

# *The Danger of Drawing Near to the Holy God*

Leviticus 24:10-23

March 2, 2014

Sermon Outline

Notes:

## I. Introduction: Children's Sermon

A. Right Thinking...

### **Psalm 111:10**

The **fear of the Lord** is the beginning of wisdom; all those who practice it have a good understanding. ...

It was **Grace** that taught my heart to fear.

And **Grace**, my fears relieved.

B. e.g. No Wedding Cloths! (Matt. 22:11–14)

### **Key Idea**

*God's grace should never be taken lightly.*

## II. We All Take God Too Lightly

A. God's Principle of Justice (Lev. 24:17–22)

### **Leviticus 24:17-21**

<sup>17</sup> "Whoever takes a human life shall surely be put to death. <sup>18</sup> Whoever takes an animal's life shall make it good, life for life. <sup>19</sup> If anyone injures his neighbor, as he has done it shall be done to him, <sup>20</sup> fracture for fracture, **eye for eye, tooth for tooth**; whatever injury he has given a person shall be given to him. <sup>21</sup> Whoever kills an animal shall make it good, and whoever kills a person shall be put to death.

"As in the case of 'animal for animal' (24:18), the law was not meant to be taken literally except in the case of premeditated murder (Num. 35:16–21). The fact that no compensation was allowed in the case of murder (Num. 35:31–32) implies that reimbursing for loss was how the law was normally understood. Jewish history records no cases where the principle was applied

literally. Nothing, however, could compensate for the deliberate taking of another person's life (see Ps. 49:7–8).”<sup>1</sup>

B. The Sin of Blasphemy (Lev. 24:10–16, 23)

**Exodus 20:7**

“You shall *not take the name of the Lord your God in vain*, for the Lord will not hold him guiltless who takes his name in vain.

In a Blog by John Hendryx – “...don't say the lord's name in vein or he'll get upset”

1. The Sin in this context

**Leviticus 24:11**

...the Israelite woman's son *blasphemed* the **Name**, and *cursed*.

“The text says that the man “blasphemed the name and cursed.” The second verb ... means “to curse, treat lightly, treat with contempt, consider unimportant” (see Lev. 20:9). At the very least the man made light of the true living God. The first verb used in this phrase ... is more complicated and generally translated “to blaspheme.” ... In the metaphorical use, it came to be used of contemptible treatment, especially of God.”<sup>2</sup>

**Deuteronomy 28:58–59** (HCSB)

<sup>58</sup> “If you are not careful to obey all the words of this law, which are written in this scroll, *by fearing this glorious and awesome name—Yahweh (the LORD), your God—*<sup>59</sup> He will bring extraordinary plagues on you and your descendants, severe and lasting plagues, and terrible and chronic sicknesses.

2. The **Just** Consequence

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<sup>1</sup> Eveson, P. H. (2007). *The Beauty of Holiness: The Book of Leviticus Simply Explained*. Welwyn Commentary Series (347). Darlington, England: Evangelical Press.

<sup>2</sup> Ross, A. P. (2002). *Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus* (446–447). Grand Rapids, MI: Baker Academic.

### **Leviticus 24:13–16**

<sup>13</sup> Then the Lord spoke to Moses, saying, <sup>14</sup> “Bring out of the camp the one who cursed, and *let all who heard him lay their hands on his head*, and *let all the congregation stone him*. <sup>15</sup> And speak to the people of Israel, saying, Whoever curses his God shall bear his sin. <sup>16</sup> ***Whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall stone him. The sojourner as well as the native***, when he blasphemes the Name, shall be put to death.

### 3. The Egyptian Father

“The issue that needed to be clarified was whether this grave offence applied to those who were not full-blooded Israelites and what the penalty should be.”<sup>3</sup>

### **Leviticus 24:22**

<sup>22</sup> You shall have *the same rule for the sojourner and for the native*, for I am the Lord your God.”

## III. What is this Story Doing Here?

### A. Context

1. Leviticus 23 (Entering into God’s Rest)
2. Leviticus 24:1-9 (Oil/light & Flour/life)
3. Leviticus 25 (Sabbath Year/Jubilee) **Inheritance**

### B. The Need for Repentance (Matt. 22:11–14)

### **Key Idea**

*God is graciously rescuing us from ignorantly taking His name lightly, we dare not continue to do so.*

## IV. Application:

### A. Fear God

### **Proverbs 9:10**

The *fear of the Lord* is the *beginning of wisdom*, and the *knowledge of the Holy One is insight*.

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<sup>3</sup> Eveson, P. H. (342).

B. Do not take God's Grace for Granted

1. God is pleased with me...I'm invited

**Matthew 22:1–3, 7**

<sup>2</sup> “The *kingdom of heaven may be compared to* a king who gave a wedding feast for his son, <sup>3</sup> and sent his servants to call those who were invited to the wedding feast, but they would not come. . . .

<sup>7</sup> The king was angry, and he sent his troops and destroyed those murderers and burned their city.

2. God is pleased with me...I showed up

**Matthew 22:10–14**

<sup>10</sup> And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests. <sup>11</sup> “But when the king came in to look at the guests, he saw there a man who had no wedding garment. <sup>12</sup> And he said to him, ‘Friend, *how did you get in here without a wedding garment?*’ (Cf. Isaiah 61:10) And he was speechless. <sup>13</sup> Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ <sup>14</sup> For many are called, but few are chosen.”

C. Be Relieved by Your Gospel Cloths

1. Do God's warnings scare you?
2. Do confess your sin and rely on God's promised forgiveness? (1 John 1:9)
3. Do earnestly work with God's grace to put on the obedience of Christ? Are you learning to thank God for your progress? (Philippians 2:12–13)
4. Do God's promises comfort you?

**Galatians 4:6**

<sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”