



HOLINESS TO THE LORD

GOLDEN TEXT

“You are to be holy to me because I, the Lord, am holy, and I have set you apart from the nations to be my own”. (Leviticus 20:26)

USEFUL PRACTICE

Holiness is the hallmark of God's people; without it, our testimony is ineffective.

SCRIPTURE READING

Leviticus 20:1-10

1- The Lord said to Moses,

2 - “Say to the Israelites: ‘Any Israelite or any foreigner residing in Israel who sacrifices any of his children to Molek is to be put to death. The members of the community are to stone him.

3 - I myself will set my face against him and will cut him off from his people; for by sacrificing his children to Molek, he has defiled my sanctuary and profaned my holy name.

4 - If the members of the community close their eyes when that man sacrifices one of his children to Molek and if they fail to put him to death,

5 - I myself will set my face against him and his family and will cut them off from their people together with all who follow him in prostituting themselves to Molek.

6 - “I will set my face against anyone who turns to mediums and spiritists to prostitute themselves by following them, and I will cut them off from their people.

7 - “Consecrate yourselves and be holy, because I am the Lord your God.

8 - Keep my decrees and follow them. I am the Lord, who makes you holy.

9 - “Anyone who curses their father or mother is to be put to death.



Because they have cursed their father or mother, their blood will be on their own head.

10 - “If a man commits adultery with another man’s wife—with the wife of his neighbor—both the adulterer and the adulteress are to be put to death.

GENERAL OBJECTIVE

To establish the doctrinal perspective of the sacredness of life.

SPECIFIC OBJECTIVES

- I. **To show** that holiness is the hallmark of God's people;
- II. **To reflect** on holiness in the Levitical ministry;
- III. **To understand** that the people of God must be holy.

INTRODUCTION

The Book of Leviticus was given to Israel, so that they, separating themselves from all the peoples of the earth, might come to worship, serve and sanctify themselves to God. Consequently, holiness both at that time and today, continues to be the hallmark of the children of God. In this lesson we will see that Israel, through the Levitical laws and ordinances, had the obligation to present themselves to God and the world as the quintessential holy, zealous and serving nation. May we learn from the Israelites how to worship and serve the Lord in the beauty of his holiness!

I - HOLINESS, THE HALMARK OF THE PEOPLE OF GOD

In Ur of the Chaldees, Abraham was only a Gentile among the other Gentiles when he was called by God (Gen. 11:31). But being summoned again by God in Haran, he obeyed him immediately. He believed in God, and was justified (Rom. 4: 3). This is exactly where the story of Israel began as the Lord's holy people (Gen. 12:1-8).

1. The state of holiness. At the very moment of his call to a new spiritual reality, Abraham and all Israel with him were raised to the position of the Lord's private and holy treasured possession (Exodus 19:5). This honor, however, did not lead to the immediate perfection of the Hebrews. Both the patriarch and his descendants had to undergo a long and painful process of sanctification (Gen. 17:1). The same can be said of the Church of Christ. The Corinthian sisters and brothers were treated as holy by the



apostle Paul (2 Cor. 1:1), but they were still far from perfect (1 Cor. 3:1).

2. The process of sanctification. The process of the sanctification of Israel, which began with Abraham, was interrupted and restarted several times. Take as an example the troubled period of the judges (Judges 2: 18-20). But in order for his people to attain the ideal of a holy, prophetic and priestly nation, the Lord gave them the Book of the Law (Exodus 19:6; Joshua 23:6). If we read the books of Exodus and Leviticus carefully, we will find out that the process of sanctification in the life of a Hebrew believer began with the love he devoted to God (Deut. 6:5). From that moment on, the faithful one began to fulfill all the commandments of the Lord, since he no longer considered them to be heavy (cf. John 5:3). Therefore, there is no process of sanctification without the strong, proven and excellent love of God. The more we love him, the holier we become. This way, what the Wise Man wrote (Proverbs 4:18) is fulfilled in the account of our lives. May the Apostle Paul's recommendation be fully applied in every stage of our lifetime in this world (1 Thess. 5:23).

3. Holiness as a hallmark. The Book of Leviticus is aimed at making Israel a nation distinguished by its purity and holiness (Exodus 19:6). And, in fact, no other people ever reached the excellences of Israel (Rom. 9:4-5). However, enjoying all these privileges requires of them great responsibility (Rom. 2:17-29). In some periods of their history, Israel actually stood out as the Lord's treasured possession, as shown in the praise of the Queen of Sheba to King Solomon (2 Chron. 9:1-8). However, most of their history was marked by apostasy. But the time will come when all Israel will be redeemed and saved (Rom. 11:26). If the Hebrew people should be distinguished by holiness what not to expect from the Church of Christ? For this reason, the apostle exhorts us to walk continually in newness of life (Rom. 6:4). Without the holiness required by God none of us will reach the Celestial Jerusalem (Heb. 12:14; Rev 21:8).

II - HOLINESS IN THE LEVITICAL MINISTRY

Priests should be a perfect reference to the nation of Israel in regard to holiness and purity. After all, they were responsible for the sanctification of the people, in order to make them find favor with God.

1. Outward holiness. The Lord imposed on the ministers of the altar a series of restrictions, so that they would not compromise the holy ministry. The high priest, for example, could not marry a woman who was not a virgin (Lev 21:7-14). Even with regard to mourning, the altar ministers should be alert and careful (Lev. 21:1-3). In view of the emblem of divine holiness which was upon the priestly class of Israel, no descendant of Levi could be admitted into God's service if he had any physical defect



(Leviticus 21:17-21).

2. Inner Holiness. The high priest should carry a golden blade on his miter, bearing this warning: "Holiness to the Lord" (Exodus 28:36). Therefore, the minister's holiness could not be only external; his external purity should be a perfect reflection of his inner holiness (Mal. 2:7). Unfortunately, the priestly class was carried away by a formal worship, which would lead to the destruction of Jerusalem (Jeremiah 5:31, 23, 11).

3. Holiness and glory. The glory which accompanied Israel in their wanderings in the wilderness made it known as the Lord's treasured possession (Exodus 13:21, 22; 16:10). Frightened, the Gentiles knew that it was impossible to curse them (Num. 23). But for the Israelites to continue to enjoy divine glory, it was imperative that they obey the Word of God (Lev. 9:6). Does not the Lord require the same of each of us? (Heb. 12:14).

III - THE HOLINESS OF THE PEOPLE OF GOD

The Lord demands of each of us the sanctification our children and our marital life, because our purity expresses his will.

1. The sanctification of children. God expressly and energetically forbids the Israelites from offering their little children to Molek (Lev 20:1-4). The reason is simple: each one of our boys and girls is a treasured possession of the Lord (Ps 127:3). Today, there are Christian parents who, without knowing it, are giving their children to "Molek", when, for example, they adopt the criminal policy of abortion and when they do not bring them up according to the Word of God (1 Cor. 5:8). Teach your little ones therefore in the admonition of the Lord, that they may be good people (Eph. 6:4). Finally, may your children honor you as fathers and mothers! Only in this way can they be blessed (Exodus 20:12; Lev 20: 9; Eph. 6: 2).

2. Marital sanctification. God has had a strong commitment to the family, because He Himself instituted it in Eden (Gen. 2:24, 25). In order to preserve family integrity, the Lord strictly forbids marital infidelity and adultery (Leviticus 20:10). His purpose was to make the Israelite family an example to the Gentiles, as described by the Psalmist (Ps 128). Today, our responsibility is not less great. We must observe the seventh commandment: "You shall not commit adultery," and keep the marriage bed undefiled (Exodus 20:14; Matt. 5:28; Heb. 13:4). The God who inspired Leviticus has not changed.

3. Sanctification and the will of God. Sanctification is a process that requires discipline, effort, and a deep love for God (1 Cor. 9:27). In this



slow and painful process, our whole being must be involved (Phil. 3:12-15; 1 Thess. 5:23). Sanctification is not an option in the life of the saved; it is a divine ordinance (Leviticus 20:7). Our sanctification is God's will (1 Thess. 4:3). Without it, how will we ever see the Lord? (Heb. 12:14).

CONCLUSION

In a moment of national emergency, King Hezekiah summoned the Levites and ordered them: "Hear me, Levites! Now sanctify yourselves, sanctify the house of the Lord God of your fathers, and carry out the rubbish from the holy place" (2 Chr. 29:5). It was at that time that a great revival began in Israel. If we sanctify ourselves, as the Lord requires of each of us, we will soon experience a great visitation from heaven in our country. Amen!