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Exodus chapter 22, our portion. This afternoon is versus 28. Through 31. Let's ask God for his help for reading and hearing and preaching and hearing it. Preached.

Our Father, one of the things that we are taught by you to pray is hollow, would be thy name. One of the things we overhear our Savior. Pray, when he is asking that your will, from before the world began would be completed. In our being with him to see his glory to enter into the love, with which you loved him.

From before the world began, One of the things we hear him say then is when he calls you. Holy Father. And so we asked that you would help us as we come now and here a portion of your word, preached that reminds us that you are holy and that your name is holy and that you have taken us as your children and set us apart as holy so that we might treat you as holy and bear out your holiness in every part of our lives.

Oh, Lord. Help us for the remaining sin, the remaining fleshliness. So, hinders us, either from knowing your holiness or responding to and showing You're holiness. Even as we come to read and hear your word, even, as we come to preach and hear preached, your word, unless you help us.

Now by your spirit, We will do so taking you and your word lightly taking your setting us apart and calling us to be holy lightly. Do not let us do it. In our flesh, help us by your spirit. Do not let us do it from ourselves. Make us to do it from Christ by faith, help us in the preaching.

And the hearing for we ask it in Jesus name, Amen.

Exodus 22 versus 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 ripe 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 meat torn by beasts in the field. You shall throw it to the dogs So far. The reading of God's inspired and inerrant work.

Well, thinking about this passage could start out sounding like a bad joke. What do the way that you talk about your rulers? What you do with a firstborn animal at eight D? Eight days old and what you eat for supper have in common and there are some who treat the text that way They come across a passage like this in which there are things which as you study the passage and and discover that they are connected.

In the theme of the text. There are some, who will, Well, can see, even in my translation from verse 16. To verse 31 has been titled, moral and ceremonial principles, and or you'll have in the book of Proverbs something that, you know, they don't use exactly this language. It's, it's not reverent enough to put in a Bible but it conveys their thoughts.

Which If the shoe fit random proverbial ideas But often God's Word after some study bears out to cohesiveness, We've seen in the last several weeks that there were there were certain verses put together that, when at first blush, they didn't seem connected. But when we understood their connectedness, we understood both verses better both the principles behind the verses and the application of the principle and the goal of the principle.

Well, the principle here is God's holiness and you can see that in verse 28. You shall not revile. God, You shall not bear the name of the Lord. Your God in vain, he will not hold him. Guiltless who bears? His holy name in vain and you can see in verse 31.

You shall be. Holy men to me. And you can see that the commandment given in verse 31 is based on the principle of being holy because we're set apart to a holy God. And then you can see in the middle portion in verses 29 through 30, especially with those things that the bookends providing clues.

You remember why the consecration of the firstborn because Israel? Sorry the Lord had come to Pharaoh by Moses and said Israel is my firstborn son and he threatened that he would kill Pharaoh's firstborn son and then he comes in the tenth plague. Remember and he does what he threatened and yet bordering around that in that entire section and exodus 11 through 13.

He reminds Israel that they all deserved with the firstborn sons of Egypt to received Not just that the firstborn sons of Israel deserved it but that all of Israel deserved it and the Lord lays his claim upon us. And so the thing that those, those three have in common verse 28, and verse, 29, through 30, and verse 31 has in common, is that these are places in Israel's life where having a holy God, and being a holy society, played out in some of the nitty gritty details of life.

Well, one of the places in that are the nitty-gritty details of life. Even for us as, when it comes to how we talk about rulers of our people. And one of the things that one that our hearts tend to say, as soon as we know that we're going to talk about that as We think, and sometimes we may live lift unto the Lord.

Oh, but Lord, it's so hard. Have you seen the rulers of our people? And yes, he has and he's the one who gave them to us and could not the believers who are suffering under Nero have said the same. For instance, in Romans 13, our first Peter 2 but they weren't the first one.

Have you seen the rulers of the people of Israel? Pretty much from this point to the end of the Old Testament and even two the time when they not only executed the Lord Jesus by by manipulating Rome to do so. But even Paul when he was on trial and not knowing that, it was the high priest who had questioned him Rebuked him As a whitewash tune.

And then he was he was told, do you revile the high priest like this? And he actually apologized, didn't he? So, I did not know that it was a high priest for it, is written. Any quotes are passage. You shall not curse. A ruler of your people. And so there's a real seeming imbalance here because the first half of the verse we get, you shall not revile.

God third commandment, it's the opposite of bearing. God's name waitily. It's it's very close to the the wording even of the third commandment nor curse a ruler of your people. The word for curse. There is not the same here as the word revile. It means to call down imprecations to to ask God, for the specific destruction of the specific man, but the ruler of the people, and especially the sorts of rulers that God's people have had pretty much ever.

Since It feels very imbalanced to have one. Half of the verse be how we talk about God and the other half of the verse, be how we talk about those rulers but it's reminding us. Something, isn't it about the authorities that we have? Is that not only has God given them to us?

But as Jesus taught and reminded Pilate even all authority comes from God. He told you wouldn't have authority, unless it was given to you. And as the apostle reminds the Romans all authority comes from God. And the, the authorities that are are servants of the Lord minister. And even if they don't know it, which is a dreadful thing for them, If they have an authority, that is derived from God and under God, and our exercising, it in opposition to God.

And there will be judged as those who were in the administration of the Lord Jesus. What we talk about presidential administrations, right? And, you know, the Reagan administration or the Obama administration or the, the Biden administration, But it's all been the administration of Yahweh, and then Jesus sits on the throne, having said all authority in heaven and on earth has given to me and God on his throne is now the God-man, the mediator.

And how much more than We know that all authority comes from God. We're careful about the way we talk, because the holiness of Jesus is invested in the authority, that those wicked men are violating by using an opposition to the one. Under whose authority, they reign and we don't participate in the wickedness that they do.

My speaking in a flippin' to reviling manner, Indeed, even when we pray prayers of imprecation, even when we pray along with the Psalms we're praying that the holy reign of Jesus would be vindicated from the disregard, that those who under him have those who are under him have for the authority, that he is, exercising through him.

And so, the third commandment is intimately, tied to the Fifth commandment, which means children be careful how you talk to your daddy to your mommy about your daddy. About your mommy. Don't tell mom or dad? No, you don't use a grumbling or sullen tone of voice. You know, talk about sarcastically.

What you don't talk about what you're doing. Sarcasmically you say well my parents said No the Holy God, his exercising. His authority. Now not in the church or the state but in your home through your dad over you through your mom over you and you respect them and the way you speak or don't speak.

No. Talking back. I never even heard that phrase used to I got to the south I didn't know necessarily well I kind of knew what it was because we had the principle even if we didn't have the phrase growing up in my house but we ought to be rightly horrified, right?

You are out in public and you hear the way parents are talked to by their children and talked about by their children. Why? Because all authority is derivative from as under the authority of God. And now the authority of the God meant, this didn't become less in the New Covenant When Jesus sat on the throne.

No, this became more. So, one of the ways that having God's name upon a society is just flushed out in the nitty-gritty of life is in propriety of speech, that, that, which is proper or rightly belongs to the way we speak that. We would speak rightly in that way.

And the second place priorities of property and everything else. First of all, recognizing that we are God's property. And then second of all and everything we have and everything we are is God's property. You shall not delay to offer the first of your right produce and your juices. It's sounds so weird in the English translation that we have that last word there.

That translated juices here is actually a word that describes the tricklings that come out of the press. It's it's that first whether it's in the two main things would have been olives. And so this

would refer especially to olive oil or grapes And so it would refer to a grape juice for a couple of days but we all know what that is.

Yeah. Methodist ministers hadn't arisen to help the church. Try to be more holy than God himself yet. And so You shall not delay to offer the first of your right produce in the first of your tricklings. And that's not so much being nitpicky, although Jesus affirmed it right when he was talking to the Pharisees and he said, you tied your mint and your cumin and your dilt.

He doesn't say, you shouldn't have done that. You should have done this. No, he says those you should have done but you shouldn't have, You shouldn't have neglected the way to your things of the law And one of the reasons why the produce of the land and the tricklings of the olive oil and wine.

Well, our so significant in this context is because the land was part of God's covenant with his people, wasn't it? And those things that that the fruit of the land looked forward to. And you think about the expression of the Covenant of grace now because this was the covenant of grace And those of you who know that are ahead of some ministers and you can thank God for that and pray for the church.

This is the covenant of grace here but we're under the new covenant administration. Now, of the covenant of grace and we hear the word fruit still used and and we know Oh that the fruit that the Lord produces in us is analogous. But it's still applies to everything that we have, and everything that we do and everything that we are, How do we know that?

Because of the second half of verse 29, the first born of your sons you shall give to me. Now this this did not mean that they were sacrificed. When the people of Israel did that, God not only abominated condemned what they did, He adds which never came into my mind, or which I never told you to do.

No, he's talking here about the redemption price that is given for the firstborn of the children, And it's reminding us. Like we are already said of that last plague in Egypt, and that God has laid, laid, claim to us that all that we are belongs to him. We already knew that we didn't need redemption to know that.

Did we because he created us, we are part of the old things that are from him and through him into him and to him, be the glory forever. Amen. This is the reason, whether you eat or drink or whatever you do, you do all to the glory of God because you don't belong to yourself.

You're his by right? He made you. Some of you children have an inherent understanding of that, don't you? You have something that you've been making a drawing or some three-dimensional craft or perhaps you've made cookies with mom and then decorated them and that comes time after supper and you're going to eat the the cookies and somebody else reaches for the one that you do, you hands, that's mine.

I made it. Well, does God not say that of us? When we reach out to grab our own life to enjoy for our own reasons and our own way. Apart from God. Does he not say of us? That's mine. I made it, But even better than that. Just like the Israelites we've been bought with a price and the price is actually God's own eternally.

Begotten son, and he has redeemed us by him and he has redeemed us in him. So it's not just the Lord's Day that belongs to him. It's the Lord's day that belongs to him for worship, which he has given us a good gift that trains us by first calling the day, a delight because we don't delight yet and then delighting in in the day.

As he, as he uses the the day to help our hearts grow into what is word tells us to call it. And then we go from calling the day of light and delighted to delighting in him. But it's not just the Lord's Day. The other six days, Our days in which we do what the Lord has made us and redeemed us for in air in other areas in the work that we do in the creation.

In those things that are deacons are We hope are going to be leading us in doing excellently. And so it looks like It escalates quickly from the produce and the tricklings You shall not delay to offer those verse 21, the first born of your sons and you think, wow.

That's huge. And we realize that we are. Those who have been bought with a price, then it says likewise you shall do with your oxen and your sheep. It shall be with it. Some other seven days in the eighth day, you shall give it to me. Well, what is it about?

Oxygen sheep in particular? Well, one of the things about oxygen sheep in particulars. They were given to goddess sacrifices, They were clean animals and so they wouldn't be redeemed, they would be offered as as offerings to God. And why because God, who claims us? As His adopted children, in the Lord Jesus Christ, He offered his son.

And we are the ones who should have died and should have suffered the wrath. And yet, God had given his visible church. A sign of circumcision that was applied on the eighth day. And so, there's something here about the eighth day because it would not be oxen or sheep that were offered at the cross.

Would it? It would be the Lamb of God who takes away the sin of the world. It would be the eternally begotten, son of God and he was circumcised the eighth day. Wasn't he? Because he was devoted by God, to himself, to receive what we deserved. So that we to whom he had made promises and upon whom he had.

Signed promises might receive. According to what the Son of God himself deserves. And so even the tricklings and the firstborn son and the oxygen, the sheep, it's all it all holds together but it teaches us to treat the whole of our lives. As devoted unto God, You have the one day devoted as worship and morning, and evening, times on every day devoted as worship.

But the work also our whole life whether our working or are enjoyment the way that we do even you're eating right. Isn't that what we quoted from the apostle? So absolutely eat bacon. I still wouldn't recommend beasts torn in the field. You want a beast from the field? Shoot it alive in the field and dress it properly, and eat the beast.

But you know, bacon and shrimp and lobster and all of those wonderful new covenant foods. But the way you think about it, Maybe even enjoying the that we were under Moses now or that we are not under Moses. Now, We're under Jesus. Now, the way you marvel at God's design, I'm so thankful.

I'm not an evolutionist pigs. Are not amoebas that grew up. They were bacon that were held in reserve and God gave me taste buds that are uniquely designed to find it. So delicious but knowing yourself as someone who has made by God for himself and redeemed by God for himself and that every little part of what he gives you is a gift.

And every little thing that you do is an assignment that you do for even, you're eating even the way you drink. Is an assignment from God to do so unto his glory. And so you don't say, well, you know, the redemption price was was paid. When I was a baby and we're done.

No, the believer knows himself to have been created by God for himself and redeemed by God for himself. And that's that's one of the ways that a society that belongs to Holy God every member of it understands every part of what he does as holy and to be devoted unto God.

And then the question of purity, he doesn't. He mercifully adds the first line of verse 31 and you shall be. Holy men to me, You shall not eat meat torn by beasts in the field. You shall throw it to the dogs Now, it might not be wise to eat meat torn by beasts in the field But that is not the theological reason in verse 31 is it.

God is saying, my people whom I set apart are holy because I am holy and he gives Israel ceremonial laws. But also moral laws And in some places in in the instruction that he gives he puts them one after the other sort of like that. And he's talking. And he keeps saying I am holy or you shall be holy for.

I am. Holy and then genius evangelicals in the 20th and 21st. Centuries come along and they say, oh, look all these laws are mixed together and we know the ceremonial has gone, we should get rid of the moral too. Well, Hope you understand that, when you use genius about the word genius about somebody who disagrees with God.

We're talking about how the wisdom of of, man is folly and that, which God says that appears to, man, to be foolish is wise. You see the moral law is the law from which not a jod or a tittle can pass away. It's the law, that required more not less than the Jews ever.

Thought It's the law that defines. What good is when we talk about good works that God prepared beforehand that we would walk in them. But One of the reasons we keep the moral law is the same reason why they were to keep both the moral and the ceremonial law.

God is holy and he set them apart to Himself as holy and therefore when he gave them certain regulations that were to make a distinction between them and the world, they were to keep those regulations because God is holy and he's counted us as holy. And when they think about hating sin and pursuing righteousness, and always doing according to the law of God, one of the great reasons is because God is holy and he set them apart as holy and so they must live morally and righteously And that's the same for us too.

You know, one of the most common words by which God calls Christians in the Bible is saints. Saints are not people who have arisen high enough in papist thinking, that they can start contributing to a treasury of merit. So that the church can manipulate all of the other poor people into into flattering or giving money to Rome in some way in order to get from the saints.

No saints are Sinners. Who got redeemed by grace and set apart into a church, that is holy and the members of whom are. Holy because God is holy. That's why God says of the children of believers in First Corinthians 7. If your spouse will live at peace with you and your children will remain in the church with you.

Praise God. Because the children are holy and God even treats, the unbelieving spouse in a different way.

But the ones who are in the church are holy and this means that having a holy God means purity of life. Torn meat wasn't good enough for Israelites. That's okay for the dogs. It's not good enough for his people. Lacks living compromise of our morals is not good enough for saints.

The Lord Jesus has saved us has justified us by His holiness, but he's also justified us for our own holy living, We ought to look at sinful thinking and sinful feeling and sinful acting and sinful

speaking. And we should say That is unworthy of someone that God has set apart to himself as holy When that remaining fleshlyness.

That is still with you desires the sin. You say no. I shall be a holy person unto God. I shall be a holy boy. I shall be a holy girl. I shall be a holy man. I shall be a holy woman. I will not defile, the one whom God has set apart as holy to himself by a sin like that.

And we know that that's the ongoing application, don't we? Because of the uncleanness. And the leaven, and the application, that the apostle makes in First Corinthians 5. When he says Passover lamb has been sacrificed. Don't let the leaven of sin in the holiness, of God himself, and our derivative, or It's not really, just a signed.

Participatory holiness and being set apart to him as saints. It should come out in the respectful way that we teach authority, so that we treat authority and especially speaking about authority. It should come out in our being devoted to him all day, every day, in everything that we do and everything that we own, what we do with our time so forth, and it should come out in our commitment to purity to moral purity.

Amen, let's pray.

O Lord, we know ourselves. And so It is often lost on us and forgive us for walking by sight, instead of by faith. According to your word, it is often lost to us that we are a. Holy people have been set apart to you. Our holy God. And so we pray that you would help us to hallow your name.

Whether in the way we think or speak about authority or in total, consecration, and devotion of life. And also in the way that we think about sin and uncleanness that you would make us to pursue purity in response to and thankfulness for and a desire to honor that you the Holy God have set apart to us set apart set.

Us apart to yourself on earth as a holy people. So make our home a holy Society and make your church a holy society and all we pray. Oh God, for such reformation and revival in our land. That even this state would be a holy society. For we ask these things in Jesus' name.

Amen.