

Leviticus 24:10–23

¹⁰ Now the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and this Israelite woman's son and a man of Israel fought each other in the camp. ¹¹ And the Israelite woman's son blasphemed the name of the Lord and cursed; and so they brought him to Moses. (His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.) ¹² Then they put him in custody, that the mind of the Lord might be shown to them.

¹³ And the Lord spoke to Moses, saying, ¹⁴ "Take outside the camp him who has cursed; then let all who heard him lay their hands on his head, and let all the congregation stone him.

¹⁵ "Then you shall speak to the children of Israel, saying: 'Whoever curses his God shall bear his sin. ¹⁶ And whoever blasphemes the name of the Lord shall surely be put to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name of the Lord, he shall be put to death.

¹⁷ 'Whoever kills any man shall surely be put to death. ¹⁸ Whoever kills an animal shall make it good, animal for animal.

¹⁹ 'If a man causes disfigurement of his neighbor, as he has done, so shall it be done to him—²⁰ fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him. ²¹ And whoever kills an animal shall restore it; but whoever kills a man shall be put to death. ²² You shall have the same law for the stranger and for one from your own country; for I am the Lord your God.' "

²³ Then Moses spoke to the children of Israel; and they took outside the camp him who had cursed, and stoned him with stones. So the children of Israel did as the Lord commanded Moses.

A Holy Name upon a Holy People

Main idea: Those among whom the Lord communicates His holiness, and upon whom the Lord places His holy Name, must reverence the Name and the Lord Himself

Introduction: a weighty passage for a church in the midst of an epidemic of blaspheming

1. **A Holy People**

1. "Among the children of Israel." Despising the people related to despising The Name.
2. But is the child of only a believing mother holy? (Yes—11b, 14a)
3. Not only the individual, but the people. The church in the wilderness (v14a, Ac 7:38).
4. Sin among the church an occasion for mourning, not self-righteousness (cf. Jn 7:53–8:11)

2. **A Holy Place**

1. Connection of the camp in this passage to the Holy Place in the previous.
2. Will extend to all the land: the holy boundaries of the holy congregation.

3. How much greater is the place that we worship, not that on earth but that in heaven. And what should our preparation be like to go there? And what should our holy living be like as those who visit there weekly? (same concern as in 1Cor 5).
3. **A Holy Name**
 1. YHWH. And now, just as much, “Father, Son, and Holy Spirit” and “Jesus.”
 2. So also: God, Lord, Christ, etc.
 3. Completion of our lesson in the first table of the Law
 1. Holy Being
 2. Holy Worship
 3. Holy Name
 4. Holy Convocation
 4. Application into second table of the law:
 1. The whole of life, not just worship
 2. Everyone
 3. Everything

Conclusion: The two great commandments. Love your Lord and His Name!

(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 24 verses, 10 through 23.

These are God's words. Now, the son of an Israelite woman, whose father was an Egyptian. Went out among the children of Israel. And this Israelite woman's son and the man of Israel. Fought each other in the camp. And the Israelite woman's son, blasphemed the name. And cursed. And so they brought him to Moses.

His mother's name was shalomite, the daughter of debris. Of the tribe of Dan. And they put them in custody that the mind of Yahweh might be shown to them. And you always spoke to Moses saying. Take outside the camp him, who is cursed? Then let all who heard him.

Lay their hands on his head. And let all the congregations stun him. Then you shall speak to the children of Israel saying. Whoever curses his God. So, bear his And whoever blasphemes the name of Yahweh shall surely be put to death. All the congregations shall certainly stone him. The stranger as well as him, who was born?

In the land. When he blasphemes the name. He shall be put to death. Whoever kills any man shall surely. Be put to death. Whoever kills an animal shall. Make it good. Animal for animal. If a man causes disfigurement of his neighbor, As he has done, so shall it be done to him?

Fracture for fracture. Eye for eye. Tooth for tooth. As he has caused disfigurement of a man. So, shall it be done to him? And whoever kills, an animal, shall restore it. But whoever kills a man. Shall be put to death. You still have the same law for the stranger and for one from your own country.

For I am Yahweh, your God. Then Moses spoke to the children of Israel. And they took outside the camp. Him who had cursed. And stoned him with stones. So, the children of Israel did as Yahweh. Commanded Moses.

Amen, thus ends this reading of gods inspired and inerrant worked.

This is a Waiting passage. Pun intended. That is the way. The third commandment is worded. That we should not bear car. The name of the Lord. Emptily. Especially of course on our lips. But also upon ourselves.

The third commandment. Is perhaps one of the most intimate. Of the Commandments. Because it recognizes that the Lord in our Redemption has restored us to us, something marvelous, from our Creation. That we should have his name upon us. And that we should have. His name upon our lips. And so it is a weighty passage in any age.

But it is a especially weighty passage for us. For the church in this day. Which is in the midst of an epidemic. Of blaspheming.

This goes with the epidemic of the breaking of the second, and the fourth Commandments. We do not treat. God's worship. As Holy. Although it is the way by which he Commanded to bring us near himself. To shine upon us with his Blessing and to bring us into his Fellowship.

The earlier part of this passage proclaimed.

Do not keep the fourth Commandment. We do not consider. The calling together of the Lord, this holy convocation. As holy. And glorious. Because of whom it is to whom we are called. The time that he has set apart, For our worshiping him. And having that highest. Of our fellowship.

That Fellowship that is with him in worship and our highest fellowship with one another That Fellowship that we have together. And worshiping him.

And we take the name. Of the Lord upon our lips lightly.

In fact. This is quite frequent in the churches that the name of the Lord himself. Is used as a throwaway word. An expletive relative. Which we have shortened. To refer to, as expletives. But the hole is expletive relative. Something that we Throw into things that we say. That could just be just as well be thrown away.

But they are inserted and often as curses. And our lord's own name is used that way. Often not the way not the word Yahweh. Sometimes still the word Jehovah. Because of the Pronunciation of it. But even that glorious name, that is put upon us as Believers.

In the name, Jesus. For when the Lord marks us, as his own and baptizes us into the name singular, Father, Son, and Holy, The rest of the New Testament. Speaks of it, doesn't it? As being baptized into the name of Jesus. Or that baptism on Earth. Signifies and seals unto.

Baptism into Jesus himself. And yet the name Jesus is often used without reference. Indeed, often used as a curse. So much, so that. Our hearts and ears and consciences remain

unwounded. When we are among those who do not know the Lord, And they use his name that way. Because we have even used heard it used that way.

Among those who profess to be Believers.

And so we come to Leviticus 24, 10-23. Conditioned, not to Cry out before God and bemoan the low spiritual condition of the And the lack of the knowing of him and of his Holiness. What husband would let his wife's name? Be used that way.

We come to this passage condition to read about the penalty which is the point of the whole passage or at least the occasion of the whole passage. Say wow. That's an overreaction. That's how American Christians in the 21st century. Tend to respond. And are so sure of themselves. That they will even read things like Leviticus 24, 10-23 as evidence.

That to them evidence. That the God who has declared himself to us. In Christ has come in his son to redeem Us in Christ is not the same. As the. Of Leviticus 24, 10-23.

And so this is a weight. Passage. For us. And we hope by God's help and the spirit's blessing. Upon it to. To come to the condition where We sow treasure. The Holiness of God's being. The Holiness of God's worship. The Holiness of God's day. And the Holiness of God's name.

Because he is the one who has shined. The favor of his divine blessing on us. And brought us into the Divine Fellowship. And has made us. A holy people who belong. To the holy God. Now, we see that. In this passage, or we hope to consider it briefly. Under these three heads first.

A holy people. Second a holy place. And third, a holy name.

As we begin in verse 10. Says, now the son of an Israelite woman, Whose father was an Egyptian. Notice that? The father is not named an Israelite. And there is a contrast implied here in verse 10. This is not an Egyptian who has followed the procedure given. Late in Exodus 12.

Where in order to be considered holy so that he can participate in the Passover. He may be taken into the household. Of an Israelite man by circumcision. Then he would have household like Shalomoth his wife does

Indeed his wife is still considered the daughter of debris. And he would have tribe, like she does. Or the tribe of Dan. But this is that First Corinthians 7 verse 14, circumstance. In which you have the believing mother and the unbelieving. Father And then you have a son. And does he considered?

Holy Certainly the people among whom. He went out or considered holy, they are called here. The children of Israel. Using especially Jacob's Covenant name. The name that the lord gave him twice. He goes out among the children of Israel.

And so they are a holy people and his mother is still counted as one of them and that's why we know his mom's name, but we don't know his dad's name

In the eyes of Heaven and the eyes of the Covenant. The significant thing is his believing parent.

Creation in which God has ordered. Husbands to be head over their wives and fathers to be head of the household their children. This is very significant, isn't it? It teaches us to regard. The status of Covenant children. Very highly. Indeed. This son of Shalomoth has access to the judicial system of Israel.

Not as a stranger. Although, his father would have had access as a stranger, But as a covenant member through his mother, And that is the implication of the second half of verse 11. They brought him to Moses. And then it's as if there's a notation in the court, proceedings for us.

His mother's name was shalomoth. The daughter of debris of the tribe of Dan. And then they put him in custody that the mind of Yahweh. Might be shown to.

Notice also. That he doesn't only defile himself. When he blasphemes. Verse 13, Yahweh spoke to Moses saying. Take outside the camp. And we'll consider that in a moment. Him who has cursed. Then let all who heard. Lay their hands on his head. And let all the congregation. Stone him.

When a member of the Covenant Community when a member of the church, Sins against God. Sins. A scandalous way or is unrepentant of any sin. Which is scandalous. The congregation as a whole is defiled. Not just the one who sinned. And so they, they performed this leaning ceremony which we've identified throughout the Book of Leviticus as We've recognized learned, sorry who need the word identified for later in the sentence which we've learned throughout the Book of Leviticus.

As an act of identifying with, The one who has sinned. These are not self-righteous Israelites. Who in themselves deserve God's favor and are doing well enough? These are Israelites who know that in themselves. Continues to remain this capacity for the blasphemy that has come out. Of this. Israelite woman's son.

Mouth. They are a church in the wilderness. Steven calls them in act 7. Verse 38. And they lay their hands on his head and then says, let The congregations Stone him. And then again, in verse 16, all the congregation shall certainly Stone him. The Stranger as well as him, who is born?

In the land. And we see this, Excommunication today. That when someone's sin Rises to the level, Of needing to be admonished, first of all, not just excommunication. The center of admonishment takes place. The midst of the congregation, the congregation, not despising. The one who is in recognizing together before God.

That our only hope for our guilt and for our cleansing is the Lord Jesus Christ. And then when it comes to excommunication that too, Takes place in the Holy assembly. Sin among the church especially sin, that is censured, as this is here. Censured means coming under the penalty. Of God.

Is not an occasion for self-righteousness. Or shaming. Or despising, it is an occasion for mourning. For it has come upon us. All And it is a reminder of the potential that is within us. This. One of the things that so exposes. Those who are trying to trap Jesus. And the beginning of John chapter 8, When Jesus is in the temple.

And they come self-righteous not only against the woman, who is caught in adultery. But self-righteous against Jesus himself. And you notice what they do. They bring a freshly caught adulteress. Not outside the camp. But into the temple itself. And so they are not grieving. Over the sin that has been brought upon the assembly and they are not doing this out of regard.

For the Holiness of God and His Image and the Holiness. Of the

And we do not know what the Lord Jesus writes. In the dirt of the temple. Uh, Precinct. Whether it was. Identifying him as the one who wrote with his finger on the stone tablets or

writing something perhaps from this portion of scripture. Or whatever it was. But the people of God are a holy people.

We've been consecrated to him. And we must take sin Among Us seriously. First of all, the sin in your own heart and the sin on your own lips. But even the sins of our brothers and sisters. So that's the first thing we see in this passage a holy people.

And the second play in the second. Secondly, we see. A holy place. Now, the holy Is what the first part of this chapter was talking about? It was right outside the holy of holies. And in it were the lamps end and the incense altar and the table of the show bread.

And we already had communicated even in the first part of the chapter, didn't we remember what the veil was called in last week's portion? It's called the veil of the testimony. Naming it after what was behind it. You remember the direction? The lamp shown the lamp shown as if it were coming from the testimony from where the ark was from where the Lord

Determine. And so you have the this That is being communicated. Yes in decreasing intensity as you go as you go out from the ark itself to the veil to the lampstand to the table. But by putting this passage where it is. The Holy Spirit communicates to us that the Holiness does not stop at the door of the tent.

Or at the temple Precinct. The people who are called together. Around the place or to the place where God makes his glory known, and makes his Holiness to dwell for our worship and our blessing and our fellowship with him. They are a holy people and their Camp. Is a holy?

So, he says, They fought each other in the camp. Verse 10, identifying the desecration now. Not only as the blaspheming of the name. Uh, in verse 11. But the place where this fighting was taking place, The fighting itself being. Implied here. A disregard. Uh, for the Holiness of God and the Holiness of his people.

And conducted in such a way perhaps implied by verse 20. Has already disregarding the name of God that he had put upon the people, the people of Yahweh that he had put in the lips in the mouth of the people. And we'll come to that. In a moment. But not only do they fight each other in the camp, but Note, the instruction that is given in verse 14, begins with where Take outside the camp.

And then we have all of this instruction that is meant to go together. Which is important when we get to verses 17 through 21, note noting that that goes together, With the weightiness, the Holiness of the name of God. But you have all of this instruction and then the conclusion is, then Moses spoke to the children of Israel, and they took outside the camp.

Now you and I we hear the word, the camp. And we think, Maybe of a, of a camping trip with. You know, a dozen or two. Folks, or maybe. Um and if you were part of a huge youth group, you take over, you know all three sections of a a great big camp in the woods and there's a few hundred of you and it feels pretty big.

The camp of the Israelites had somewhere between 2 million and 6 million people. This is a long trip. Outside the camp. And the camp as a whole. Was. This extension of the Tabernacle this extension of the Holy place, which was to be situated in the middle of it and until you got to the boundaries of the camp.

You were in a holy place. Because of the Holiness of the Lord who had gathered to himself this, holy people. And the expression of his Holiness, especially in the Tabernacle. Eventually this

extends to the land, Notice that the instructions here are given not just for when Israel is camping.

Not just for when they're in booths as they will, once they get into the land celebrate, once a year by camping out in booths, But the instruction in verse 16, Is intended to continue. When they enter into the land, whoever blasphemes the name of Yahweh shall surely be put to death, all the congregations shall certainly Stone him.

The stranger as well. As him, who was born. In the land. And so, There was the necessity of having regard for the holy place where they lived the holy place, where they were Your household ought to be consecrated to God. And, There is an extent to which This property.

One that has been set aside for the Lord's Holiness for the Lord's worship should be respected. And even perhaps, Uh, it is good for us in the way that we conduct ourselves in this building and this room to be mindful of what we do weekly in this room although it is not holy.

The way that the Tabernacle was Holy, But you and I don't dwell only on Earth, do we If you, are you not, if you believe in Jesus Christ, you are United to him by faith. And when the believing congregation gathers for worship you assemble to Now, we don't get to stay there.

We will one day your soul at first. Uh, your body will remain in the grave until the resurrection. But you and I ought to take seriously, shouldn't we? That we have just been to Heaven. On the previous Lord's, Day are the current Lord's day. And that we will soon be to Heaven again.

And, Even in between, We are united with Jesus who sits in heaven. And so there is a necessity of the believer. Recognizing what God is teaching us here in Leviticus 24, 10-23 and applying it to our Union with Christ and refusing. Ever to Bear the name of Christ to Bear the name of the Triune.

God, that was put upon us. Father, Son, and Holy Spirit, applied to us. We must never bear it, carelessly, coarsely crassly. Let alone. Sinfully. How much greater is the place? That we worship, what should be our preparation? For going there. What should our holy living? Be like as those who visit there?

Weekly This, of course. One of the plainest excommunication cases in scripture. In First Corinthians 5 is one of the concerns. For the Apostle Paul, as he writes to the Corinthians he uses the language of the Passover, doesn't he? He says our Passover Lamb has been sacrificed. What are you doing?

Letting the leaven of sin. Into your life into the congregation's. And you're so proud of how gracious you have been to this man. When instead as a congregation, there ought to have been the spiritual equivalent of this leaning ceremony, rather than being proud. You should have all mourned. You should have all grieved.

Don't, you know that you're about to come and partake of Christ again in the public worship. One of the. Many indicators of. More than annual taking of the supper. But this idea of holy Place continues, even if it is not a specific place on Earth. It is much more intensified by the fact that it is a specific place in glory.

So, the holy people. The second, uh, holy name, holy place in the third place. A holy name. Yahweh. Uh, you may have noticed that in verse 11 and at the end of verse 16, Uh, we did not say of Yahweh. And that's because the Hebrew doesn't say of Yahweh.

If you're looking in a copy of the word of God, you'll notice that it's put in italics. Um, We don't have the italics in the handout, but I made it a very light gray so that you could see the places where it is, not supplied. No, that's not because we are not to use the name of Yahweh actually precisely because we are to use it in the right way.

And it also drives home the point when you read verse 11 and you read it, the way it is written and the Israelite woman's son, blasphemed the name and cursed. There's only one name that can be, isn't it? You don't need your English version translators to stick it in there.

By not using it, he emphasizes how great is this name? That has been blasphemed.

And now father, Son and Holy Spirit, also, especially the name of Jesus. Also, those particular names that the Lord gives us that refer especially to him God, and Lord and Christ. His name is Holy. How we think it how we speak it. How we are willing to hear it said, Are just as much a part of the first table of the law as not worshipping Dagon.

Are just as much a first part of the first table of the law as not having giant stained glass windows of of some hideous, reconstruction of a man,

Charming. Reconstruction of a man. Are just as much a part of the first table of the law as delighting in his day. And devoting his day to that, to which he has devoted his day.

And so this does in this section of Leviticus, Complete for us, a lesson in the first table of the law. First, the Holiness of God's being he who he, who is enthroned behind the veil, he who is enthroned upon the cherubim. So that, you know, so much of the Book of Leviticus has been concerned with what happened to nadab and abahu and what was What was the great error in their breaking?

The second commandment was that it broke the first commandment. That they were Drawing Near to God. For worship. And they did not regard him as holy And so there is the Holiness of his being the Holiness of the one who blesses us. To bring it back to the context.

Of Leviticus 24. And that's the first commandment, you shall have no other gods. Before me, the Holiness of his being the second place, the Holiness of his worship. He has given the way of approaching him, and we have had, especially the, the glory Of the first nine verses of this chapter, that there is an approach that doesn't get you incinerated.

And that is to approach in the way that God has provided because to approach in the way that God has provided is to approach ultimately in Christ himself. And so there is a drawing near to God in which there is blessing and in which there is fellowship and even those who who go in and and change the bread and see the the light shining on the table, they come out and what do they do?

They they bless the people the the high priest blesses, the people And so this blessed way of approaching the holy God, that treats him as Holy And you do that. You come reading and singing and praying and hearing preaching and taking the Lord's. Supper why? Because God said, so because Jesus is leading those things from And you treat God as Holy by coming the way that he says to and he smiles his Blessing upon you.

He even instructs that his Blessing be pronounced upon you. Holy being, holy worship. Holy convocation. This is what the previous chapter was full of right. Not just the Sabbath as a holy convocation but all of the Holy callings together. Of the nation of Israel and now to complete the set as it were of the first four Commandments Holy name.

Holy name. But, In God's mercy, to us, he shows us the connection between the first table and the second table, he shows to us the connection between the first great commandment What? Some of the Ten Commandments. That I am. That, that I love. The Lord. My God, with all my heart.

And my neighbor as myself. You see the end, my neighbor, as myself, actually comes from loving the Lord, your God with all your heart because he made your neighbor in his own image. And he in his kindness and generosity has assigned to your neighbor, whatever they have. And so the name of Yahweh is of course, blasphemed whenever we misuse it on our lips.

But we also despise the name of God, when we Hate and attack and murder those who are made in His Image. They're different than animals. Why? Because they're made in His Image. So, whoever kills any man shall surely? Be put to death, sixth commandment Whoever kills an animal shall.

Make it good animal for Animal. Animals, don't get sixth commandment protection. They get eighth, commandment protection. Restoring it. They're making it good in verse 18 and restoring it in verse 21. That's the language of property, isn't it? Recognizing that God has not only given man to Bear His Image but that it is God in his Providence who is assigned to each man his property.

So that we don't divide, so Uh, we don't separate. From one another, the two tables of the law. But we recognize that loving my neighbor. As myself is actually an application of or an implication of loving the Lord, my God with all my heart, soul, mind, and strength. So that if someone is not keeping the first table of the law, they should not flatter themselves.

That they are such excellent experts in or Keepers of the second table of the law. But if we're not keeping the second table of the law, if we're despising, Our neighbor. And coveting or taking his property. Or bearing false witness against him. Or destroying attacking marriage. Then we're really not keeping the first table of the law either.

Because those aren't the things that proceed from loving the Lord, Our God, with all our hearts, all mind and strength. And so, the Lord here, as he completes this, This lesson that has been taking place in the last, In the last two chapters. Of the keeping of the first table of the law and its connection to being his Covenant people, and part of his congregation who gather to his Holiness in his holy way, on his holy day to take his holy name upon our lips.

It permeates the rest of our life. You see the application of the Holiness of God is not just to worship, it's to the whole of life. It affects instructs and shapes how we interact with everyone. Not just the Israelite by the way, but even the stranger, who's in the land.

Indeed, it affects how we Interact with everything. You know, you don't have the right to waste what God gives you. It's been assigned to you, by God. And you certainly don't have the right to take or destroy what God gives someone else. So we see the greatness of the Holiness of his name and the implications of the Holiness of his name, for all of our worship and all of our life.

So here are the two great. Commandments. Love your lord and his name. And love Those whom he made in His image. And especially those upon him. He has put. His name. Man, let's pray. Father, we pray that you would Help us by your spirit. Understand and apply this part of Leviticus 24.

Please forgive us Lord for How Lightly we have borne your name. And Grant to us. That we would see the greatness of your Holiness by faith. And respond to it in all of our life. For, we ask it in Jesus name. Amen.