

God's Moral Law Still Stands

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Mike Miller
Straight Paths Bible Church

Leviticus 19:2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

- I. The theme of this whole chapter is that the people of God shall be holy.
 - A. The aim of the law is to produce a certain type of moral and spiritual character; holiness essentially consists of a spiritual likeness to God: "Ye shall be holy: for I the Lord your God am holy."
 1. That phrase is repeated 16 times in this chapter.
 - B. These are truths for all the ages – not particular commandments for a certain period of time, or for a certain group of people.
 - C. What holiness looks like is laid out in the rest of this chapter.
 - D. First, how holiness is manifested in our attitude and actions toward God and others.
 - E. The very first thing mentioned about holiness is that it will lead you to honor and fear your father and mother.
 - F. Holiness keeps you from idols and you worship God.
 - G. Holiness leads you to sacrifice to God and give to Him of what He has given you.
 1. And holiness leads you to sacrifice to God according to his law and commandments, and not your own heart and mind.
 - H. Holiness will lead you to be benevolent to others and not greedy and heaping to yourself.
- II. The moral law of God given here deals with respect for the property of others in verses 11-13.

Leviticus 19:11-13 Ye shall not steal, neither deal falsely, neither lie one to another. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

- A. It is a sin to steal what belongs to someone else.
 1. That means to take it and keep it for your own without paying for it, and without their consent.
 2. Children should be taught from the beginning of their consciousness of the people around them to respect what belongs to other people.
- B. To deal falsely is also a sin.
 1. This is to misrepresent or mislead in order to get for yourself what belongs to someone else without paying for it, or without paying what they ask for it.
 2. It is a less obvious form of stealing, but with the same result.
- C. To lie one to another is another means of stealing, or of covering up for stealing.
 1. Rather than dealing falsely it is speaking falsely.
 2. To mislead or to misrepresent yourself or some thing with words in order to manipulate the thoughts and opinions or perceptions of another is lying.
- D. And to use God's name in an oath to confirm our lies compounds our guilt before God by offending him twice with one sin.

1. So God inserts here a strict command to keep his name out of our lying mouth.
- E. For those who maintain that we are not under the law here are New Testament prohibitions against all of these things specifically:

Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

1 Peter 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

Colossians 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

III. Leviticus 19:14-18 deals with respect for the person and reputation of others.

Leviticus 19:14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

- A. We must not only respect the property of others, but we must also respect their person.
- B. To curse a deaf person or to put a stumblingblock in front of a blind person is a sin in the sight of God.
 1. Why would anyone do things like this?
 2. Practical jokes – to get a laugh, at the expense of someone else’s feelings, and by ridiculing their weakness or disability.
 3. Just plain meanness and cowardice.
 4. We all know that there is this tendency in people to laugh at and make fun of, as well as to bully and pick on, people who are different, or disabled in any way.
 5. The benevolent soul will be kind and gentle and helpful with such a person, and will come to his defense against the human coyotes who would bother him.
- C. We must not have respect of persons, that is prejudice, based upon anything but righteousness.

Leviticus 19:15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

James 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

1. This means just what it says: we are to form our opinions of people based upon their character and not their wealth, or poverty, or social standing.
 2. Righteousness is the standard by which we should judge others, and it is certainly the standard by which we want to be judged ourselves.
- D. We are not to harm people with gossip and believe evil of others because of it either.

Leviticus 19:16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD.

1. We are warned that it is a sin in God’s sight to repeat stories we have heard about people.
2. Talebearers sow mischief among the people and cause strife.

Proverbs 26:20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

3. Gossip hurts people, and it mars their reputation for good, and many times the gossip is not true, so a terrible injustice is done

Proverbs 26:22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

4. To be a talebearer is sinful in God's sight. (gossip)
5. A talebearer is one who just loves to be the one to tell something on someone else, but righteousness will stop that anxious tongue.

Proverbs 11:13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

- E. Holding grudges and not communicating with others when we have differences with them is a sin in God's sight.

Leviticus 19:17-18 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

1. To think evil of someone is to suffer sin upon them.
2. They may not even be aware that you have ought against them.
3. A secret grudge will turn to bitterness and will lead to thoughts of revenge and doing harm to them

IV. Verses 19-22 Command against confusion in what we sow – in the ground or by procreation.

Leviticus 19:19-22 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee. And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free. And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass offering. And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

- A. God made all living things after their kind; it is his divine order, and it is something very important to God.
 1. To mix it up, to ignore it, to try to mingle things that God did not mean to mingle results in confusion and disorder.
 2. The disorder and confusion eventually lead to the dissolution and destruction of an individual, a family, a church, a nation, and the whole world.
- B. Adultery and fornication are wrong because of the confusion it causes.
- C. It confuses the identity of the offspring.
- D. It confuses the feelings and loyalties of those involved, and they become unstable in their mind, heart, and life from that point on.

V. Verses 23-28 deal with having respect for yourself and your body – what you put in it and what you do to it on the outside.

Leviticus 19:23-28 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the LORD withal. And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

- A. What we consume from the world should be sanctified and purified of the world's pollution.
 - 1. The land they inherited was defiled – so they were to wait until the fourth year to eat of the fruit of the trees they planted there.
- B. The New Testament repeats the command against eating blood of any kind.

Leviticus 19:26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

- 1. It is an unholy thing, an irreverent thing, to eat the blood of any creature.
- C. We are not to use enchantment or observe times – this is to partake of the superstitions and religions and worldly philosophies and ways.
- D. We are not to follow the fashions of the world or identify with them by the way we groom our hair – men or women.

Leviticus 19:27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

- E. Body modification and tattoos are against the moral law of God.

Leviticus 19:28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

- 1. It is to deface the body that God gave you and to treat it as an unholy thing.
- 2. It is degrading and it identifies you with all the evil in the world, and it always has.
- 3. Even the attempts to do body modification to improve the appearance of the body end up ruining it many times. (plastic surgery)

1 Corinthians 3:16-17 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.