, that they are his people. They have been freed by him. In fact, they're not to be like the Egyptians, Who are unkind to foreigners? Verse 33, and 34 use the same rationale for all of their treatment to foreigners. So not only has he brought them out of Egypt, he wants to get the Egypt out of them so to speak.

That they not be like the rest of the world. They have a God and makes a difference. It makes a difference in everything. Even in. The economic and business matters in verse 35 and 36. And again, he adds the out, brought you out of the land of Egypt at the end to verse 36, as a conclusion, to the whole, but also The implication is a conclusion to verse 35 and 36.

Where if you were in Egypt, You could expect. A little thumb on the scale, cheating in business. But Israel was not to be like that. The Lord had brought them out of Egypt. For himself. But this is The great reason behind all of our behavior. And if we know him, then most of all in Christ.

Then just as he was the reason behind not just the moral law. But the ceremonial ceremonial and civil law of Israel. How much more then? All we follow. That which has come with the Lord Jesus, who has made the difference, the Lord Jesus. Who is Yahweh? God to us?

So simplicity in worship. And observing the Lord's day. And membership in the Lord's church, And following. His ecclesiology his structure. For his church from the new testament. And obeying all the one another commands of. For things that we're supposed to do, with church members church members, incidentally who are called holy ones.

It's a what saints means. They are the holy ones. And so, we Have been saved by the holy one of Israel. The Lord Jesus. For the holy God. Among his holy ones. And therefore, upon the same principle that we see, Uh, repeated over and over in this chapter. We should follow those instructions at a devotion to the Lord himself.

Amen, let's pray.

Our Father in heaven. We thank you and praise you. That you have given us this part of your word. That we might have. A Glimpse into how. You make the difference in your people. And how we ought to do. What you have said out of a devotion for you more than Um, above all.

And so granted by your spirit. We ask in Jesus name, amen.