

Leviticus 26

¹ 'You shall not make idols for yourselves; neither a carved image nor a sacred pillar shall you rear up for yourselves; nor shall you set up an engraved stone in your land, to bow down to it; for I am the Lord your God. ² You shall keep My Sabbaths and reverence My sanctuary: I am the Lord. ³ 'If you walk in My statutes and keep My commandments, and perform them,

⁴ then I will give you rain in its season, the land shall yield its produce, and the trees of the field shall yield their fruit. ⁵ Your threshing shall last till the time of vintage, and the vintage shall last till the time of sowing; you shall eat your bread to the full, and dwell in your land safely.

⁶ I will give peace in the land, and you shall lie down, and none will make you afraid; I will rid the land of evil beasts, and the sword will not go through your land. ⁷ You will chase your enemies, and they shall fall by the sword before you.

⁸ Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight; your enemies shall fall by the sword before you.

⁹ 'For I will look on you favorably and make you fruitful, multiply you and confirm My covenant with you. ¹⁰ You shall eat the old harvest, and clear out the old because of the new. ¹¹ I will set My tabernacle among you, and My soul shall not abhor you. ¹² I will walk among you and be your God, and you shall be My people. ¹³ I am the Lord your God, who brought you out of the land of Egypt, that you should not be their slaves; I have broken the bands of your yoke and made you walk upright.

¹⁴ 'But if you do not obey Me, and do not observe all these commandments, ¹⁵ and if you despise My statutes, or if your soul abhors My judgments, so that you do not perform all My commandments, but break My covenant, ¹⁶ I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it. ¹⁷ I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you.

¹⁸ 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins. ¹⁹ I will break the pride of your power; I will make your heavens like iron and your earth like bronze. ²⁰ And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the land yield their fruit.

²¹ '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. ²² 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 highways shall be desolate.

²³ ‘And if by these things you are not reformed by Me, but walk contrary to Me, ²⁴ then I also will walk contrary to you, and I will punish you yet seven times for your sins. ²⁵ And I will 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. ²⁶ When I have cut off your supply of bread, ten women shall bake your bread in one oven, and they shall bring back your bread by weight, and you shall eat and not be satisfied.

²⁷ ‘And after all this, if you do not obey Me, but walk contrary to Me, ²⁸ then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins. ²⁹ You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. ³⁰ I will 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. ³¹ I will lay your cities waste and bring your sanctuaries to desolation, and I will not smell the fragrance of your sweet aromas. ³² I will bring the land to desolation, and your enemies who dwell in it shall be astonished at it.

³³ I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste. ³⁴ Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies’ land; then the land shall rest and enjoy its sabbaths. ³⁵ As long as it lies desolate it shall rest—for the time it did not rest on your sabbaths when you dwelt in it.

³⁶ ‘And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies; the sound of a shaken leaf shall cause them to flee; they shall flee as though fleeing from a sword, and they shall fall when no one pursues. ³⁷ They shall stumble over one another, as it were before a sword, when no one pursues; and you shall have no power to stand before your enemies. ³⁸ You shall perish among the nations, and the land of your enemies shall eat you up. ³⁹ And those of you who are left shall waste away in their iniquity in your enemies’ lands; also in their fathers’ iniquities, which are with them, they shall waste away.

⁴⁰ ‘But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, ⁴¹ and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt—

⁴² then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land. ⁴³ The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them; they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes.

⁴⁴ Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the Lord their God. ⁴⁵ But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.’ ” ⁴⁶ These are the statutes and judgments and laws which the Lord made between Himself and the children of Israel on Mount Sinai by the hand of Moses.

Walking Either in Fellowship or Enmity with God

Main idea: God’s church either walks in fellowship with God, or enmity against Him, especially revolving around worshiping the way that He says and keeping His calendar.

Introduction: A continuation of ch25 (cp. 25:1, 26:46)

1. **Walking with God**, v1–3
 1. For God, not ourselves
 2. From God, not ourselves (whole book, cf. v13)
 3. Centered upon His way of worship and His day of worship
2. **God walking with us**, v4–13
 1. Restoring what was lost from Eden, v4–5, 10 (cf. ch25)
 2. Giving it in the midst of the fallen world, v6–8
 3. Personal, not transactional, providence, v9, 11–13
3. **Our walking against God, provoking Him to walk against us**, v14–39
 1. Five curse cycles
 2. Increasing “walking contrary”
 3. The point of the chastening, v23
 4. The worst of the chastening, v29, 39
 5. Personal, not merely legislative, rejection/rebellion, v33–35 (Sabbath!)
4. **God’s amazing revival of walking with Him**, v40–46
 1. Only by grace, after all this chapter
 2. Circumcision of the heart, v41, cf. Deut 30:6
 3. Fellowship from God’s side that leaves nothing out, v43 (Sabbath!)

Conclusion: If He does this for the sake of covenant w/ancestors, how much more for w/Christ!

(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 26. These are God's words. You shall not make Idols for yourselves. Neither a carved image nor a sacred pillar, shall you rear up for yourselves? Nor shall you set up an engraved stone in your land to bow down to it.

Friam Yahweh, your God. You shall keep my sabbaths and reverence My Sanctuary. I am Yahweh. If you walk in my statutes and keep my Commandments and perform them, Then. I will give you rain in its season. The land shall yield, its produce and the Trees of the field shall yield their fruit.

Your threshing, shall last till the time of vintage and the Vintage the last of the time of sowing. You shall eat your bread to the full and dwell in your land safely. I will give peace in the land. You shall lie down and none will make you afraid. I will rid the land of evil beasts.

And the sword will not go through your land. You will chase your enemies. They shall fall by the sword before you five of you shall chase a hundred and a hundred of you shall put ten thousand to flight. Your enemies shall fall by the sword before you For. 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 I will set my Tabernacle among you and my soul shall not abhor 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 have broken the bands of your yoke and Made you walk upright. But if you do not obey me and do not, observe all these Commandments, and if you despise my statutes, or if your soul abhors, Judgments.

So that you do not perform all my Commandments but break my Covenant. I also will do this to you. I will appoint Terror over you wasting disease and fever, which shall consume the eyes and cause sorrow of heart and you shall sow your seed in vain. For your enemies to eat.

I'll set my face against you. And you shall be defeated by your enemies. Those who hate you shall reign over you? And you shall 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 produce 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 highways shall be desolate. And if by these things you are not reformed by me.

But walk contrary to me, then I also will walk contrary. To. And I will punish you yet seven times for your sins and I will 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 and you shall eat and not be satisfied. And after all this, if you do not obey me but walk contrary to me, Then I also will walk contrary to you in.

Fury. And I even, I will chastise you seven times for your sins. You shall eat the Flesh of your son. 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 waist and bring your sanctuaries to Desolation. I will not smell. The fragrance of your sweet Aromas. I will bring the land to Desolation and your enemies who dwell in. It shall be astonished at it. I will scatter you among the Nations and draw out a sword after you.

Your land shall become a dust shall be desolate into your city's, waste. Then the land shall enjoy. Its sabbaths. As long as it lies desolate and you are in your enemy's land. Then the land shall rest. And enjoy its Sabbaths. 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 lands of their enemies. The sound of a shaken Leaf shall cause them to flee. They shall flee as though 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. And you shall have no power to stand before your enemies. You shall perish among the Nations? And the land of your enemies shall eat you up.

And those of you who are left shall waste away in their iniquity, And your enemies lands. Also, when their father's iniquities. Which are with them. They shall waste away. But, They confess their iniquity. And the iniquity of their fathers with their unfaithfulness in which they were unfaithful to me.

And that they also have walked contrary to me. So that I also have walked contrary to them and have brought them into the land of their enemies. If there are uncircumcised hearts are humbled and 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 will remember the land. The land also shall be left empty by them and will enjoy its sabbaths. While it lies desolate without them. They will accept their guilt because they despised my judgments. And because their soul abhorred. My statutes. Yeah, for all that when they are in the land of their enemies, I will not cast them away.

Nor shall I abhor them to utterly? Destroy them and break my Covenant with them? But, For I am Yahweh, their God. But for their sake, I will remember the Covenant of their ancestors. Whom I brought out of the land of Egypt in the sight of the Nations. That I might be their God.

Yahweh. 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.

Amen, must send us this reading of God. Inspired and inerrant worked.

We're still in this section at the end of the book of Exodus where the Lord is applying to his people. The fact that He has redeemed them for himself. He has redeemed them to enjoy the smile of his favor upon them. And the sharing of his fellowship with them, Uh, we saw that especially in 24, verses 1 through 9 and Then we Uh, heard in chapter 25 last week.

Which began this way and Yahweh spoke to Moses on Mount Sinai. Saying, and the fact that God had not only established The annual rhythm of Israel's life. According to these, These high sabbaths. The that he had marked in the annual calendar, in the administration, uh, under

Moses. But then in chapter 25, these multi-annual every seven years and every 50 years so that the seasons of one's life were to be marked by entire Sabbath years.

Where the Lord would give them a year off for especially being refreshed in their walk with him, especially enjoying his favor upon them, and his fellowship with them. As the the Rhyme and reason, not only then to their lives, and these breaking their lives into these seasons of seven, but even an entire Generations, That most of them would only ever have Ah, one Jubilee year, one trumpet year.

And if they had two, then you would get As a little boy, or maybe a youth, and then you'd get one in older age. Uh, but reminding them that favor of God, the favor of God upon his church. And The Fellowship of God, with his people was to Mark and shape the character even of every generation of his people.

Oh, the the mercy and kindness and love of the God, who redeems us to know this as our life with him. A walking under the smile of his favor. As represented in The Shining. Of that lamp stand at the beginning of chapter 24 and a walking in the sharing of his Fellowship as represented by the 12, loaves of the bread, on the table upon which the lamps ten shine, And here in chapter 26, he is not changed the subject.

How do we know? Because we had that special introduction to chapter 25, where he told us again. Now, he always spoke to Moses on Mount Sinai. She's very interesting either. He is rehearsing something that was from before, but now inserting it now that the the Tabernacle life with God, Been well, understood or And this is actually also possible.

Uh that the Lord has taken. Moses up Sinai one last time to give the the concluding address. Uh, for his people. And then we have the close of that the inclusio. And if you ever hear someone who knows, Hebrews figure Hebrew figures of speech and you hear the word inclusio you can do like I did in my mind when I was first learning these things and I changed inclusio into enclosio.

He gives you something at the beginning and something at the end that encloses Encloses. The hole and tells you you're dealing with one unit and that's what we have. In verse 46 of our passage this afternoon. 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 so, we're still on the same subject and it's actually not that difficult to see Because in the first section, Where the Lord describes, what walking with God is to be like, for them or summarizes. What walking with God is to be, like, for them.

He highlights his sabbaths, his sabbaths in Walking with God, and his walking with us as a response. In part to enjoying the The Shining of his favor and the sharing of his Fellowship. And so we'll first see what his summary of walking with him in verses one through three.

Uh, but then his description of his response as he walks with us. As he reinforces to us. The, the joy and the blessing, or in this, this case, particularly Reinforcing. To Israel. And we should always read. In solidarity with Israel. Because we read in solidarity with Christ and with his church, the church into which we have now been engrafted but Not only our walking with God in verses one through three, but his walking with us and restoring us to Paradise, even in the midst of the Fallen World.

As we look to the next, And recognizing that the Earthly blessings of this life. And the spiritual blessings of this life, both are personal, not transactional. God is not here, laying down a new

Covenant of He is not saying obedience will earn these things from him. He's saying if you walk with him, You will enjoy his fellowship with you.

And in a national expression for Israel, the enjoyment of that Fellowship was felt in particular ways that are not limited to National Israel. There are reminders that Uh, that we once had Paradise. And that every comfort and pleasure and provision. Um, is being given by God and for the unbeliever, it is a common Grace that testifies against him.

But for the believer, He is to enjoy in it, an experience of The Shining of God's favor upon him. And the sharing of God's fellowship with him. So that's the second place. We'll see God walking with us but then If we do not walk with him, If we walk against God, Then he will make us to experience what it is like for God to walk against us.

In this chastening in this discipline that he provided, So, patiently and long-sufferingly. To his. Old Testament Church and still today. As we will consider, when we get there in the New Testament Church, the great patience and forbearance of God. Many of us. As we come and we learn more and we grow more and we look back on the things that we believed and the things we did in worship and all those things.

And, and we say not, oh, those things must have been. Okay, but we say rather behold the patience of our God with us. And then, Um, after the five curse Cycles. Uh, that he describes here as I escalate God's amazing. Revival. Of walking with him, recognizing Uh, that God is the one.

Who for the sake of his Covenant, for the sake of his name, for the sake of his desire, to shine his favor and to share his fellowship. Will reform his people. And will remember, His Covenant and bring them back. Into that Fellowship. So first, the walking with God, Uh, you'll notice twice here in verse 1.

Uh, he says. Uh, you shall not make Idols for yourselves. Neither a carved image nor a sacred pillar, shall you rear up? Yourselves. Now there are a couple of different ways of saying for yourself. So writing for yourselves in the Hebrew and in this particular case, he actually uses an extra word.

To emphasize this for yourselves and And he tells us then that whatever worship we come up with is not for him. Oh, men will convince themselves, it's for him. Men will protest to others that it's for him. But if it's for him, we would do what he says. When man makes his own worship, it is for himself.

Whatever lie, he believes. About. Uh, his doing it for God. And so walking with God means worshiping God for God. Not for ourselves. It means worshiping in his way, or as he As he puts it in verse 2, reverencing his Sanctuary. Also walking with God means worshiping not just for God but from God, There is no creativity.

That is encouraged in worshiping, the Creator. When we come and act upon the Creator, we are to worship Him with the worship that he has created. When we act upon the creation, we imitate the Creator and we are creative in in his world and his image in us is glorified with the wisdom and the goodness and the orderliness with which we do that.

But when you come to act upon God, there can only be one Creator. Either you worship the God who has created you, in the way that he has created or you are the Creator in the room. And so, here the emphasis on Carving and Engraving. Either a carved image nor a sacred pillar.

Shall you rear up for yourselves? Nor shall you set up an engraved stone? In your land to bow down to it. You remember from Isaiah this wonderful invitation and in last week's, Isaiah passage Isaiah 41 1-8. God. Calling upon the Nations to renew their strength, coming right out of chapter 40, as those who wait upon Yahweh who renew their strength.

Uh, but The sad answer that those who gathered came near and rather than taking courage from God, you remember, they encouraged one another And so the Craftsmen encourage the Goldsmith and the Goldsmith encourage the silversmith. And the last thing they had to do you remember, was the man who does the soldering had to make sure it was soldered in place so that it wouldn't fall down.

Uh, and that's actually behind the same idea that's behind this. This phrase, it's really a word in in the original rear up. Uh in fact it's the same verb as in verse 13 at the end where Yahweh says that he has redeemed them, he's brought them out of the land of Egypt to make them walk upright and it's the same language we could have seen that if if we had it more consistently translated but you see what he's saying?

He's saying you don't want a God. You have to, hold up. You want to worship the God who holds you up? In fact, he saved you to make you walk as one who is held up in that way. And so, not only do we get the, the means or rather the mechanism of worshiping God from him.

We only Worship in the way that he says, but we also get the means, and the might for worshiping God from him, we worship Him Independence upon his grace. He is the one who works in us to make us, not only hold to outward forms, but genuinely to offer ourselves to him.

Do you genuinely offer yourself to God? The means are decided for the mechanism is decided for you in the Bible and hope. Well God, helping your, your elders. The, the way that we worship is decided by the Bible,

And even coming in in the simple way that he has commanded reminds us of that. And so there's this walking with God that is, for God, not for ourselves, that is from God. Not from ourselves and that's what the whole book has been about. That God gives the way of drawing near to him.

And that drawing near in any other way, is a failure to reverence his Sanctuary verse 2. And that keeping sabbaths. Other than his or failing to keep his sabbaths. That, that is worship that is for ourselves and from ourselves. Whatever else we say? About it being for God. It's not from God.

And so we must not let it shape. The worship of God. Lest we be like nadab and abihu. And profane him. And his Sanctuary. In fact, he makes this The center, the heart of his churches walking with him. As you go from verse 2 into verse 3, It's his Sabbath's fourth Commandment and his, his Sanctuary, his mechanism, his way of worship second, commandment that are at the heart of at the nub of verse 3.

If you walk in my statutes and keep my Commandments, And perform them. In fact, this has always been the case with his church. Uh, in the reformed churches, the first sign of decline. Is, when you start having Ministers saying that. They don't necessarily hold to the sanctifying of the Lord's day.

The consecrating of the Lord's day anymore. They don't necessarily hold to worshiping only in the way that God has commanded and they add ever so many other things. But those are the particular things in which we're acting upon God himself. And so, we are called to walk with God.

And yes, walking with God, means loving him and obeying him in all of his law. But when God himself, comes in Leviticus 26 to give us a chapter on whether his church is walking with him or whether his church is walking against him. Zeros in on these two things.

Worshiping only the way he has said. And keeping his calendar. Not ours. And so there's this walking with God and he gives them this marvelous blessing. This marvelous blessing that if he if they walk with him, verses one through three, he is going to walk with them, verses 4 through 13.

I I hope you know your Bible well enough. To hear the Echoes. Of Eden, The Echoes of paradise, the land shall yield, its produce, and the trees of the field shall yield their fruit. You remember when man sinned and fell? That was, that was one of the things that he lost when the ground was cursed on account of him.

And now, God is saying, I've redeemed Israel, and I'm bringing Israel into the land, and I'm going to bless the land on account of them. And so there's a picture of the reversal of the curse in God's. In God's walking with or making to know Israel, what it is like to have God walk with them.

And he uses language that doesn't just recall Eden in verse 3 but reminds us in verse 5 that the point of Eden was not tons of really well producing fruit trees and an amazing Garden. The point of Eden was fellowship with God. Uh and so he this threshing that lasts until the time of vintage and vintage that lasts.

Until this time is sowing and eating their bread to the full and dwelling in the land and say, In safety. That's recalling. From chapter 25. Isn't it? How God would enable them to keep these Sabbath years? I mean, you tell a farmer now unless he's a Godly man and he understands this and You can hardly get a farmer to keep a Sabbath day.

And trust the Lord to keep the farm from going under. Who you tell a farmer that he's going to have to take a year off? And say well I'll find myself another religion, But you remember from last week's portion in chapter 25, That God said he would make it provide so much.

That they would have the storehouses full and they could eat the gleanings and they could, uh, they could even plant what grew from the gleanings and the, in the eighth year and, and reap and harvest, and what would they be doing then? Well, they'd be cleaning out. And the, the barns to put the The new crops in.

And so, you have this. This God walking with his people restoring what was lost from Eden and what was lost from Eden was The Fellowship of God. The shining of his face upon them, the sharing. Of his fellowship with them. This he's doing not in the paradise now, but in the midst of a fallen world, There are all of these.

They're all of these evil beasts, evil living things, and he tells Israel. That they're not going to have to, you know, keep a round-the-clock watch for the evil beasts. If they are worshiping in the way that he is commanded, and keeping the calendar that that he has given, by which they have his favor and fellowship emphasized to them in his own way.

He'll take care of the evil beasts. In fact, when we got to the curses, I hope the the reading is is still fresh on your memory. One of the final curses in it, isn't it? That the evil beasts will devour not just their crops, but their children, But there are also evil men.

What about the evil men? Well, God's going to give five to chase a hundred and a hundred to chase ten thousand. And so God gives his people favor and fellowship with him now. Yes. You will enjoy your savior one day face to face if you're a Believer. And you will enjoy fellowship with him, not just spiritual Fellowship, but a new Earth.

In which the land. Unimaginably to us productive. And every bit of that fruit and the fruitfulness of your labor, whatever you are doing entirely Sanctified now. And so for a heart devoted to God the way you wish it were. Now on your Mondays through through Saturdays, it will all be fruitful and you will enjoy him in it.

Then But he gives this blessing to his people in the midst of the Fallen World. So that you as a Believer, whether you are, In enjoying plenty, or enjoying little the little that you have you have with the Lord. And so it is a plenty for your heart because he is a plenty for your heart and that's really the the crescendoed climax conclusion to this section of what it looks like, because his Providence is personal Not transactional.

We're to look at it. Not as I did this thing for God and now he's doing these good things for me, but I am living in fellowship with him. As I do things his way and especially worship his way. And he is giving me to know his Fellowship to me.

Look at 9-13, we could almost just read them. Maybe I will for I will look on you favorably. Oh that's that's the best part of the thing. You know, you're if if you're not a completely Craven fleshly child and you're you've got your birthday and so your mom asks you what you want for your birthday.

Want to eat on your birthday. And you give the birthday menu and she does all those things out of love for you and she's setting them before you now. And you look up and there she is just radiating with joy. She could give her boy, she could give her girl on the birthday that that thing.

And the best part of the feast for the child who has a softened gracious heart from God, is the smile of his mother. The Delight that she had in doing all those things. Not even this food that he most craves like Isaac in his spiritual decline. Your God's smile on you as he prospers.

The work of your hand in your family, or in what you do in keeping the house or or your daily labor. But especially, uh, in, uh, in that church, that he has made in your house and within the congregation of his people, where he has placed you, Praise God, for all of the blessing, all the fruitfulness, he gives you, but it is his smile upon you, as he looks on you with favor.

That is the best part of it. He says, I will set my Tabernacle among you. My soul shall not. Abhor you, which is a reminder, that that's what we deserve. And that's what this is being done over against by his grace and by his Redemption, 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 have broken the bands of your yoke and made you walk upright. So Providence is personal. Not transactional. What God brings about in our lives in what God brings about in our lives.

We are to interact with him. So, there's walking with God and God walking with us in the third place. Our walking against him. Provokes him. To walk against us. And there are these five curse cyclists and these if you don't then, and he gives something that is the next, uh, next escalation.

And if you don't And then he gives the next one if you don't. And there's five of them all together and We can't take the time to walk. Walk all the way through. But I want you to see in verse 23. Uh the purpose that is behind all of these things, it's not just punishment.

It's not that you have deserved. Uh, that Israel would have deserved uh, these things from God. Certainly that is there. They deserve far more? They deserve that the whole nation Body and Soul would be cast into hell. Just like your parents dear children. When they discipline you, they are not giving you what you deserve.

Your first cross thought about your mom. Deserved hell. Let alone, whatever it was, you said or whatever it was, you did but because we have a God who says, I will be God to you and to your children because your parents have that God and they are trusting in him to save you.

And he has given discipline and instruction by by which he blesses, which he blesses unto bringing you to Faith in Jesus Christ. Your parents don't give you what you deserve. They give you what you need. They give you what God says he is going to use as they pray to him for him to use it.

They give it to you because he has loved you perfectly and we are barely hanging on to love you. Anything like how? He loves you and it's his way of redeeming you. 26 is not a chapter about how Israel is going to get, what it deserves. It has not Indeed, as we've been in God's good Providence to Studying in Romans 11 these last few Wednesdays we've seen.

How he has all of these elect in Israel? He has not rejected the nation as a whole outright although they are no longer to be identified as the church. Because now Christ who was the root of this Israel has come. And they are the natural branches, and we pray for them to be grafted back in, but he's grafted us, a natural branches in But God is not giving Israel what they deserve.

He is, he is chastening disciplining them to bring them to Reformation. And in each one of these steps, there would be. Wouldn't there the elect of God within the nation? Who even though the nation as a whole is not repenting. Whatever elect there are or being brought to repentance and Faith.

That's the way God's election operates within his church, isn't it? So, even if you should end up in an age in the church, where the the Lord gives A a certain congregation or the churches of a certain area. Praise God. It'll never be rejected. The way Israel was rejected because Christ now sits in glory, and this is the administration under Jesus, not the under Administration under Moses When he says, I will build my church and the Gates of Hell will not Prevail against it.

Jesus is promising that this will never universally happen to his church. But we have these Uh, five cycles in which God is giving his church, calling his church to Reformation. And, You have the Uh, the increase of the Difficulties with the curse in verses 14 through 17. You have the, the repealing and reverse.

Of the blessings from verses 3, 4-13. In the reverse of those is in the section. Verses 18-22. There's this increasing, but in the climax in the fifth section, the worst section. Notice that he gives them not only over. To the miseries of this world, but directly over to their own sin.

The last section begins in verse 27. And after all this, If you do not obey me. But walk contrary to me. Then I also will walk contrary to you in Fury and I even I will chastise you seven times for your sins. And the first detail then given is you shall eat The Flesh of your sons.

And you shall eat the Flesh of your daughters. This is not just saying, There is going to be a famine. This is saying there's going to be a famine and I will give you as a church. You as a nation over to the most unnatural sins. It's what he talks about in Romans chapter 1, isn't it?

How because they did not worship him as God. They did not glorify him as God or give him. Thanks, he gave them up and you have those three, he gave them up, he gave them up, he gave them up and in that case, the sin is not cannibalism of your children.

The sin is homosexuality. And one of the points that he makes is that the unnatural The contra rational and unnatural nature of that sin is a sign is a signal, an indication that it is a judgment from God. Upon people who have refused to worship him. That he would give them over to that when he gives Israel over to eat the Flesh of their sons and their daughters.

It is a judgment from God that he would give them over to such sin. Even if there was such famine, A natural man or woman by common Grace restraining, the wickedness of his sin would starve with his child. Before he killed his child to eat him.

But we have a greater unnatural sin, don't we? With what is done with children. You can almost understand you cannot excuse, and you must call it the abomination that it is, in that case, when they were starving, But children now are not slaughtered. For starvation out of need. They're slaughtered out of convenience.

They're slaughtered, so I can afford the stuff I want to afford. Or because I don't want to spend my life. On them, I have other things. I'd rather spend my life on That is actually even more unnatural. Than what we have in verse 29. So a church, knowing knowing That God is still the same.

He still places the same priority on his his worship. He still places the same priority on his day. The Sabbath is now the Lord's day the way of coming to him. Now is not Tabernacle and Ascension and tribute and peace, and trespass offering and sin offering and sons of Aaron and consecration and and cleanliness code and Holiness code the way of coming to him.

Now is his son crucified, risen ascended, enthroned, interceding mediating, leading worship from Glory. That God places. A lower emphasis, a lower value. On what we call, very theologically antiseptically, the the regular principle But a lower value on coming to him, according to his worship. And keeping his calendar. And so, if we see, Even the church.

And a lot of the church is Some of, you know about the Alistair Begg thing.

Leading Elder leading minister in our Presbytery. According to Uh, many people's eyes are used to be more. Um, he said Beg got it right? Big public statement. Beg got it right, Christian radio is wrong. The churches are wrong. These critics are wrong. And so, when you see the, the the softness and approval, and the softness, and then acceptance, and then approval, and then practice, and then celebration, Of the unnatural sin.

That's the order in which it happens. There are even parts of the visible church. Uh, they approve of Of abortion. And Shall we not humiliate humble ourselves before God? And shall we not consider? That God has been very patient. As his church for two thousand years. Has very rarely and very few places worshiped him the way his word says and kept only his calendar.

And yet, we, if he gives his church over to these unnatural abominable sins, If we do, not repent of those two, two things, then we must put our hands over our mouths and say he told it to us in black and white. And still, we did not repent. You see our walking against God and provoking him to walk against us is not just legislative rejection and rebellion.

It's personal. We would not admit perhaps that it isn't. The pouring of God. These people even at level five. Are still offering God worship that. They think is for him. Did you see that in verse 31? You know, they had these high places, they had the incense altars they had Idols but they're worshipping him.

Verse 31, I will lay your City's waste and bring your sanctuaries to Desolation. I will not smell. The fragrance of your sweet Aromas. They thought they were worshipping the Lord. By their incense altars. This is not Bale and Molech. This is the worship of God. The true God in the false way.

And so he says, if we walk against him, And that way he will. Walk against us and you see that language several times. The if you walk contrary to me, And then he says, then I also will walk contrary to you. And then in the last one, I will walk contrary to you in theory.

You can hear it in the number, that is attached to the punishment. I will chastise you. Seven times saying a Divine number of complete Divine action. We know that from the creation, don't we the the seven being the number of complete Divine action? Shall we not stop provoking God to walk against us?

And praise God. There's hope for that but it's not in man. It's in the Lord himself, isn't it? He says, but if they confess their iniquity and the iniquity of their fathers and and so forth, this God's a making amazing Revival of walking with him. After by the time you get there in the chapter, you say well.

That'll never happen. Don't you see how he says? And he's still not when he's still not, when you still don't. When How are they going to repent? How are they going to be? Brought to confess and be humbled, and accept their guilt. The answer is in verse 44, for all that when they are in the land of their enemies.

I will not cast them away, nor shall I abhor them to utterly, destroy them and break my Covenant with them. And so you see what he's saying. In verse 44, the place from which the confession of sin, and the humbling of themselves, the circumcising of verse 41's, uncircumcised heart, as he says he will do in Deuteronomy 30 verse 6.

He will circumcise their hearts, It's because he intends to keep his Covenant. And so he will bring them to repentance. That's how you were brought to repentance. When your heart was broken, and you saw yourself as you were completely guilty before God having nothing, no sincerity and no obedience and nothing.

You could offer him ever to make up for it, and you cried out and admitted to him who you are. And then he received you and restored. You and forgave you for the sake of his Covenant, for the sake of his love, for the sake of his son, whom he gave in that, love for the sake of The Obedience, and sacrifice of his son, whom he gave in that love It was because God gave that to you.

And he says, then I will remember. Then I will remember my Covenant. He starts with. Jacob, and he comes back to Isaac and he comes back to Abraham. Verse 42. There's a fellowship from God's side now. He's remembering his Covenant. Notice interestingly that as he's bringing them to this repentance.

He makes sure that the land catches up in verse 43. Why Because God is the consummate environmentalist. He wants to make sure the land gets what it deserves. Because God is the

consummate agricultural scientist. And making sure all the minerals get restored. That's not exactly how that would even work in the agriscience, is it?

The, the extra. 69 years isn't going to do a whole lot more there. No, it's because those land sabbaths, were there. Remember for the purpose of communicating to us that our lives are to Center upon revolve around The Shining of God's favor upon us and the sharing of God's fellowship with us.

So even before they come back to the land, God is driving home. Your life is to be about The Shining of his favor upon you and the sharing of his fellowship with you. And so Daniel can count the 70 years of Jeremiah's prophecy in the 70 years of Jeremiah's prophecy, correspond to the sabbaths of the lands as second chronicles.

26 tells us Now. This is God's dealing with his Old Testament. And if he was willing, For the sake of his Covenant, with Jacob and with Isaac. And with Abraham to do that. How much more now? We are not in the administration of the church under Abraham. We are not in the administration of the church under Moses.

We are in the administration of the church under the Lord Jesus Christ. If God was willing and quick and eager to restore, his people to Reformation and repentance and Revival, and to give them fruit for the sake of words that he had spoken to Abraham. Isaac and Jacob. How much more when the church now is under the Priestly Ministry of his son who is always interceding Don't you see that?

Jesus who prayed for his enemies on the cross? Father, forgive them for they know not what they do. Cannot be praying, less than that in heaven for his church. That those should be blinded by papacy or blinded by Seeker, friendly late 20th century, evangelicalism or blinded by anything else that brings her to Worship in a way that is from herself and keep her own calendar, instead of his that Jesus praying for us.

Is more than what we find at the end of this chapter. And that we can hope in God to restore his people to enjoying The Shining of his favor upon us and the sharing of his fellowship with us in his son. And that this, This is what he is calling us to.

And the keeping of the second and fourth Commandments. In the administration that is under Christ. Don't let. Ask and seek. From him to do so and respond with all our hearts, by pursuing it with Zeal, let's pray.

Our Father in heaven. We are amazed to remember that now. It is not Moses who is Prophet, but your son, our Lord Jesus. Who even now sits in resurrected flesh on the throne of Glory. Having made that place where he is. The true Tabernacle. And how amazed we are that it is not now Aaron.

But your son, our Lord Jesus, who is our priest? And we thank you that you have given him also to be king over us. And we pray that by his grace you'd make us to walk in all. Of your good Commandments to us. But we pray Lord, especially in light of this passage That you would give Reformation in your church.

That you would bring her back to the worship that you have commanded. And to your own calendar, only. So that we might walk with you and The favor and The Fellowship of your walking with us. Oh, grant that we would know that favor and that fellowship in all of our life.

That every single blessing Earthly or Eternal. Might come to us in the enjoyment of your smiling upon us The Shining of your favor unto us. That we might know how you have loved us and

how you have loved to bless us. And now you have loved to make us your own and how you have loved to make us to know your love for us.

Grant that Ministry of your spirit by which he pours out your love into our hearts like a drink offering. That Ministry of your spirit by which he who dwells within us yearns jealously That we would be full of love to you. And bring a new age. We pray of reformation and Revival.

In our hearts, each one of us in our homes, in this congregation in your church, in the world. For, we ask it in Jesus name. Amen.