

Sermon #48¹ — *Discovering Christ in Leviticus*

Title: **“PROFANE NOT MY HOLY NAME”**

Text: Leviticus 22:1-33

Subject: *Household Laws for God’s Priests*

Reading: *Leviticus 22:1-33*

Leviticus 22:1-33 (1) And the LORD spake unto Moses, saying, (2) Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD. (3) Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD. (4) What man soever of the seed of Aaron *is* a leper, or hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth anything *that is* unclean by the dead, or a man whose seed goeth from him; (5) Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness

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he hath; ⁽⁶⁾ The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. ⁽⁷⁾ And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food. ⁽⁸⁾ That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD. ⁽⁹⁾ They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them. ⁽¹⁰⁾ There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing. ⁽¹¹⁾ But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. ⁽¹²⁾ If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things. ⁽¹³⁾ But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat

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of her father’s meat: but there shall no stranger eat thereof.

(14) And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

(15) And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; (16) Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

(17) And the LORD spake unto Moses, saying, (18) Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; (19) *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats. (20) *But* whatsoever hath a

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blemish, *that* shall ye not offer: for it shall not be acceptable for you. ⁽²¹⁾ And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. ⁽²²⁾ Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD. ⁽²³⁾ Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. ⁽²⁴⁾ Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land. ⁽²⁵⁾ Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

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(26) And the LORD spake unto Moses, saying, (27) When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. (28) And *whether it be* cow or ewe, ye shall not kill it and her young both in one day. (29) And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will. (30) On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD. (31) Therefore shall ye keep my commandments, and do them: I *am* the LORD. (32) Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you, (33) That brought you out of the land of Egypt, to be your God: I *am* the LORD.

INTRODUCTION

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There is a struggle in the hearts and minds of all men, a struggle many try to silence, but a struggle from which none can escape. It is a struggle arising from the fact that God has stamped upon all men a God consciousness by which all men know that God is, that God is holy, and that man is both corrupt and condemned.

- A Matter of Historical Fact
- A Matter of Divine Revelation
- Mayan Ruins

(Romans 1:18-20) “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (19) Because that which may be known of God is manifest in them; for God hath showed *it* unto them. (20) For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse.”

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THE STRUGGLE

Here is the struggle. — How can I come to God? He is infinitely holy. I am a sinner, utterly vile. How can I approach the holy Lord God and find acceptance with him?” This I know. — **If we would come to God and find acceptance with him, we must do so in a way that will not profane his holy name.**

(Leviticus 22:1-2) “And the LORD spake unto Moses, saying, (2) Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.”

The Lord God will not be worshipped by any who profane his holy name in their approaches to him. He will not accept any who profane in his name in coming to him. His commandment is plain. — “*profane not my holy name.*” That is my subject. —

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The God of Glory says to you and me —
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How? How can sinners come to God without profaning his holy name? Leviticus 22 gives the answer to that question.

In **Psalm 89:7** we read, *“God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.”* Leviticus 22 records God’s law regarding the households of his priests. **These thirty-three verses specifically detail for us the reverence God requires of his people.** If we would worship God, we must reverence him in the details of our lives. If we do not reverence him and worship him in the privacy of our homes, even at our dinner tables and in our closets, in the house and in the field, we cannot reverence him and worship him in his house.

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Proposition: In other words — Believers are men and women who worship and serve the Lord God in the totality of their lives.

Let’s look at Leviticus 22:1-33, and see if that is not the teaching of the Holy Spirit in this chapter. As we go through this chapter, I want you to see **FIVE THINGS** clearly set before us. Here are five lessons about the worship of God that need to be inscribed upon our hearts. Oh, may God be pleased to teach us these five, vital lessons.

TOTAL CONSECRATION

1st — God requires **TOTAL CONSECRATION**. — None but priests (chosen, consecrated, anointed priests) can approach God and offer sacrifice to him (Uzziah — 2 Chronicles 26). **All who are God’s are made to be priests unto God in Christ. And God’s priests are God’s priests in all places and at all times** (vv. 1-2).

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(Leviticus 22:1-2) “And the LORD spake unto Moses, saying, (2) Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.”

When I speak of God’s elect as his priests, I am not talking about the priestcraft of religious idolatry. We have only one Mediator between us and God — Christ! Christ alone is our sin-atoning High Priest, Mediator, and Advocate, by whom we have access to and acceptance with the holy Lord God.

When I speak of God’s elect as his priests, I am talking about saved sinners, men and women who are accepted of God in the holy place, upon his throne. If we are God’s, if we are saved by his almighty grace, if we are believers, we are the consecrated, anointed servants of the Most High God by his almighty grace, through the merits of Christ’s blood and

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righteousness. **Christ has made us priests of the Most High God!**

(Exodus 19:4-6) “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: (6) And ye shall be unto me **a kingdom of priests**, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.”

(1 Peter 2:5-10) “Ye also, as lively stones, are built up a spiritual house, **an holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (7) Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, (8) And a stone of stumbling, and a

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rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. (9) **But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light:** (10) Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.”

(Revelation 1:5-6) “And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, (6) **And hath made us kings and priests unto God and his Father;** to him *be* glory and dominion for ever and ever. Amen.”

(Revelation 5:9-10) “And they sung a new song, saying, Thou art worthy to take the book, and to

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open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (10) **And hast made us unto our God kings and priests: and we shall reign on the earth.**”

God’s priest is to act like God’s priest at all times, in all circumstances, in all things. The requirement here given to separate himself from the holy things, means that he must keep aloof from them at home, as if the holy things were placed away from him to show reverence. The priests at home were not to handle holy things familiarly, they must act even there with deepest reverence. — **Even though the man was a priest, if he was ceremonially unclean in any way, he was to separate himself from the holy things, lest he profane God’s holy name.**

The practical application of that is this. — **We must constantly acknowledge and confess our sin, trusting Christ alone as our Salvation**

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(Righteousness, Redemption, Holiness), ever bathing our souls in his precious blood (1 John 1:9).

And we must never treat sacred things lightly or irreverently. We who are the Lord’s priests ought always to think and speak of our God and the things of God with utmost reverence and sobriety.

We who have been made the priests of God by Christ, we who are born of God, we who worship and serve and live for God, must constantly and in all things be separated to the Lord. We must ever seek his honor.

- *“Profane not my holy name!”* — Separated *“from the holy things.”*
- Treat all things sacred as things sacred.
- *“I am the LORD.”* — Reverence him as the Lord your God.

Illustration: *Moses and the Smitten Rock*

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The Lord my God, the Triune Jehovah, is totally consecrated to me. — Let me, therefore, be totally consecrated to him!

NO UNCLEANNESS

2nd — Here is the second thing demanded of those who come to God — **NO UNCLEANNESS**. — All believers are God’s priests, living in the holy place all the time, accepted in the holy place, brought nigh by the blood of Christ. Now, learn this — **Only those who are altogether, perfectly clean can approach the holy Lord God and be accepted of him** (vv. 3-8).

(Leviticus 22:3-9) “Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD. (4) What man soever of the seed of Aaron *is* a leper, or

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hath a running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth anything *that is* unclean *by* the dead, or a man whose seed goeth from him; (5) Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath; (6) The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. (7) And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food. (8) That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD. (9) They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.”

Verse 3 — These priests were never to be careless, especially regarding the worship of God. If one went into the tabernacle in a careless state, unclean through

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some ceremonial pollution, the Lord God would cut him off, as he did Nadab and Abihu. **Let us apply the law here given to ourselves. Believers are men and women purified and made clean by the blood of Christ.**

(Titus 2:11-14) “For the grace of God that bringeth salvation hath appeared to all men, (12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; (13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; (14) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Verses 4-7 — God’s object in giving these laws was to keep the priesthood from the very appearance of evil, even in their homes. The causes of defilement were such (many of them) as could be known only by

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the man himself and the Lord his God. It might be only the very slightest pollution, pollution from “*creeping things.*” But even the slightest pollution meant banishment. **In his most private situations the priest must be ceremonially holy, undefiled, and clean.** He could not eat of the holy things, even at his own table, until he was ceremonially purified. — Why?

- He was a type of Christ, our high and holy Priest.
- But he is particularly set before us here as a type and representative of believers as God’s priests, sinners sanctified by God’s grace in Christ.

Now, watch this. — Those “*holy things*” were the portions of the sacrifices that were the priest’s due. They were pledges of God’s fellowship and communion. But, because he is the holy Lord God, he cannot allow even a ceremonial symbol of fellowship and communion with one who was defiled. Before he could eat the dainties of divine fellowship, even these ceremonial dainties, he must wash his flesh in water and wait for the setting of the sun.

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We cannot come to God until we have been washed by his Spirit in regenerating grace, experimentally washed in the blood of Christ
(Zechariah 12:10-14; 13:1).

(Zechariah 12:10-14) “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. (11) In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. (12) And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; (13) The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

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(14) All the families that remain, every family apart, and their wives apart.”

(Zechariah 13:1) “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”

Once the sun of God’s wrath and fury has set, we can and will enjoy sweet communion with him. —
Three Hours of Darkness!

Verse 8 — In his home, the priest was never to set on his table anything that died a natural death or was torn — that is, anything that spoke of death and violence. **Even in the food he provided and served to his family and ate himself, God’s priest was to have an eye to God’s worship and honor.** The neglect of God’s honor, even in the privacy of his family dining room, was rewarded with death (v.9). That brings me to the next lesson.

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ABSOLUTE HOLINESS

3rd — God requires **ABSOLUTE HOLINESS**. — Any who profane God’s ordinance shall be put to death (v. 9).

(Leviticus 22:9) “They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.”

(Hebrews 12:14) “Follow peace with all *men*, and holiness, without which no man shall see the Lord:”

These ordinances of divine worship were all typical of Christ, his person, his work, his priesthood, his obedience, his righteousness, his sacrifice — **HIS SALVATION!** To profane God’s ordinance was to profane his name and his Son. For that God still sends people to hell.

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Illustrations: *The Philistines — Uzza — Uzziah*

We are all guilty. We have profaned his ordinance, presuming upon his goodness, attempting to come to him and find acceptance with him upon the ground of our own worth and merit.

We would yet, at this very moment, as we attempt to worship him, profane his name and his holy ordinance, except for one blessed fact of grace. — He declares, “**I the LORD do sanctify them!**” (See Hebrews 10:9-14.) — By Sovereign Election! — By Blood Atonement! — By Gracious Regeneration!

(Hebrews 10:9-14) “Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after he had

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offered one sacrifice for sins forever, sat down on the right hand of God; (13) From henceforth expecting till his enemies be made his footstool. (14) For by one offering he hath perfected forever them that are sanctified.”

PERFECT SANCTIFICATION

4th — Now, in verses 10-16, we learn that we cannot come to God except we be perfectly sanctified. We must have a **PERFECT SANCTIFICATION**. — All who are sanctified and made holy by God’s grace are accepted of him. They can and do come to him, worship him, and serve him.

(Leviticus 22:10-16) “There shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing. (11) But if the priest buy *any* soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. (12) If the priest’s daughter also be *married* unto a stranger, she

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may not eat of an offering of the holy things. (13) But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof. (14) And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing. (15) And they shall not profane the holy things of the children of Israel, which they offer unto the LORD; (16) Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.”

NO STRANGERS, none who were not priests of God, were allowed to eat of the holy things. —

When unconverted people partake of the things of God and intrude into these holy things (baptism, the Lord's supper, Church membership, etc.) they eat and drink damnation to themselves, not discerning the Lord's body, not knowing their need of a Substitute.

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All who were members of THE PRIESTLY FAMILY were given the right to the holy things of the priest’s table (His Sons, His Daughters, His Servants, Even a Daughter Who Had Departed from his House and was Returned). — **All who are in the household of faith have a right in Christ to all things in the house of God** (Ephesians 2:11-22).

(Ephesians 2:11-22) “Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; (12) That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (13) But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (14) For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; (15) Having abolished in

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his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; (16) And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (17) And came and preached peace to you which were afar off, and to them that were nigh. (18) **For through him we both have access by one Spirit unto the Father.** (19) Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; (20) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; (21) In whom all the building fitly framed together groweth unto an holy temple in the Lord: (22) In whom ye also are builded together for an habitation of God through the Spirit.”

If a man unknowingly participated in and ate of the holy things of the priesthood, he was required

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to make restitution, and add to it a fifth part, acknowledging that he had defrauded God, taking that which he had no right to take (v. 14). If he refused, he was to be put to death. — The holy Lord God will have no fellowship with man, except upon the grounds of perfect holiness (Righteousness and Satisfaction). — **THE FIFTH** part spoke of restitution made by Christ our Substitute at Calvary (Leviticus 5:15-16).

(Leviticus 5:15-16) If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: (16) And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.”

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By adding the fifth part the transgressor acknowledged and confessed that Christ alone could make restitution to God (Psalm 69:4).

(Psalm 69:4) “They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.”

This perfect sanctification involves three things.

1. The priests of God are chosen of God. — Eternal Election.
2. Only those born into the priestly family are God’s priests. — The New Birth.
3. All of God’s priests are washed in the blood.
 - Redemption Accomplished
 - Redemption Applied

WILLING HEART

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5th — The *fifth* thing God requires is **A WILLING HEART**. — God will not be worshipped except by those who worship him in the way he has prescribed with willing hearts (vv. 17-33).

(Leviticus 22:17-19) “And the LORD spake unto Moses, saying, (18) Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; (19) *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.”

When an Israelite or a proselyte who had joined himself to Israel made a vow or resolved to bring a free-will offering, one essential condition was that it be unblemished and that it be male.

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(Leviticus 22:20-22) “*But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you. (21) And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, **it shall be perfect to be accepted**; there shall be no blemish therein. (22) Blind, or broken, or maimed, or having a wen (*running sore, cyst*), or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.”

Christ, the “holy, harmless, undefiled” One is ever set before our eyes. The Lord God never tires of the sight. Let us never tire of the sight! Surely saved sinners will never get tired of the sight of him who brings us life by his death.

There could be no blemish in the offering, because a holy God can have no fellowship with man except in a blameless way. There can be no peace or

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reconciliation, except through an unblemished sacrifice. — That Sacrifice is our blessed Savior, the Lord Jesus Christ (2 Corinthians 5:21).

OUR SACRIFICES

Now, look at verse 23. This is good.

(Leviticus 22:23) “Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.”

The sacrifices for atonement and for a vow must be perfect, without blemish. But here an exception is made for sacrifices of free-will offerings.

If the sacrifice was a free-will offering, it showed the offeror’s view of things and not the Lord’s view. Therefore, if his sacrifice from his herd or flock was an animal that was in some way maimed, lacking an eye or an ear, or the like, it showed and expressed his

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present state of weakness, sin and failure, as a sinner in this world. Yet, it was accepted of God.

Why was this allowance made? — 1 Peter 2:5 has the answer. The Lord God accepts our feeble efforts at serving and honoring him through the infinite merits of our perfect Substitute and Sacrifice, the Lord Jesus Christ.

(1 Peter 2:5) “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Illustrations: *Faith’s Dandelions — A Little Boy Walking in His Father’s Steps — “She hath wrought a good work on me.”*

Our free-will offerings of thanksgiving and praise, — worship and work, — of ourselves, — of life — are always maimed sacrifices at best. — But, oh, how different is the free-will offering of our Savior,

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the sin-atonement offering of the Son of God!

The Lord has measured the narrowness of man’s soul. But who has measured the unlimited fulness of the mind of God? — *“It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea”* (Job 11:8-9).

Who can measure his infinite love? Who can comprehend what is the breadth, and length, and depth, and height, and know the love of God which passes knowledge (Ephesians 3:18-19)?

PERFECT MALE

Verse 24 speaks of the sacrifice being one that was not bruised, crushed, broken, or cut (castrated), because Christ our Surety was a man, fully man, in all things, sin alone excepted. There was no weakness or unmanliness in him.

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(Leviticus 22:24) “Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.”

A STRANGER’S SACRIFICE

Verse 25 prohibited God’s priests from offering the bread of God from a stranger’s hand. A stranger’s sacrifice was never to be offered by God’s priests.

(Leviticus 22:25) “Neither from a stranger’s hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.”

Why couldn’t they offer on the altar of God that which their heathen neighbors gave them to offer him? — Because their neighbors were idolaters! They were never to mix or incorporate in to the worship of God the worship of idols.

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- No Mixture of Law and Grace!
- No Mixture of Free Will and Free Grace!
- No Mixing of Christ and Belial!
- No Mixture of Merit and Mercy!

God will not accept the sacrifice or worship of a stranger’s hand, because that which the corrupt hand of an unsanctified man touches it pollutes. — “*The plowing of the wicked is sin*” (Proverbs 21:4).

THE EWE AND THE LAMB

Now, look at verses 26-28. Here is something gloriously precious.

(Leviticus 22:26-28) “And the LORD spake unto Moses, saying, (27) When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. (28) And *whether*

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it be cow or ewe, ye shall not kill it and her young both in one day.”

Many suggest that this was meant to discourage cruelty. I do not doubt that it had that effect. But the typical reason for this law is far more precious than that!

God the Father was to give up his Son. The Son was to be, as it were, torn from the Father’s care by the hands of wicked men. How could this be represented if both the ewe and her young were offered together?

It is written, and must never be forgotten, “*God so loved the world that he gave his only begotten Son.*” The bleating of the tender lamb in its parent’s ears, as it was taken from the fold, filling the air with the sad, mournful sound, represented the bleating of “*the Lamb of God led to the slaughter,*” who so sadly, mournfully wailed, “*Eli, Eli, lama sabachthani! My God! My God, why hast thou forsaken me?*”

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Remember, these laws applied to domestic, household things, arrangements about what they were to carry out of their houses and herds for the altar. Thus a picture was hung up in every house in Israel of this grand, gospel truth, — “*God spared not his Son, but delivered him up to us all.*”

PERFECTION DEMANDED

Now, look at verses 20-33 together and learn how we can and must worship our God.

(Leviticus 22:20-33) “*But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. (21) And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, **it shall be perfect to be accepted**; there shall be no blemish therein. (22) Blind, or broken, or maimed, or having a wen (*running sore, cyst*), or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an*

“PROFANE NOT MY HOLY NAME”*Leviticus 22:1-33*

offering by fire of them upon the altar unto the LORD. (23) Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted. (24) Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land. (25) Neither from a stranger’s hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you. (26) And the LORD spake unto Moses, saying, (27) When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD. (28) And *whether it be* cow or ewe, ye shall not kill it and her young both in one day. (29) And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will. (30) On the same day it shall be eaten up; ye

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shall leave none of it until the morrow: I *am* the LORD. (31) Therefore shall ye keep my commandments, and do them: I *am* the LORD. (32) Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you, (33) That brought you out of the land of Egypt, to be your God: I *am* the LORD.”

- We cannot bring a sacrifice to God which costs us nothing. God will not be worshipped without self-denial. — A stranger’s sacrifice is a sacrifice that costs nothing. — “*Neither from a stranger’s hand shall ye offer the bread of your God*” (v. 25).
- We must worship God with a perfect sacrifice (v. 21).
- We must worship the Lord our God with a willing heart — *at your own will*” (v. 29).
- The sacrifice must be eaten. The whole sacrifice was to be eaten on the day it was offered (v. 30; John 5:48-58).

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(John 6:48-58) “I am that bread of life. (49) Your fathers did eat manna in the wilderness, and are dead. (50) This is the bread which cometh down from heaven, that a man may eat thereof, and not die. (51) I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. (52) The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? (53) Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (54) Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (55) For my flesh is meat indeed, and my blood is drink indeed. (56) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (57) As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. (58) This is that bread which came down

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from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.”

- The whole sacrifice must be eaten (v. 30). —The Whole Christ — Blood and Righteousness!

FIVE MOTIVES

In verses 31-33 the Lord gives us **five motives** for worshipping him, five words of inspiration to stir up and inspire our hearts in his worship.

1. *“I am the LORD.”*
2. *“I will be hallowed among the children of Israel.”*
3. *“I am the LORD which hallow you.”*
4. *“I am the LORD which brought you out Egypt.”*
5. *“To be your God.”*

“PROFANE NOT MY HOLY NAME!” — If you attempt to come to God in any way other than by

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Christ, his blood, his righteousness, his merit, his intercession, his sacrifice, you profane the name of God in doing so. — You trample the blood of his Son under your feet! — You do despite to the Spirit of Grace! — You mock God and attempt to rob of his glory! — His commandment is clear. — **“PROFANE NOT MY HOLY NAME!”**

How can I, a vile, filthy sinner, come to God without profaning his name? How can I hallow his name and still come to him? How can I honor, sanctify, hallow, and glorify the King of Heaven and still come to him?

- Come to him trusting his Son!
- Come to him with his Son!
- Come to him by his Son!
- Come to him in his Son!

If you come to God by Christ, you can never profane his name. Faith in Christ honors his name! Faith in Christ honors God!

- This is how God’s priests live.
- Living by faith God accepts us as his holy

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priesthood and accepts us entirely (Ecclesiastes 9:7).

Amen!

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¹ Danville — (09/08/02)

Danville — (Sunday Morning – 05/12/19)

Grace Baptist, Dingess, WV — (09/07/02)

Grace Baptist, Taylor, AR — (09/20/02)

Wichita Falls, TX, (09/23/02)

Free Grace Fellowship — Ballymoney, N Ireland — (05/06/19)

Readings: *Titus 2:1-14 — Leviticus 22:1-33 — 2 Chronicles 26:1-21*