

**Friday, September 9, 2022 ▫ Read Exodus 22:28–31**

*Questions from the Scripture text: What must they not do to Whom (v28a)? Nor what to whom else (v28b)? What mustn't they delay (v29)? Of what lesser things and what greater things? And with what two other things (v30)? When must it be given to God? And what must the people themselves be (v31)? What mustn't they eat, as a symbol of this status? What shall they do with this meat instead?*

**What does having God's Name upon a society require?** Exodus 22:28–31 looks forward to the evening sermon on the coming Lord's Day. In these four verses of Holy Scripture, the Holy Spirit teaches us that **having God's Name upon a society means that it honors its authorities, dedicates everything to the Lord, and keeps itself clean unto the Lord.**

Having God's Name upon a society requires that it honors its authorities, v28. The beginning of v28 makes it plain that this verse is an application of the third commandment. God is due supreme reverence. He alone is Creator; everything else is creature. He alone is independent; everything else depends upon Him. He is infinitely, eternally, and unchangeably glorious in all of His attributes. So, v28 feels imbalanced by connecting the reviling (speaking/taking lightly) of God to the cursing (denouncing imprecations upon) of rulers. But that's the connection of the fifth commandment to the third: authority comes from God.

Having God's Name upon a society requires that it dedicate everything to the Lord, v29–30. This isn't something new in Israelite society. All the way back in Genesis 4, Abel was being commended for bringing the first and best to the Lord. The word translated "juices" in v29 is literally tricklings—referring to pressing grapes for wine and olives for oil.

There's grace all over these two verses. The people who are receiving it are in the wilderness and have no crops whatsoever, but God is making them a monument of His grace for all history to consider as He brings them into vineyards and olive groves that they did not plant.

Furthermore, the inclusion of firstborn sons reminds us of when the woman was told she would have a seed (Gen 3:15), and of the covenant promise in Abraham's seed (Gen 22:18), and for this nation particularly of the killing of Egypt's firstborn and claiming of Israel's firstborn (Ex 11, 13).

Even the command to offer all firstborn animals (clean ones as sacrifice, unclean via redemption), and the prohibition against eating scavenged animals, implies that the Lord will be giving them such abundance that they won't need these.

Having God's Name upon a society requires that it keep itself clean unto the Lord, v31. That's the explanation for the no-scavenging law. It explains itself at the beginning of the verse. Dogs are unclean; they can have what's unclean. But not God's people. They are holy unto Him. And He will even set the menu for them.

When later the Lord declares all foods clean, the principle yet continues that His people must be kept pure and clean from sin (cf. 1Cor 5:6–8, etc.). Still, even in the new covenant under Christ, holiness unto the Lord goes all the way to the lunch table: whether you eat or drink or whatever you do, do all to the glory of God (cf. 1Cor 10:31).

Israel as a society had been consecrated unto the Lord by God Himself, and they were not to take it lightly. Shall the church take it lightly, who bear the Name of the Lord Jesus Christ and are baptized into the Name of the triune God?

How do you go about respecting the Name of the Lord in how you interact with authorities He has set over you? What does dedicating the first and best to the Lord look like in Your life, a household's life, a nation's life, or a church's life? What efforts are you making to keep your life clean of sin? To keep your heart clean of sin?

*Sample prayer: Lord, forgive us for how lightly we have taken Your Name upon us. Grant that honoring You as weighty would show forth in how we interact with authority, how we devote the first and best of what we have to You, and how we keep ourselves clean of sin. For, we ask this through Christ, AMEN!*

**Suggested songs: ARP24 "The Earth and the Riches" or TPH174 "The Ten Commandments"**

**For more Hopewell @Home devotionals, please visit [bit.ly/harpCHAH](https://bit.ly/harpCHAH)**

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

Exodus 22 verses 28 through 31. These are God's words. You shall not revile. God nor curse. A ruler of your people. You shall not delay to offer the first of your right produce and your juices, The firstborn of your sons. You shall give to me. Likewise you shall do with your oxen and your sheep.

It shall be with its mother seven days on the 8th day. You shall give it to me and you shall be. Holy men to me, You shall not eat me to torn by beasts in the field Usual. Throw it to the dogs.

So far the reading of God's inspired and inherent word.

The Israelite society having been set apart by God to himself where to live and constant awareness of the fact that they had been separated from the world and that God had called them, his called them. Holy. Of course, they were not to revile. God. And that is blasphemy. There's a violation of the third commandment but verse 28 ties for us the third commandment to the Fifth commandment.

You're so not reviled God nor curse a ruler of your people. Well, lots of rulers are worthy of cursing in their character. But in their office, they have been placed where they are by God. And so having God's name upon a society requires that that's society on our authorities.

Verse 28 appears to be in balanced because the ruler of the people is so much lower than God, but it is for God's sake that we are not to curse them.

Verse 29, we see that. Not only are we tired on our honor? God by honoring authorities, as in verse 28, but in remembering that every single possession belongs to God. Of course, we need things to live and so you you can't pour out all of the oil and all of the wine.

Let's translate a juices at the end of verse 20, or it's not the end in the middle of verse 29. There's a word that comes from the idea of tricklings You shall not delay to offer the first of your right produce and and your juices. And you also need oxen and sheep and so forth.

So in God takes the firstborn, he reminds us that every possession is his and that it is entrusted to us, we are stewards of it for good work and also for enjoyment and for our benefit. But we were only to work with it in a way that honors. God, we're only to enjoy things in a way that honors God.

Then one of the things that he gives as a principle by which we recognize that it all comes from him and is ought to be employed or enjoyed for him. Is that the first part would be given to him. So when you get a paycheck, if you get a paycheck, I think one of you gets paycheck, The first thing you do, is you write a contribution for the worship and work of the Lord in his church.

And so the very first thing that whether it was produce or grapes are olives which we're going to be pressed, or the oxen or the sheep, those would be offered to God. If it was an unclean thing that couldn't be sacrificed, it would have to be redeemed. Of course, with money to to be offered to God.

And of course, you're not allowed to kill a son good and there would be a redemption sacrifice and price for the firstborn of the Sons. And this is a reminder that it's God who has taken us to himself as holy not, we who are being generous with God. And we even see that reminder in the day on, which the oxen, or the sheep would be sacrificed the eighth day.

Corresponded. Of course to circumcision and this is been a principle. The the giving of the first has been a principle since the fall, you remember Abel offered the first and the best and Kane took some and Abel actually offered that which was analogous to the Lord's offering. And then when God showed Egypt that they all deserve death and hell by killing.

All of the firstborn children, you remember, he commanded the consecration of all the Hebrews first first-born children, which reminded the Hebrews, which reminded of the Israelites that they all deserve death and hell as well. But the more but that the Lord had redeemed them. Well, if he taught the the Egyptians that he had created them for himself, how much more does he teach us whom he has created?

Not just created. But also redeemed, he has created us for himself and he has redeemed us for himself. You know what? That sounds like Sophia Sounds like he made me and takes care of me. And so, this is a passage that teaches the same truth. That you're learning about this week that we are to glorify God and all that we do By doing.

What, how can you glorify? God. Mm-hmm by loving him. And and doing the mind, I'm doing what he commands. And so what do we do with all of our time? What must we do with all of our possessions? What must we do with our whole life? You knew. But love and obey God, right?

And so when you come to be parents, the very first, the most important thing you do with your children is that you love God with how you love your children and what you do with your children that you obey God with how you love your children and how you, what you do with your children.

So of course the best thing for your children do but the very first reason is important. Does not because of the child. But because of God and so with all that you have and all that you do, which is why you don't want to be someone who's trying to get out of doing your school and hiding it and sneaking around, because God has given you, your tasks, and you're to employ your your time and your ability as someone who has been given it by God.

Now, We do wake up with a limited amount of time every day, but there's a principle here for what on? What to spend our best hours and your best hours aren't always your first ones? Yeah, there may be coughing coughing. Yeah. That too Coffee ink or showering or, you know, running up and down the driveway until enough blood gets around your body.

That you remember what? It's like to be a conscious human being or whatever it is. Did you give your best hours to the Lord? And then when you have extra that you use it in the profitable way. And that when you need recreation because we do need recreation, our minds and bodies can't do the same thing.

You know, full that we choose ones of those, that won't make us better servants of the Lord and lovers of the Lord. Not worse. That's something we could grow in the wonderful lesson here for God's people that they are to offer him. The first and best. So honor authority, give him the first and the best and really all things.

Because the giving of the, of the first was a reminder that all belonged to him and then don't defile yourself, you shall be holy unto me, first. 31, you shall not eat meat torn by beasts in the field. You shall throw it to the dogs.

Now, the Lord Here is basically saying My people whom I have made. Holy to me. That means not good enough for them. It's just fit for the dogs which is one of the reasons why the curses on the house of Geroboam. And then the Was it by Asha after Jeroboam and then later Ahab and Jezebel all three of them received the same curse.

So frightful, it's got denouncing, their holiness. Well you too have been set apart to God is holy The food laws, don't apply to you. Although I don't recommend Roadkill or wood skill like torn apart by beasts wilderness skill. But there is that, which is impure. There is that, which is substandard, not just I'm not just a thinking about food and thinking about everything in life, You've been set apart as holy to God, don't settle for dirty filthy things.

Those aren't fit for you because you're someone upon him. God's name has been set. So if the Lord has put his name upon us, let us honor authorities. Let us dedicate everything to the Lord and let us keep ourselves clean for the Lord. Let's pray.

Father in heaven, we thank you for this portion of your word. We thank you for your great. Kindness to Israel, Not only to redeem them but to set them apart unto yourself and to give them rules and laws that would drive home. How you had created them for yourself and redeemed them for yourself and how they were to live continually mindfully of you.

And we thank you that you have recorded those things for us upon whom the edge of the ages has come so that we might know that Jesus has done all these things perfectly in our place. And that your spirit who is conforming us to Christ is aiming to shape our hearts and minds in such a way that we would always remember that you are holy and always rejoice that you have set us apart to you and always respond to you.

Then by honoring authorities and giving you our best dedicating all things to you. And by keeping ourselves undefiled from the world which is a part of that pure and unspotted from the world, which is part of that pure and undefiled religion that you instruct us about in your word.

So we thank you that that is what your spirit is doing and we pray that you would conform our minds to yours. So that we would aim at the same thing, use even this portion of your word and this time that we have spent in it to help us.

We pray and Jesus name. Amen.