

## Leviticus 26

### Walking with God vs God Walking against Us

#### Friday, February 2, 2024 • Read Leviticus 26

Questions from the Scripture text: What shall they not make (v1a)? For whom? What types would they be tempted to make (v1b–c)? What is the biggest reason not to do this (v1d)? What has God done instead (v2a)? With what authority (v2b)? What condition does v3 establish? What blessings does v4 immediately promise (cf. Gen 2:16, 3:17–19)? To what extent and what result (v5)? What else will the Lord do for them (v6)? To what extent (v7–8, 10)? How will this happen (v9)? What will their greatest blessing be (v11–12, cf. Gen 3:8a)? What has YHWH done to make this possible (v13)? What else might they do—Whom wouldn't they obey (v14)? Whose statutes would they despise (v15)? Whose judgments would they abhor? With what would they abhor them? Whose commandments would they not obey? Whose commandments would they break? What would the Lord then do to their bodies (v16a–b)? What would He do to them economically (v16c)? What would He do to them militarily and politically (v17)? What is this designed to do (v18a)? What if they don't repent (v18b)? What is the point of this discipline (v19a)? How do the further economic curses in v19b–20 compare to the previous one in v16c? What might they still not do (v21a)? What word does He use to describe the next level of discipline (v21b)? What particular suffering will He add to those plagues (v22)? What might this still not do (v23)? In what way might they walk? The in what way will the Lord walk (v24)? What does He call this level of punishment (v25a)? What will He send among them (v25b)? Into what will He deliver them (v25c, cf. 2Sam 24:14)? How will He punish them economically? What do v27–28 add to v23–24? What is so dreadful about the judgment in v29? How does the end of v30 indicate a new horror to their condition? What will the Lord do, and what will He reject (v31)? What two things will He bring to desolation (v32, 33)? And who will see it and respond how? What will the land, then, finally enjoy (v34–35)? What will happen to the remnant (v36–39)? And yet, even at this point, what may they do (v40–41)? What two things will the Lord remember then (v42)? What will still be enforced (v43)? But what will the Lord not do (v44)? And what will He fulfill (v45)? Where does v46 remind us that these instructions are being given?

**What implications do the favor and fellowship of God have for our obedience?** Leviticus 26 prepares us for the evening sermon on the Lord's Day. In these forty-six verses of Holy Scripture, the Holy Spirit teaches us that **obedience shows personal affection for the Lord, and disobedience shows personal rejection of the Lord.**

Commands for worship that is fellowship with the true God, v1–3. The two instances of “for yourselves” in v1 are emphatic in the original. It is reminding us that any innovation that we bring to God's worship is not for Him. It is for ourselves. Though men reason or feel that it is for the Lord, they deceive themselves. Any false worship needs our innovation (“carved,” v1b; “engraved,” v1c) and help (“rear up,” i.e. make to stand, v1b). But it is God Who creates us, God Who holds us up (v1d, cf. end of v13). He is YHWH our God. And it is God Who has given us time and place (and, implicitly, method) of worship.

Even worse, all of these things are set over-against the Lord's own provision of His worship in v2. He has given weekly, annual, multi-year, and general Sabbaths to punctuate Israel's life by the shining of His favor and the sharing of His fellowship. He has given the holy place, the sanctuary, with all of the ways of drawing near (“offerings,” in NKJ), and all of the cleanliness code and holiness code. And these are His: “My” Sabbaths and “My” sanctuary.

After the Lord has done all of this, will Israel really invent their own way of coming to Him? Will they really despise Him as He is and introduce corruptions, so that despite what they might think, feel, or claim, it is not really the Lord that they serve? We see the answer to that question in the rest of the chapter.

But, let us ask another: after the Lord has obsoleted all of these things in His own Son, will century upon century see the Christian church rejecting and rebelling even against the worship that is in Him? Will they really introduce innovations that are for themselves and corrupt their knowledge of God? O, let us lament and weep and mourn that despite the living God giving Himself to us in such a way, manmade worship and manmade calendars are myriad, and the Lord's simple worship and Lord's Day keeping are rare! As the church waits until the resurrection for the fullness of the physical blessing of the covenant administration under Christ, let her behold how she has repeatedly suffered spiritual affliction analogous to the physical in this chapter. Let her take heart from the Lord's readiness and willingness to receive her repentance, and let her repent and come back and stop walking contrary to Him. Let her come back to the enjoyment of the shining of His face and the sharing of His fellowship, Lord's Day by Lord's Day in that simple New Testament worship that is administered by Christ from glory!

These two commandments, the second and the fourth, are at the heart of keeping all of the Lord's commandments (v3).

Blessings of redeemed fellowship with the true God, v4–13. While the tabernacle's internal appearance was something of a hybrid of Eden and heavenly glory, the blessings in this section of Leviticus 26 correspond to paradise. The blessing upon the land of v4–5 turn back the curse of Gen 3:17–19 and restore the blessing of Gen 2:15. The blessing of peace, and the removal of all evil life (more literal than “beasts” (v6), recalls when Adam named all the beasts that submitted to him (cf. Gen 2:19–20) and fulfills the dominion mandate of Gen 1:28. Here are the first whisperings of what would come in the administration under Christ. He will usher in not just a new Eden but a new and superior creation.

Israel's promises, however, belong to this creation in which enemies remain (v6c–8). But they are promised that the Lord will meet faithfulness with His own favor (v9) and His own fellowship (v11–12). These blessings are personal. Providence is personal. It is not just transactional, where the Lord does things for us. It is personal, where the Lord is Someone unto us! So it was for the blessings of Israel. So it is for the believer in Christ, who ought to take every moment and event of his life as a personal interaction with the Lord.

The end of v13 takes one last shot at the foolishness of idolatry. It uses the same root for the Lord making His people to stand as is translated “rear up” back in v1b. When the Lord saves us and brings us into His favor and fellowship, we come to know Him as the One Who holds us up.

Curses of breaking fellowship with the true God, v14–39. Disobedience is also personal. The string of divine possessives in v15 remind us that every disobedience is a personal rejection of and attack upon the Lord Himself. “My” statutes. “My” judgments. “My” commandments. “My” covenant. The wicked walking is not just legally incorrect or morally corrupt. It is “walking contrary” to the Lord (v21, 23, 27, 40).

And so God's chastising them will be personal: “set My face against you” (v17). “I also will walk contrary to you” (v24, 41). “I also will walk contrary to you in fury” (v28). Their soul abhorring the Lord in v15 is responded to by His soul abhorring them in v30. Oh that we would see that this is how the Lord responds even those who think that they are offering Him fragrant worship (v30a, 31b)!

Land Sabbaths in v33–34, 43 are not some sort of divine environmentalism, but a testimony against Israel. Their lives were to revolve around these devotional years of enjoying God's favor and fellowship, but when they reject Him, the land itself will witness against them that they have rejected such a glorious fellowship (cf. 2Ch 36:21).

The section as a whole covers five sets of curses, each escalating upon the previous one. It is in the final set that the Lord gives them over to the most unnatural of wickedness (v29, cp. the giving up to unnatural wickedness in Rom 1:24–28). Surely rampant abortion, also, must be seen in the same light as not only an abomination but an unnatural one.

But how can those in the church bemoan these things if her worship is drowning in smells and bells, or performances and skits, or sound and light shows, or manmade holy days and the profaning of the Lord's Day? Though the covenant administration has changed from that under Moses to that under Christ, God Himself hasn't (cannot!) changed (cf. Heb 12:28–29). When He teaches us what He is like, and how personally He takes (and we are to take) these issues, may the Spirit open our eyes to walk with Him according to His own way of doing so. Indeed, though we see the culture given over to unnatural sin, and even see it creeping into the church, we still rather marvel at His great patience with the church! He Who was so patient with Israel, though they perpetually provoked the curses in this chapter has exceeded by far the “seventy times seven” of the church's offenses against Him. For the sake of His grace and the blood of Christ, He even blesses what is of His Word to believers, in the midst of much that they do that His “soul” abhors.

Opportunity for repentance, v40–46. The final section gives us not just to marvel at His patience but to lay hold of Him by confession of sin (v40). Change of deeds is implied, but not even mentioned, highlighting the quickness of the Lord to forgive upon repentance. All that is said here is that their “hearts are

humbled, and they accept their guilt' (v41b). Accepting their guilt for abhorring His statutes (v43b) is met with his own refusing to abhor them or cast them away to utterly destroy them (v44). While there is life, there is hope.

Even as the Lord has not changed in being a consuming fire, so also He has not changed in the greatness of His patience and forgiveness. He has not changed in the greatness of their covenant faithfulness. And if He remembered these on account of their fathers (v42, 45), how much more will He remember us on account of Christ?! Surely, the greatness of His patience toward the church is not unrelated to a Great High Priest, Who is continually praying for her in glory. If He prayed "forgive them for they know not what they do" of His enemies at the cross, how much more He prays it now for His friends and saints, even now in glory! Shall we not take encouragement to pray it with Him and to turn from our evil ways, for which He also must surely be praying?!

Whom should our worship be for? Who decides what may be done in this worship? Who decides what those holy days are that establish the rhythm of the church's life and believers' lives? If He takes these most personally, as well as the rest of His law, what are we really doing if we break these commandments? What mercies has the Lord shown believers, even in the midst of such sin? But what unnatural sins has He given the culture over to and even allowed to creep into much of the church? What hope can there be?

*Sample prayer: Lord, thank You for giving us the way of enjoying Your favor and walking in fellowship with You. Forgive us for coming up with our own ways, which provokes You to wrath and enmity toward Your church. Grant unto us to confess our sin, humble our hearts, and accept our guilt. And remember us for Christ's sake, turning us back unto Yourself in repentance. So, bring us into an age of rich blessing and fruitfulness by Your Spirit, which we ask through Your Son, AMEN!*

Suggested songs: ARP80 "Hear, O Hear Us" or TPH78 "O My People, Hear My Teaching"

(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](http://hopewellarp.org))

Leviticus 26. These are God's words. You shall not make Idols for yourselves. Neither a carved image nor a sacred pillar. So you rear up for yourselves? Nor shall you set up an engraved stone? In your land to bow down to it before. I am Yahweh, your God. You shall keep my sabbaths and reverence my Sanctuary.

If you walk in my statutes and keep my Commandments and perform them, Then I will give you rain and it's season. The land shall yield, its produce and the trees of the field shall yield their fruit. You're threshing shall last to the time of vintage and the Vintage shall last till the time is sowing.

You shall eat your bread to the full and dwell in your land and safely. I will give peace in the land. You shall lie down and none will make you afraid. I will read the land of evil beasts and the sword will not go through your land. You will chase your enemies, they shall.

By The Sword before you five of you shall chase a hundred and hundred of you shall put ten thousand to flight. Stuff all by the sword before you. For, I will look on you favorably and make you fruitful. Multiply you and confirm my Covenant with you. You shall eat the old Harvest and clear out the old because of the name.

I will set my Tabernacle among you. And my soul shall not appoint you. I will walk among you and be your God. And you shall be my people. I am Yahweh. Your God who brought you out of the land of Egypt that you should not be their slaves? I've broken the bands of your yoke.

And made you walk upright. But if you do not obey me and did not observe, all these Commandments, And if you despise my statutes and if your soul, of course, my judgment. So that you do not perform all my Commandments, but break my Covenant. I also will do this to you.

I will even appoint Tower over Wasting disease and fever, which shall consume the eyes and cause sorrow of heart. And you shall sew your seed in vain for your enemies. She'll eat it. I'll set my face against you and you shall be defeated by your enemies. Those who hate, you shall reign over you and yourself flee, when no one pursues you.

And after all this, if you do not obey me, then I will punish you seven times more for your sins. I will break the pride of your power. I will make your Heavens like iron and your Earth like bronze. And your strength shall be spent in vain, For your land shall not yield, its brought its nor shall the trees of the land, yield their fruit.

Then if you walk contrary to me and are not willing to obey me, I will bring on you seven times more plagues according to your sins. I will also send wild beasts among you which shall rob you of your children. Destroy your livestock and make you few in number.

And your highway shall be desolate. And if by these things you are not reformed by me. But walk contrary to me. And I also will walk contrary to you. Now, I'll punish you yet seven times for your sins. And we'll bring a sword against you that will execute the Vengeance of the Covenant.

When you are gathered together within your cities, I will send pestilence among you. And you shall be delivered into the hand of the enemy. When I have cut off your supply of bread, 10. Women shall bake your bread. In one oven, they shall bring back your bread by weight.

You shall eat and not be satisfied. And after all this, if you do not obey me but walk contrary to me, And I also will walk contrary to you in theory. And I even, I We'll chastise you seven times for your sins. You shall eat the Flesh of your sons and you shall eat.

The Flesh of your daughters. I'll destroy your high places, cut down, your incense altars and cast your carcasses. On the lifeless forms of your idols and my soul shall abhor you. I will lay your city's waste, and bring your sanctuaries to Desolation. And I will not smell the fragrance of your sweet arobas.

I will bring the land to desolation and your enemies who dwell in. It shall be astonished at it. I'll scatter you among the Nations and draw out a sword after you. Your land shall be desolate and your city's waste. Then the lands land shall enjoy its status as long as it lies desolate.

And you are in your enemies land. Then the land shall rest and enjoy its Sabbace. As long as it lies desolate, it shall rest for the time. It did not rest on your sabbaths When you dwelt in it. And as, for those of you who are left, I will send faintness into their hearts in the land of their enemies.

The sound of a shaken Leaf shall cause them to flee. Very softly, as they're fleeing from a sword. And they shall fall when no one pursues. They shall stumble over one another as it were before a sword, when no one pursues. You still have no power to stand before your enemies.

You saw perish among the Nations and the land of your enemies. Shall eat you up. For those of you who are left left, shall waste away in their iniquity, in their enemies lands. Also in their father's iniquities, which are with They saw Waste away. But if they confess their iniquity and the iniquity of their father, With their unfaithfulness in which they were unfaithful, to me.

And they all and that they also have walked contrary to me. And then I also walked contrary to them and brought them into the land of their enemies if they're

uncircumcised hearts or humbled. They accept their guilt then, I will remember my Covenant with Jacob. And my Covenant with Isaac and my Covenant with Abraham, I will remember I'll remember the land.

The land also shall be left empty by them and we'll enjoy it Sabbath while it lies desolate with them. They will accept their guilt because they despise my judgments. And because their soul abhorred. My statutes. Yeah, for all that when they're in the land of their enemies, I will not cast them away.

Nor shall I appoint them to utterly, destroy them and break my Covenant with them. For I am Yahweh, their God, But for their sake, Don't remember the Covenant of their ancestors. Am I brought out of the land of Egypt? In the side of the Nations. And then I might be their God.

I am your. These are the statutes and judgments and laws which Yahweh made. Between himself and the children of Israel on Mount Sinai. By the hand. Of Moses. And then so far the reading Of Gods inspired and And there it worked.

So we come to chapter 26, we're concluding the section. Of Leviticus. That began in chapter 23, where you had Uh, the weekly Sabbath and then the Uh, the annual feasts with its High sabbaths. Uh, and

And these annual feasts establishing. An annual Rhythm. In the life of the people, but then, Chapter 25, you remember had the Sabbath? Uh, the Sabbath years. In which they would not work the land, but would have more time. For the Sabbath unto Yahweh. Uh, making these years of reflection and fellowship and extra worship.

Uh, to Mark seasons of their lives. Every seven years or so. Good night or so. Every seven years. And then these sabbaths of sabbaths of years, the Jubilee. All right. In a lifetime. Unless you had one, when you were very young, you would have one. Literally a lifetime later.

When you were very old. To establish the rhythm of the life of the nation as a whole. And in between, The annual Rhythm, in chapter 23, and Season of life and generational rhythms. That God gives. Leviticus 25. He gives the That gives chapter 24. The shining of his favor.

And the lamp stand and the sharing of his fellowship and the show bread. So that they might know that. What they have been redeemed for what every week of their life, was about whatever year of their life, was about every season of their life was about. With every generation of the life of Israel was about.

Is The Shining of the favor. And the sharing of the fellowship. Of the Lord that they would walk in fellowship with him. And yet. Israel is not going to walk and fellowship with him. And so, Chapter 26. Tells us. The requirements. Reminds us again. Of how Dreadful? Idolatry and Sabbath breaking man-made worship and Sabbath breaking arm.

Holds before us. Blessings. That. Correspond. To the fact that God has given us his worship and his rhythm for our life. To make our whole life be about fellowship with him. Blessings that correspond to that blessings that are personal. And in fellowship with God, Uh, and then curses. Uh, which are also personal and The hostility.

Of God showing his displeasure making us feel. Uh, what life? Outside of Fellowship, Him fellowship with him is like or rather making Israel feel Uh, what life outside of fellowship with him is like, And then his own determination that At least for a Remnant. That would end in blessing.

And not curse. So, first is reminding us that Uh, his commands for Worship, and for Sabbath keeping. Our commands. Um, That show us that worship is fellowship with the true God and that our lives. Are supposed to be fellowship with the true God. Notice. Begins by saying shall not make Idols for yourselves.

Neither a carved image or a sacred pillar, so you rear up for yourselves? And rather than use. Uh, the one Hebrew letter at the attached to the preposition. As you may in Hebrew, he actually uses a A full word. Uh, for the word that is translated here yourselves, he's emphasizing That whenever man invents worship, it's not for God.

We don't get to. Uh, I made this worship for you, God. If we do that, he comes back and he says, no, you didn't. You made it for yourselves? Um, you didn't make it, you didn't make it for me. This. Um, This is false worship, that is Uh, offered to God or by which they think they Draw near to God.

We see that. Uh, it's still so even when you get to the fifth and last set of curses in this chapter, Uh the Lord says that part of the curse is that he will not smell their uh, their sweet Aromas or their pleasing Aromas. Uh, that they purports to offer.

Uh, to him. And so this, A reminder that the second commandment is not just repetition of the first commandment, the second commandment. Is about the worship of the one true God. By man's own devices. And so, it's for ourselves, not for the Lord. And it's also from ourselves, not from the Lord.

Uh, they are the ones who are making, they are the ones. Uh, who are carving? And they are the ones you have to make it stand. In verse 1. And that puts man in the place of the Creator. But we are to worship the actual Creator, not ourselves to be the Creator.

God gives us to be. Creative in his creation. Uh, but he prohibits us to be. Creative in his worship where he is the Creator. When we interact with the creation, be creative, When you interact with the Creator. He is the creator. Uh and and so we must not have this version that is for ourselves.

And we can identify worship that is for ourselves by the fact that it is from ourselves. And that we must sustain it. That sounds horrible and it is because what can we make to stand up? Uh, if the worship that we offer is something that we must sustain that must be sustained by our ability and our strength.

Uh, then it is not the worship of the one true God. No, he is the one who makes us to stand and he uses, uh, the same root. It doesn't appear that way in the English because, uh, in uh, the first verse It says you shall you rear up for yourselves but it is the same uh same word as when he says.

At the end of verse 13, I've broken the bands of Europe yoke and made you walk upright. Uh, so God is the one who makes his people to stand up. If you have to make your God stand up, you have the wrong God. And if you have to make your way of worship, stand up, Then you have the wrong worship.

Now, when we are worshiping according to the Lord's way of worship, And we don't perceive his help and we don't know his nearness, we don't know The Shining of his face upon us or the sharing of his Of his fellowship with us. Uh, then we should remember that. He is the one who must make it to stand.

And in that case, rather than change, what we are doing. As if we have some wisdom to improve upon what God has given for worship, we ought to cry out to God and ask for his help and ask him. Uh, to sanctify. Our worship. Uh, and so He gives us not just his Sanctuary verse 2 but his sabbaths.

That when we come to him, according to his schedule with the rhythm of life that he has established, We are remembering that he is the one who came up with the schedule to give us fellowship with himself or to emphasize to us rather that our whole life. The reason we are created the reason we have been redeemed.

Is that we might enjoy The Shining of God's favor upon us. And the sharing of God's fellowship with us, So it is a horror. That. Uh, these two Commandments Israel would reject. There's a horror that whenever a Uh, declines. Uh, and a sobering reality. That by the Lord's own definition.

Uh, here the visible church since Christ. Has been in a low estate, as far. Uh, as her condition on the earth. Through the majority of Uh, the two Millennia. In which our Lord has been seated upon the throne. There's a horror that these two, the second commandment and the fourth Commandment Given to us for.

Such blessed purposes. Are the ones that first. Come under attack by the sinfulness of men. And we shall see you when we consider that further. Especially in the section on. The curses. That this is the cause. Of the low state of the church from the low estate of Nations in which Christianity had formerly been.

Predominant. But in which worship has been corrupted, and the Lord's Day is being profaned. So, he begins a chapter with these commands that remind us that worship and Uh, and As God's redeemed are supposed to be about the enjoying of The Shining of his favor. And the sharing of his Fellowship.

Now, the blessings that come Uh, Uh, by way of the fellowship. Not that are earned. These blessings are not earned at all, even throughout the chapter. The Lord reminds them that he is the one who has saved them out of Egypt, he is the one who has made them stand up.

He is the one who did these things to make them his people and Himself. Their Covenant, God. And yet. Uh, he treats his His church rightly. Even as he treats his children rightly, And as he treats his children, rightly, we experience discipline in the course of Our Lives. Hebrews 12, especially reminds us of that.

Uh, but as he treats his church rightly, he chastens and disciplines her throughout the course of her life. One of the sad. Parts of which, is that there would be many within her. Who are not believers? Who are Not redeemed. And so her chastening is very severe. Uh, indeed, but first the blessings We're reminded that these are his Uh, Commandments and his statutes and so, Uh, the blessings.

Our blessings which remind us of Eden. That time. Fellowship with the Lord, in which Adam was still and knowledge and righteousness and Holiness. Verse 4. Uh, reminds us of The reverse of the fall. Where the land yields its produce and the trees of the field yield. Uh, their fruit.

And even the rain in its season is like the well-wateredness of the garden. And so, just like the Tabernacle had this inside that Uh, was constructed in such a way that it appeared as a hybrid of Eden and Evan. So also the blessings that come in fellowship with God, are not blessings so much because you are able to stuff your face as much as you would like their blessings because they hearken back to Eden.

Uh, even the The eating and the safety in verse five. Harken back recall, Genesis chapter 2. Where they may eat of any fruit, any they may eat the fruit of any tree of the garden and Got all of the beasts. Are named by atoms, submissive to him. Take the place that Assigns to them, even though there is not a helper suitable unto him.

Over against the evil, living things. The the that are now in the world, not receiving the Dominion. Uh, The Taking of dominion that is described in Genesis chapter 1. Um, but a reverse then in verse 6, even Of. Of the fall. And the curses. Of the fall. Well, all this All of this Fellowship.

Uh with got all these things, a point to fellowship with God. Even Easily and quickly removing. Um, those who are the seed of the serpent. Verses seven and eight. These are all not just transactional. Uh where God says that he will bless them by doing things for them. But they are personal.

God is saying he is going to give them these blessings by being someone to them verse 9, for I will look on you favorably. Uh, language that reminds us immediately or should remind us immediately. Of The Shining of the lamp stand. I will look on you favorably and make you fruitful.

Multiply my multiply U and confirm my Covenant with you. I will set my Tabernacle among you and my soul shall not appoint whore. You, I will walk among you and be your God and you shall be. My people. So this very personal walking with the Lord there walking with him and his walking with them.

And you can probably still remember from a few minutes ago, when we read that all of their sinning against him, is going to be described as walking contrary to him and all of his chastising of the visible Church of Israel. Is going to be described as his also, walking contrary.

To. And so verses 9 through 13, remind us Uh, that the blessings are not transactional or even material. Uh, so much as they are personal and relational. Yes, there are material blessings. Uh, but The primary nature of those blessings is that they come as part of the Lord's fellow walking with So that we even read verse 10, which is quite remarkable.

Because it comes. On the heels of verse 9 where they are multiplied and despite their multiplication the land yields. So fully Uh, that they never run out of food, they're always clearing out the old Harvest. And you combine this with the previous chapter chapter 25 and Uh, and there's this picture of When the Covenant is being kept the sabbatical year, the barns are stuffed to the gills.

And there's enough in the It being produced in the field that they can all just go graze and glean, they don't even need to touch the barns. They have all of the uh the fresh produce Yeah. And the great Milli multiplied, people. Even. Um, even the idea that Uh, the Is being used up and there's scarcity and we need to reduce our multiplication or we'll run out of resources.

Uh, is an unspoken admission that all mankind knows that they are under the wrath of God and not trusting him, not walking. And fellowship with him. So worship that communicates. Uh God's favor and God's Fellowship blessing, that is an enjoyment of that favor and that Fellowship. But if man If man rejects God's worship and God's calendar.

Uh then he may expect curses or chastenings chastising if the church in particular, rejects God's worship and God's calendar. She may expect God's personal. Our position. We remember, uh yesterday, James 4 verse 6. God's personal. Opposition to the proud and personal. Strengthening and upholding of of the humble. Well, these curses Our personal.

And he shows the Justice. Of that, even by verse 15, if you despise my statutes, if your soul abhors, my judgments and that corresponds to that Dreadful statement in the fifth section, fifth of the five sections of The curses. Uh, where he says his soul will abhor them. Well, it's because their soul has abhorred his judgments there.

So, It has aboard his Commandments. So my statutes, my judgments, my Commandments, my Covenant, verse 15. Uh, reminding that. It is. It is all personal. And then he will. Uh, personally chasing them. And these are chastenings, they are meant to bring them back. Four times. Uh, we see if you still don't, if you still don't, if you still don't, And so we are not to see here like might come from our sinful heart.

Um, vindictive. Uh, eye for eye, tooth for tooth, the sort of response from God. Uh but God, who is chastening his people to call them to repentance. Even as he says, even at the very end, after they hadn't repented the whole time, And he says, well if they never repent, then I'm going to give the remnant some repentance.

I will not allow the Covenant to be finally end. Completely broken. And praise God. We have just been studying in Romans Uh, how the ultimate reason for that, or

the ultimate Way, by which he does that is among those who are Israelites, who were elected But the curses are personal in verse 17.

He says Now, I will set my face. Against you. In verse 18 he doesn't say if you do not obey my Commandments, he says if you do not obey me, First 21. He says, if you walk contrary to me, Verse 23, he says, if, by these things you are not reformed, By me and The church should see.

Uh, whenever the Lord brings her through times of suffering, and trial, and especially what we're going to see in the fifth section. Times in which she falls into sin, which is the most Dreadful. Um, of the curses in this in this chapter Uh, when she goes through hardship. She ought to see the Lord reforming her, the Lord purifying her.

He says if by these things you are not reformed by me, so responding to me in this thing that I'm doing with you, but continue to walk. Contrary to me verse 24. I also will walk Contrary to you. Then again, verse 27, after all this, if you do not obey me but walk contrary to me, uh, then I also will walk contrary to you.

Uh, in Fury. And that. Uh, and that begins. The last. Of the five sections. Of the Of the chastisements of the chasteners of the cursus here. And we see. Um, you know the loss of the blessings of the land, the loss of the blessings of Eden, the feeling more and more.

The effects of the curse we go from repeal of the curse. The land will yield its produce to the curse exponentially intensified with the heavens will be brass and the Earth will yield nothing for you. You'll experience. Nothing. But With the, the power of those who are wicked, uh, over you Uh, you will be expelled.

To the Uh, just like Adam was expelled east of. Of Eden. And so you see him holding before them continuously? Even by the sorts of punishments, they are that, what you are, rejecting is not just, the means by which to eat the means, by which to be happy. The means by which to prosper.

You are rejecting the favor of God. You are rejecting fellowship with God. How can you make up your own worship? How can you profane the sabbaths, how can you replace them with your your own Rhythm, uh, for your life when God has established a rhythm for your life. Don't you see that it's fellowship with God himself that you are rejecting over and over?

He says And when he comes, He brings them. Uh, into the last. Section of curses. Um, The greatest horror is in verse 29. Uh well second greatest. Uh, because the greatest horror is actually verses 30 and 31. Um, but the the greatest Our Earthly speaking is in verse 29.

You shall eat the Flesh of your sons and you shall eat the Flesh of your daughters. Here is not just scarcity. Here is being plunged into the most unnatural wickedness. Here. Uh, the curse. Of Strife between parents and children, which is part of the curse. Also, now multiplied exponentially so that he gives them over.

To unnatural sin. Um, however hard things had become Any natural affection. Uh, would produce Uh, parents who starve with their children? Not who abused the power that they have over their children. Uh, To kill them and to eat them. And yet, giving man over to unnatural sin. There's always the last stage Uh, of God's judgments upon them in this life.

And we see that in Romans 1, Uh, verses 24 to 28. Uh, where he we have, that's that sequence or series of three. Uh, he gave them up, he gave them up. He gave them up uh, to the unnatural sin of homosexuality. Uh, which are Uh, Nation has been given up to now.

Not just the committing of the that unnatural sin being rampant, but even the approval of it, Even within the church starting to infect. Uh, much of what is supposedly the visible. Uh, and abortion. The continual Slaughter for convenience. Not even because they're starving. Just so they can have a more comfortable life just so they can pursue their own desires and their own goals with which having children comes into conflict.

That's even worse, isn't it? Uh, then the killing uh, to eat at least there's some sort of Um, insane logic of necessity there. That's not, you know, the murdering of the children in our culture. Is not even according to an insane logic of necessity. It's just an insane logic of preference.

And so, if we know, That all providence is personal. And that God has not changed. Uh, he he's still insists on his own worship. And if we worship, unacceptably end of Hebrews, 12 reminds us that That our God is still consuming fire. Uh, and then we see not only the, the nation generally, but now grieving even into the churches Uh, being given over to these unnatural sins.

Shall we not see? That the Lord is walking contrary. To the visible. And, Uh, so we not reconsider Examine ourselves and particularly what we are doing with his worship. And what we are doing. With his Sabbath with the Lord's day. And indeed, we have added much that we have made that we have to make to stand as worship.

And we have made our own holy days. Which establish our own Rhythm. Uh, and therefore Which depart from God, having redeemed us, To enjoy. The Shining of his favor and the sharing of his Fellowship, And we have done this, not with an Earthly Tabernacle. But we have done it.

With the Lord Jesus himself. And the worship that he leads from Heaven, And the day that is now very specifically his day. That sabbath, keeping that remains that is The Lord's day. And so, let us not wonder. But let us weep and mourn. And confess and repent. Because, While there is life, there is hope.

After these five, if they still do not and then, Uh, five escalations. Uh, you have in verse To 46. But if they confess, Their iniquity, if they confess that they have walked. Uh, contrary to me. Verse 40. If they confess. That what they have received? Is his walking contrary to them.

Um, And reset. Worst part was in verse 31 and then we didn't Um, We didn't open it up but it's uh he rejects worship. Uh not having the Lord acknowledge our worship. However we acknowledge it, not having him acknowledge it. But if we confess, And if we humble ourselves, if they confess and humble themselves, he said in verses, 40 and 41 he would remember the Covenant.

Not that he had forgotten it but that he would act according to the blessing and favor promised In that Covenant. Now, notice the Some of the consequence is, Is still carried out. He is a good God. Uh gives proper minute chastening and the land enjoying its sabbaths in verse 43, just as back in verse 34 and 35 reminds them.

This Abbas aren't there for the land. But it reminds them what they have rejected by rejecting God's ways. They rejected the enjoyment of Of God himself. And yet he is determined. To bring to repentance. He will not abandon. Israel entirely. And if he does this, You know, verse 45 for the sake of the Covenant that he made with their ancestors.

How much more will he do this for us now? Who are in his visible. Which you will never ultimately. Abandon And will never let be taken. Entirely by the evil one, he is building his church and the Gates of Hell will not Prevail against it. The Lord Jesus revealing himself to be Uh, the Uh of Leviticus 26.

He is building a search. The Gates of Hell will not Prevail against it and if the Lord remembers his Covenant for the sake of Abraham Isaac and Jacob. How much more for the sake? Of his resurrected and ascended son. Who, however, much the visible church is sinning against him here.

Our Lord Jesus is living to intercede in glory for us pleading on behalf. The one who said, father, forgive them for, they know, not what they do of his enemies as they murdered him. Does he say it any less? Uh, with respect to his visible church and especially Those branches of the visible church in which there are still many of the redeemed.

And so let us take encouragement. From the Lord being ready to receive. Repentance and from the Lord Jesus interceding, on our behalf that we would be quick to repent. And and be hungry. Desire us for Uh, this Reformation this renewal this Revival Of the church following the Lord's. Uh, commands all of them, but especially those for worship, the way the Lord has commanded for Sabbath, keeping the Lord's day, the way the Lord has commanded.

That he might restore us whether in worship or in our work. To knowing that our whole life. Is an enjoying of The Shining of his favor upon us. And the sharing of his fellowship with us, God, Grant to us the repentance. And the restoration. That this chapter, Holds before us.

Emmanuel's prayer. Our Father in Heaven. We thank you for This portion of your word, We pray that you would, Blessed to us.

We pray, Lord that you would help us. To. Just how glorious and generous. You are. To create and to redeem to gather us to yourself in Christ. To make us know your favor upon us to make us know. Fellowship with us. Oh, Lord. Uh, how blessed we are. To enjoy you to walk with you.

And even to know that you Uh, make us to know your fellowship with us. Are walking with us. We thank you that. Your son. Our Lord Jesus literally walked among men one day. And then, in the last, The great declaration will be. That your and his dwelling place. Uh, is with us.

Lord, give us to know our whole life that way. Grant. Not only that, we would have External following of your rules for worship and For your day. But that internally, we would enjoy. Your favor and your fellowship. Not only in your worship. But in the whole rest of our lives grant that we ask in Jesus name, Amen.