

Leviticus 19

¹ And the Lord spoke to Moses, saying, ² "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.

³ 'Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the Lord your God.

⁴ 'Do not turn to idols, nor make for yourselves molded gods: I am the Lord your God.

⁵ 'And if you offer a sacrifice of a peace offering to the Lord, you shall offer it of your own free will. ⁶ 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. ⁷ And if it is eaten at all on the third day, it is an abomination. It shall not be accepted. ⁸ 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. ⁹ '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. ¹⁰ 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.

¹¹ 'You shall not steal, nor deal falsely, nor lie to one another. ¹² And you shall not swear by My name falsely, nor shall you profane the name of your God: I am the Lord.

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. ¹⁴ You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God: I am the Lord.

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. ¹⁶ 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.

¹⁷ 'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. ¹⁸ 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.

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. ²⁰ 'Whoever lies carnally with a woman who is betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; but they shall not be put to death, because she was not free. ²¹ And he shall bring his trespass offering to the Lord, to the door of the tabernacle of meeting, a ram as a trespass offering. ²² The priest shall make atonement for him with the ram of the trespass offering before the Lord for his sin which he has committed. And the sin which he has committed shall be forgiven him. ²³ 'When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as uncircumcised. Three years it shall be as uncircumcised to you. It shall not be eaten. ²⁴ But in the fourth year all its fruit shall be holy, a praise to the Lord. ²⁵ And in the fifth year you may eat its fruit, that it may yield to you its increase: I am the Lord your God.

²⁶ 'You shall not eat anything with the blood, nor shall you practice divination or soothsaying.

²⁷ You shall not shave around the sides of your head, nor shall you disfigure the edges of your beard. ²⁸ You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the Lord.

²⁹ '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. ³⁰ 'You shall keep My Sabbaths and reverence My sanctuary: I am the Lord.

³¹ 'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the Lord your God.

³² 'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the Lord.

³³ 'And if a stranger dwells with you in your land, you shall not mistreat him. ³⁴ The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.

³⁵ 'You shall do no injustice in judgment, in measurement of length, weight, or volume. ³⁶ You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am the Lord your God, who brought you out of the land of Egypt. ³⁷ 'Therefore you shall observe all My statutes and all My judgments, and perform them: I am the Lord.' ”

Sanctity of Saints: Holy People, of a Holy Savior

Main idea: The great reason for obedience to any sort of law or instruction of God is Who He is, and whom He has made us to be to Himself.

Introduction: What do these laws have in common?

- 1. Holiness applied, v15–16**
- 2. Holiness of the heart, v17–18**
- 3. Holiness of separation, v19–25**
- 4. Holiness in the big things (life, strength, knowledge, death, identity), v26–28**
- 5. Holiness unto the LORD, v29 –37**

Conclusion: Greater and richer in Christ, with the indwelling of the Spirit.

(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 God's words. And your facebook 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 father and his mother. And keep my sabbaths.

I am yahoo your god. To not turn to idols or make for yourselves molded gods. I am yahweh. Your god. And if you offer a sacrifice of a peace offering to your way, You shall offer it of your own free will. It'll be eaten the same day you offer it.

And on the next day and if any remains until the third day, It'll be burned in the fire. And if it is eating at all on the third day, it is an abomination. It will not be accepted. There for everyone who eats it so bear his iniquity. Because he has profaned.

The hallowed offering of your way. And 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 glean your vineyard. You're somewhat gather every grape of your vineyard.

You shall leave them for the poor and the stranger. I'm yoga your god. You shall not steal nor deal. Falsely nor lie to one another. You shall not swear by my name, falsely. Nor shall you profane the name of your god? I am. He shall not teach your neighbor nor rob him.

The wages of him who is hired shall not remain with you all night until morning. He's not curse the death, nor put a stumbling block before the blind. But shall fear yahweh, your god. I am yahweh. And shall do know injustice in judgment, you shall not be partial to the poor nor honor the person of the mighty.

And righteousness, useful, judge your neighbor. It's a lot go about as a tail bearer among your people. Nor shall you take a stand against the life of your neighbor? I am your boy. You shall not hate your brother in your heart. You shall surely rebuke your neighbor and not very 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 your way. You shall keep my statutes, you shall not. Let your livestock breed with another kind. He's not sell your field with mixed seed. Nor shallow garment of mixed linen and wool come upon you.

Whoever lies cornerly with a woman who has betrothed to a man as a concubine. And who has not at all been redeemed, nor given our freedom For this, there shall be scourging but they shall not be put to death. Because she was not free. And he suffering his trespass offering to your way.

To the door of the tabernacle of meeting a ram as a trespass offering. The priests will make atonement for him with the ram and the trespass offering before Yahweh for his sin. Which he has committed and the sandwich. He is committed shall be forgiven him. When you come into the land, And they planted all kinds of trees for food.

Then you shall count their fruit as uncircumcised. Three years there shall be as uncircumcised to you. It shall not be eaten. But in the fourth year, all its fruit shall be holy Appraised to y'all, man in the fifth year. You may eat its fruit. That it may yields to you, it's increase.

I am yahweh. Your god. He's not eat anything with the blood. Nor shall you, practice divination or suit saying? You shall not save round to the sides of your head. Nor shall you just figure the edges of your beard? You shall not make any cuttings in your flesh for the dead.

Nor tattoo any marks on you. I, Yahwe. Do not prostitute your daughter to cause her to be a harlot. Last the land fall into harlotry. And the land become full of wickedness. You shall keep my sabbaths. And reverence my sanctuary.

Yahweh. Give no regards to mediums and familiar spirits, do not seek after them to be defiled by them. I am yahweh. Your god. You shall rise before the gray headed. And the honor the presence of an old, man. And fear your god. Um, The all-way. And if a stranger dwells with you, in your land, You shall not mistreat him.

The stranger who dwells among you shall be to you as one born among you. Use a love him as yourself. For you or strangers in the land of egypt. I am your way. Your god. You shall do know, injustice and judgment. And measurement of length, weight or volume, you shall have honest skills.

Honest, weights and honest eva and an honest in I am your way. Your god who brought you out of the land of egypt? Therefore, Usual, observe all my statutes. And all my judgments. And perform them. Y'all.

Excuse me. So far the reading of gods inspired and inherent word.

Figurally desired to preach this. Chapter in God's worship with you, dear congregation Precisely because it's one about which there is so much confusion. In some, Printed english editions of the bible. Uh rather than take the clue that comes at the end of each of the sections, i am your way or the title that the lord uses or gives to Moses.

Uh, to use at the beginning. You shall be holy for. I am. Holy Um, Some of our, some of our english versions. Just look at the Seemingly random disconnected. Uh, collection of laws and put at the top well, like, buy copy of the new king james moral and ceremonial laws.

Or various and sundry loss. At least, you know, this is one good thing that the ESV editors I did, i, i think it says holiness to Yahweh or only holiness to the lord. At the top or something like that. The lord is holy. There you go. Well, his people are supposed to be holy too, that's That's the point.

Um, But it's not just confusion about how it fits together. Uh, many who for their own purposes. A common find all these laws together. They make decisions antinobians love. To come here and find. Laws from the ten commandments mixed with laws from. Uh, this section, the the holiness code about the mixing of Of fabrics and seeds and animals.

And ceremonial laws was sacrifices and say see all of these laws are here together. And we know some of these Have. Have been abrogated, meaning, we don't have to follow them anymore. We don't have to follow the ten commandments anymore either. Um, Interestingly the very opposite happens with others who want us to keep following all the, civil laws.

Usually they don't want us to follow. All the ceremonial laws They'll, they'll take the, the cross as a way out for that part. But they'll say see how intertwined the ten commandments are with the civil law. You can't get rid of one without the other. The civil law of israel is Is still in force for christian nations.

Um, But the point is not. That these are all the same law of god. The lord himself has made distinctions for us. First of all, the ten commandments he has made. A great distinction in that, he gave them on stone written with his finger. And the rest of the commandments and instructions and statutes.

He spoke to Moses and had Moses Write them down. The book of the covenant exodus 21 through 23 from which several of these. Particular statutes that are quoted here. Are taken is given a title, a book of the covenant. It's Uh, it's a separate set of loss. And we have here.

Uh, within some of the, the laws for drawing near How i was a man to come near to the lord and you remember the word offering? Or the word that's translated offering here is just oh word. That It comes from the root for drawing near. And some of those are here, even some laws that we won't see until we get to Deuteronomy our previewed here.

Anticipated here, But the reason is not. Because they are all pertaining to the same thing. And the reason is not that they They all have. The the same application whether to a church or state or whatever, The reason is, That regardless of what kind of law at what time?

The cause of the law. And our motivation in keeping the law and our obligation to do. So comes from the holiness. Of the lord himself. So that the lord continues to say, doesn't he? Does the spirit not quote from by the pen of the apostle? Peter, you shall be holy for.

I am. Holy Now he's not there saying that all of the laws contained in Leviticus 19 are still enforced, god forbid, that you should bring a ram as a police offering. In fact, god really does forbid. That you should bring a ram. As a peace offering. And yet. All that, the lord commands us.

Has moral law, which the lord jesus makes quite plain. Is not at all. Removed. But Rather reinforced. We must keep because god is holy. And we must keep not only as creatures of a holy god. But as those who have been redeemed from our sin, To be joined to him.

He doesn't just say i am Yahweh. He does and many places. But did you notice that? He varies what he says? If that was it, if all it was is that he is the holy god and he had told us, we should do it. But sometimes he says doesn't he?

I am yahweh. Your god. In other words, he is the lord who has bound us to himself. Joined us in in covenant that is sealed and secured by the blood of his son. So we must do what he says because he is holy. We must do what he says, because he has bound us to himself.

Who is holy? We must even do what he says because in order to bind us to himself was holy, he actually redeemed us from what we were apart from him. So in a couple of places, i am yah by your god, or at least one place, i am yahweh.

Your god who brought you out of the land of egypt? And we remember there don't we that that is exactly how he introduced the ten commandments when he thundered them with his voice. From the top of the mountain, and when he wrote them, With his finger. As it were.

In the stone. And so what these laws have in common is the lord himself. His peoples being in covenant with him. And his peoples having been. Redeemed. In order to be holy to live, holy as he is. Holy Now, as we come towards the second half of the chapter, not only does he pull from all of these different types of law and sections of law.

Some of which especially when you get to Uh, verses 13 14. He's anticipating even forward from Deuteronomy. He starts to examine and apply for us. Some of these laws that he pulls from other places and that he Um, that he has reminding us from before and that he is anticipating.

Giving in the future. And he gives us applications that teach us something about what it means or the manner in which To follow the laws that our holy god has redeemed us and made us holy so that we should follow them. And it's not surprising to you knowing that the lord jesus is jehovah.

And the flash yahweh and the flesh. That much of what he does is very similar. What he does in Leviticus 19, particularly and it's like that is very similar to what he does. In matthew chapter 5, as we are rapidly coming to it and his explanation and application of the law in the life.

Of a Christian. And so briefly, especially from verse 15 to the end of the chapter. We'll see that. Holiness unto the Lord requires application, it requires planning and details, and intentionality and carefulness. Those things aren't legalism. Now thinking that we make ourselves holy by keeping those things that would be legalism or thinking that we can do.

So and in our own, Effort or earn something from God, but that would be legalism or taking the things that are wise applications and details and treating those details as if they are the same thing. As the very words of God that are in the scripture, that would be legalism.

But he teaches us. They carefulness of. Of detail versus 15 and 16 for 16 is, Very important verse. For following in the life of a family of the life of a church or any society where you want there to be actual justice. Like we see in verse 15, you shall do, no 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. Now, if we're not in a place of authority as a civil magistrate, we might look at that verse and say, well, that's a verse for somebody else. I'm not in a place where I render judgment.

But you know what? Really harms the ability of a civil magistrate or anyone who's in authority. To render just judgment both for the poor and And for the great. Is, if we go around telling other people's business, If we speak, even if it's not falsely, But just divulging, The things about others, so that we are constantly.

Uh, facilitating the forming of opinions, the prejudicing. Of judgment about others. Usually careful. With other people's names in our mouths. We should be careful not to speak. That which is not ours to tell. So verse 16, you shall not go. Up and down is the way I learned it.

Here we have in the our English version here. You shall not go about as a tail bearer. Among your people. Obeying God's law because he is, holy And he has redeemed us to be holy. Ought to mean for us. That we are careful and intentional, not just to obey the letter of the law.

But to understand what God has said and to live in such a way that promotes Holiness and obedience. It's not about seeing a boundary. And then saying, oh well if I set a wider boundary, then I won't transgress the middle one that's or the the actual one that also is a legalism As if the wickedness wasn't in our flesh, to begin with, and we weren't dependent upon God's grace.

To follow him and obey his law. Know what? He's describing here is application. That takes the principles and the character of God and the design that God has made for society for families for churches, And being determined to live in a such a way that serves the Lord by pursuing his design as well, and his wisely as we can.

Holiness applied. But it's not just that, which promotes obedience generally horizontally among others. A keeping of God's commandments are keeping of God's instruction that That is motivated by and responding to the fact that he is holy and he's redeemed us to be holy. Means that it has requirements even of the heart.

Now this God shows even in the ten commandments, doesn't he especially by what he does when he comes to the 10th commandment. Because in the 10th commandment, he gives a command that up pertains to the heart. You shall not covet. That's one of the reasons why the apostle uses the 10th commandment in Romans chapter 7.

To show how the the, his sinning isn't produced by the law. It's produced by his sin. The law is good. He is bad or that, which is from his flesh's back. And therefore, when When the law comes and says, do not come out, what comes out of his heart.

He covers all the more. Now if we're good Pharisees and he was a good Pharisee or well, put good in the air quotes there, he excelled at Farisaism. Will say it that way. Then we don't let everybody else know that we're coveting. Unless we have this. You know, sort of spiritual marxism and in which the more, you know, the greater a victim, you are of your sin, the more you ass sin.

And the Status of. Of the church. And then we tell everybody oh how terribly i've been coveting today. Don't you see how oppressed i am by all my sin? I must be the best Christian in the church. Which is as a rational, as it sounds. But no. Holiness is of the heart and the tenth commandment is one of the ways that the lord shows us that we're going to be coming.

Aren't we to the sixth commandment and the seventh commandment in matthew, chapter 5, and the lord jesus opening. How holiness is a matter of the heart and those things and praise god. The character of christ himself that he works out in us as light, that he works out in us assault, it does a transform and affect the heart, doesn't it?

But that's not something new in the new testament. I don't know if you've ever run into, or maybe you've Been like i was at one point in my life. Not understanding that. The same lord is the same all the way through and your redeems by grace all the way through.

Um, although there is not conscientious. Um, Awareness of union with jesus. And indwelling of the spirit, still no one has ever been saved in any other way. Except that the holy spirit made him alive to believe in the christ to his promised for sinners and apply christ to him.

And so, it's actually not surprising. Then that what jesus does in matthew chapter 5 isn't revolutionary to the bible. It's revolutionary to jews. It's revolutionary to rabbis. It's revolutionary to pharisees and sadducees. But it was because they misunderstood The bible all along. Holiness as a matter of the heart.

And so verses 17 and 18 are dealing with the sixth commandment, but it says, you shall not hate your brother in your heart. Only the lord will know. You shall surely rebuke your neighbor. Wait a minute. I thought it says you shall love your neighbor as yourself. In verse 18, what's this rebuke your neighbor thing.

It doesn't feel to me like it's very loving when i rebuke my neighbor and it certainly doesn't feel to him like it's very loving nor does it sound when he reports to everybody else how i rebuked him. Like i was very loving. Well, that's because god defines What love is?

And what hatred is? You know, children. I hope you never. Permit, what is in your flush to come out of your mouth? This way? But i have known and i have my heard many children. Upon receiving a correction from a mom or a dad scream, you hate me. In the very instance.

Where the lord has said that if mom and dad didn't do that, They would hate. The child's soul. No, god is the one who defines. What love is. And God is the one who defines. What haters. And god doesn't just want it in our actions or demand or command it for our actions even for our heart.

You know, it's one thing we can convince ourselves very easily, i think. I don't really hate my brother in my heart. Well. Do you bear any grudges?

How about that brother sister in the lord? That one who has? The title of saint applied to them, and The bible, never. Permits us to judge for ourselves. Whether somebody else is actually converted. Yes, if we follow church discipline, we, according to the bible, we have good hope that that which has been bound in heaven and has been loosed in heaven will be responded to on earth in the providence of god, following his word.

But as long as someone as a member in good standing of the church, you owed them, a judgment of charity. Don't you? And that includes children. Who haven't yet professed their faith? We don't get to think of them as pagans. We're to give them the judgment of charity. Are you really going to call pagan someone whom God calls saint.

You and i mustn't do that. Well, are there any among the saints? That. Heart bristles, when you think about them, Or maybe your spirit stiffens a little bit when you see them. You haven't put away all bitterness. Your bearing, the garage. You say, well, that sounds a whole lot like, ephesians and Colossians.

Yes it does. But it also sounds like Leviticus 19. Because the holiness of god has always required, not just an obedience. That is applied in details with intentionality and wisdom in the first place in verse 15 and 16. It's always, it's also always required and obedience to comes from the heart.

That is first offered up to god in the the soul being devoted to the lord and set against all that is against the lord. There's a holiness of separation. Little versus 19 through 25. Now, verse 20, Then the trespass offering. The that follows it is in the midst of one section and hopefully the holy spirit having Metered out the Sections for us with these.

I am yahweh or i am yahweh your god. But after the, at the end of each various section, puts verse 20 in the context of verse 19. Which helps us first in verse 19. This is not so that you can sell more books, at christian bookstores, praise god, they hardly even exist anymore.

Um, on the christian livestock, breeding and christian crop farming and christian textiles and clothing. The the point was not the the breeding of the farming or the clothing. The point was that the principal of being unmixed Was so important was so necessary to the israelites that god gave them instruction for bringing the principle of remaining unmixed right into, you know, where they keep their animals when they're in heat and and how they.

So their fields and what they make their clothes out of Yeah. You have and so, like polyester uniester But this principle of being unmixed are being separate of being different was very important in verse 20 and the translation doesn't help us that much in verse 20. Was one of the amazing ways.

In which they would be different from the culture around them. This is a slave girl, who was promised the word betrothed, as, as stretching the translation there because as we see in verse 20, She has not been redeemed or given her freedom. She has not brought been brought into a covenant either of marriage or in order to be married.

And so this is, this is a slave girl who's master had promised that he would marry her and he has not done. So yet, And another man lies with her and her dignity, Is preserved and protected by the lord. He actually requires this other man to marry her. Uh, the word for scourging, it's a difficult word.

It's the Uh the word that that's friend. Translating it translated here. Scratching It doesn't even necessarily mean punishment. It's the only appearance we have of it in the Old Testament and

and the root is from a semitic root. That means something on the, the something along the lines of seeking out, The idea is, He must inquire and we've seen this before.

Haven't we already? Um, Particularly he must inquire what the price is. And pay the price and marry her. And that's on the civil level. But he must also bring a trespass offering. He doesn't get executed. If she was another man, she and he would be executed in this case, for the sake of the slave girl, god provides a trespass offering to atone for his sin.

So that he may purchase her at whatever price the the master said which is a significant distance incentive to entering into the sin in the first place. And then have his sin atoned for and forgiven. And remember, only priests The, the priests atones for the sin, but even the priests can't for forgive this in the distinction, between the pat, the active voice, the priestthroat tone, and the passive voice, it shall be forgiven him.

So, you probably don't need. Uh, well you don't need me. Uh, to tell you that regard for slave girls, And being careful to protect their dignity and provide for them. The husband or a husband, especially in a place where promise had already been broken. To her and she was taking it taking advantage of By man.

That guarding her the slave girls. Interest does not appear in any other ancient Near Eastern civil code. Only the god who made that slave girl in his image. Only the god, who designed marriage. To be for our good and we have corrupted it with our sin. But he redeemed, sinners.

Into marriages that are again for good. And so, this was one of the ways in which they were very unmixed. Indeed, the Holiness of separation even went so far as To consider the land to filed. By those others. For three years, the land would bear fruit. It's probably isn't from the The, the timing.

Not that it matters to us. So much now. Um, You may eat the first fruits that appear. On your tree, if the fruits on the trees on the hill ever, if the trees on the Up the hill ever bear fruit. We will definitely eat the first ones that come out of that.

Um, But it was initially you'd start the clock, the first year at door fruit, But three years of unclean fruit the fourth year. The fruit isn't uncircumcised, but you remember. You remember who has redeemed you to whom you belong. The fruit is separated. You know, don't want to defile the land.

You know, everything that's center touches gets to file, doesn't it? And so, holiness required application, holiness of the heart holiness that emphasized. Separation. Which, by the way, is not the main idea of holiness. It's an application of holiness. I think. Uh, and one of the reasons why i keep repeating this is because i grew up being taught that in church.

The holiness is primarily separation. But god is holy in himself from all eternity. There is no separation. Within God. Instead holiness, fundamentally is something along the lines of the purity and intensity of God's devotion to himself. Which, yes, even in a world where there is not sin means separation.

It is the appropriate treating of god, as god. And therefore, as everything of everything else is not god. And then in a world where god has separated certain things unto himself. Yes, holiness has the idea of separation. But also holiness in the big things. Um, That we not try and get Power or knowledge.

In. From some other spiritual method than from the lord himself. And you so no practicing divination or suit saying That we not seek life from the creature rather than the creator. This you

shall not eat anything with the blood. We're Verse 26. Holiness has significant applications then. Uh, to how we respond to death.

Is the disfiguring of the edges of the beard and the cuttings of the flesh or Related to morning rituals. In fact, there were the sorts of morning rituals that you would alter your appearance in such a way as to identify yourself as someone who is bereaved. You know, i have i You know, my family comes from A culture that for generations.

If a Um, If a husband or a wife died, the other one would wear black the rest of their lives. Being bereaved became their new identity. But we don't grieve that way. As those who are redeemed by a god, Whose redemption is stronger than death? We don't grieve as those.

We don't mourn as those. Who have no hope. And this question of identity. Boy, we could Really laid down some hard and fast rules in verse 27 and 28, couldn't we? But don't we live today? In a culture in which, People do things with their hair or their beard.

Uh, precisely to be as odd as possible.

To either assert identity or i think sadly in many cases. Demonstrate that they're searching for identity, and they have none. And being a normal human is not amazing to them. Because they don't realize that a normal human is made in the image of god. And that the god who made us has come in the flesh and the lord jesus.

To redeem humans for himself. And we ought not seek a great ride identity that to be humans made in god's image and reconciled to him. Renewed into his image in the lord, jesus christ. This should be. Our identity. The last place. The holiness is not just holiness from all these other things.

But especially holiness. Unto. Um, unto The lord. Um, And i maybe should have started verse 30 there. Verse 29. I think it should impress us that the reason for not prostituting your daughter to cause her to be a harlot is especially out of concern that the land Would not fall into harlotry.

You see the importance of holiness, there? We should all be. Um, Disgusted and find abhorrent the idea. A prostituting. A daughter. Um, But the fact that there's a concern for the land, generally to not become full of wickedness, Is instructive. Then the that is, at least in the language of verse 29.

The greater concern. But he starts coming. At the end of verse 30, end of verse 31, end of verse 32, i am yahai. I am yaha your god, i am yahweh. Pressing upon us. The holiness is especially about being holy. To the lord. Verse 30. Incidentally, you shall keep my sabbaths and reverence my And sanctuary is, Again, a word from for holiness.

The sabbath isn't just a day off. Arrest day. It is a holy day. For the holy lord. And, of course, now we know the lord in his son, our lord jesus. And we delight in him and the blessing of his day. So all of these are now greater and richer in the lord jesus christ.

For god has revealed himself to us in christ and yes we don't keep the ceremonial law anymore. You know, church membership and And the one anothers that we were talking about at the table this morning and the keeping of the lord's day and the simplicity now of warship and worshipping the way that jesus leads from heaven and Uh, and the body lights that is described in places.

Like Romans 12 and 1st Corinthians 12, and many other places. These all come from the lord, jesus, who saved us the lord jesus, who is the holy god, the lord jesus, who has bound us to himself, and made us has very own body and the temple, that is indullud by his holy spirit.

We should pursue these with the same diligence. And to the same extent, As any other instruction, the lord has ever given. There's a, how much more? When it's not just Who brought you out of the land of egypt? But when he has saved us unto himself in christ, let's pray.

Our father in heaven. We thank you and praise you. That you have. Redeemed us by the blood of the lord. Jesus and reconciled us to yourself. And we asked lords that you would conform us. To him. That we would delight in you. Above. And that we would then obey all of the instruction of your word for us.

Out of a devotion to you independence upon you delighting in you. That you would be glorified. By making us holy even as you are. Holy. For we ask it in christ's name. Amen.