

Leviticus 27

¹ Now the Lord spoke to Moses, saying, ² "Speak to the children of Israel, and say to them: 'When a man consecrates by a vow certain persons to the Lord, according to your valuation, ³ if your valuation is of a male from twenty years old up to sixty years old, then your valuation shall be fifty shekels of silver, according to the shekel of the sanctuary. ⁴ If it is a female, then your valuation shall be thirty shekels; ⁵ and if from five years old up to twenty years old, then your valuation for a male shall be twenty shekels, and for a female ten shekels; ⁶ and if from a month old up to five years old, then your valuation for a male shall be five shekels of silver, and for a female your valuation shall be three shekels of silver; ⁷ and if from sixty years old and above, if it is a male, then your valuation shall be fifteen shekels, and for a female ten shekels. ⁸ 'But if he is too poor to pay your valuation, then he shall present himself before the priest, and the priest shall set a value for him; according to the ability of him who vowed, the priest shall value him. ⁹ 'If it is an animal that men may bring as an offering to the Lord, all that anyone gives to the Lord shall be holy. ¹⁰ He shall not substitute it or exchange it, good for bad or bad for good; and if he at all exchanges animal for animal, then both it and the one exchanged for it shall be holy. ¹¹ If it is an unclean animal which they do not offer as a sacrifice to the Lord, then he shall present the animal before the priest; ¹² and the priest shall set a value for it, whether it is good or bad; as you, the priest, value it, so it shall be. ¹³ But if he wants at all to redeem it, then he must add one-fifth to your valuation.

¹⁴ 'And when a man dedicates his house to be holy to the Lord, then the priest shall set a value for it, whether it is good or bad; as the priest values it, so it shall stand. ¹⁵ If he who dedicated it wants to redeem his house, then he must add one-fifth of the money of your valuation to it, and it shall be his.

¹⁶ 'If a man dedicates to the Lord part of a field of his possession, then your valuation shall be according to the seed for it. A homer of barley seed shall be valued at fifty shekels of silver. ¹⁷ If he dedicates his field from the Year of Jubilee, according to your valuation it shall stand. ¹⁸ But if he dedicates his field after the Jubilee, then the priest shall reckon to him the money due according to the years that remain till the Year of Jubilee, and it shall be deducted from your valuation. ¹⁹ And if he who dedicates the field ever wishes to redeem it, then he must add one-fifth of the money of your valuation to it, and it shall belong to him. ²⁰ But if he does not want to redeem the field, or if he has sold the field to another man, it shall not be redeemed anymore; ²¹ but the field, when it is released in the Jubilee, shall be holy to the Lord, as a devoted field; it shall be the possession of the priest. ²² 'And if a man dedicates to the Lord a field which he has bought, which is not the field of his possession, ²³ then the priest shall reckon to him the worth of your valuation, up to the Year of Jubilee, and he shall give your valuation on that day as a holy offering to the Lord. ²⁴ In the Year of Jubilee the field shall return to him from whom it was bought, to the one who owned the land as a possession. ²⁵ And all your valuations shall be according to the shekel of the sanctuary: twenty gerahs to the shekel.

²⁶ 'But the firstborn of the animals, which should be the Lord's firstborn, no man shall dedicate; whether it is an ox or sheep, it is the Lord's. ²⁷ And if it is an unclean animal, then he shall redeem it according to your valuation, and shall add one-fifth to it; or if it is not redeemed, then it shall be sold according to your valuation.

²⁸ Nevertheless no devoted offering that a man may devote to the Lord of all that he has, both man and beast, or the field of his possession, shall be sold or redeemed; every devoted offering is most holy to the Lord. ²⁹ No person under the ban, who may become doomed to destruction among men, shall be redeemed, but shall surely be put to death. ³⁰ And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy to the Lord. ³¹ If a man wants at all to redeem any of his tithes, he shall add one-fifth to it. ³² And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy to the Lord. ³³ He shall not inquire whether it is good or bad, nor shall he exchange it; and if he exchanges it at all, then both it and the one exchanged for it shall be holy; it shall not be redeemed.' ”
³⁴ These are the commandments which the Lord commanded Moses for the children of Israel on Mount Sinai.

Extraordinary Devotion and Redemption

Main idea: God concluded the sacrificial system with that which came from an overflow of love and generosity—which was the template for His own giving of Christ.

Introduction: “extraordinary” in v2. Above and beyond what is required (n.b. v26, 30–31; cf. 2Co 9:6–8, Rom 12:1).

1. **Sacrificial generosity.** Values in v3–7, *provisio* in v8. God's valuing and our “spending.” Priesthood changed, but diaconate continues the function of employing the Lord's people and their property.
2. **Honesty in dealings with God.** v10, 33 animal switch. v19 –21 land loss. Ac 5:1–11.
3. **Redemption.** Extra 20% over ch25. Impossible redemptions in v21, 28, 29. Christ!

Conclusion: be on the lookout for occasions for your heart to overflow with thankfulness that moves your hand!

(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 27. These are God's words. Now, Yahweh spoke to Moses saying, Speak to the children of Israel and say, to them. When a man consecrates by a vow, certain persons to Yahweh. According to your evaluation, if your valuation is of a male from 20 years old up to 60 years old, then your valuation shall be 50 shekels of silver.

According to the shackle of the sanctuary. If it is a female, then your evaluation shall be 30 shekels. An F from five years old up to 20 years old. Then your valuation for a male shall be 20 shekels and for a female 10 shekels. And if from a month old up to five years old, then your valuation for a male, shall be five shekels of silver and for a female, your valuation shall be three Shackles of silver.

And then from 60 years old, and above, if it is a male, then your valuation shall be 15 shekels and for a female 10 shekels. But if he is too poor to pay your valuation, then he shall present himself before the priest and the priest will set a value for him.

According to the ability of him who vowed the priest shall value him. If it is an animal that men may bring as an offering to Yahweh all that. Anyone gives to your heart shall be, holy he shall not substitute it or exchange it, good for bad or bad for good and if he had all exchanges animal for animal, then both it and the one exchanged for it shall be holy.

If there is an unclean animal, which they do not offer as a sacrifice to Yahweh. Then he shall present the animal before the priest, and the priest shall set a value for it, whether it is good or bad as ye the priest value it, so it shall be But if he wants it all to redeem it, then he must add one-fifth to your valuation.

And when a man dedicates his house to be holy to Yahweh, Then the priest shall set a value for it, whether it is good or bad as the priest values it. So it shall stand. If he who dedicated it wants to redeem his house. Then he must add one-fifth of the money of your valuation to it, then it shall be his If a man dedicates to Yahweh part of a field of his possession.

Then your evaluation shall be according to the seed for it. A homer of Homer of barley seed shall be valued at 50 shekels of silver. If he dedicates his field from the year of Jubilee, according to your valuation, it shall stand. But if he dedicates this field after the Jubilee, then the priest shall reckon to him the money due, according to the years that remain till the year of the Jubilee, and it shall be deducted from your valuation.

And if he who dedicates the field ever wishes to redeem it, then he must add one-fifth of the money of your valuation to it and it shall belong to him. But if he does not want to redeem the field, if he has sold the field to another man. It shall not be redeemed anymore.

But the field when it is released in the Jubilee, shall be holy to Yahweh as a devoted field. It shall be the possession of the priest. Then if a man dedicates to y'all who have field, which she has bought, which is not the field of his possession, then the priest shall reckon to him, the worth of your valuation up to the year of Jubilee and he shall give your valuation on that day as a holy offering to Yahweh.

In the year of Jubilee, the field shall return to him, from whom, it was bought to the one who owned the land as a possession. And all your valuations shall be according to the shuckle of the sanctuary, 20 garages to the shekel. But the firstborn of the animals, which should be yahweh's firstborn?

No man, shall dedicate. Whether it is an ox or a sheep. It is yahweh's. And if it is an unclean animal, then he shall redeem it according to your valuation, and shall add one-fifth to it. Or if it is not redeemed, then it shall be sold according to your valuation.

Nevertheless, no devoted offering that a man May devote to Yahweh of all that. He has both man and Beast or the field of his possession shall be sold or redeemed. Every devoted offering is most holy to Yahweh. No person under the ban, who may become doomed to destruction among men shall be redeemed, but he shall surely be put to death.

And all the tithe of the land, whether of the seed of the land or of the fruit of the tree is Yahweh's. It is Holy to Yahweh. If a man wants it all to redeem, any of his ties, he shall add one fifth to it. And concerning the tithe of the herd or of the flock of whatever passes under the rod, the tenth one shall be holy to Yahweh He shall not inquire, whether it is good or bad, nor shall he exchange it.

And if he exchanges it at all, then both it. And the one exchanged for it shall be holy, It shall not be redeemed. These are the Commandments which Yahweh commanded Moses for the children of Israel. On Mount Sinai. Amen. Thus ends this reading of God's inspired and And aren't.

Well, the Book of Leviticus. Uh, could have ended. Uh, quite well at the end of chapter 26 that chapter in particular Uh, being a reminder that the Lord has redeemed. His people to walk in fellowship with him. And to enjoy his. His favor and framing the whole of. Of God's people's life or the life of the Church of God, in terms of either walking with him in fellowship, and then enjoying the blessedness of his Fellowship to them or walking against him.

And therefore suffering, not just the the curses of The pains that would come with that, but knowing those curses to be suffering the misery of knowing that the Lord was walking against them. And so Leviticus as a whole has set before us. The God Who redeems for himself a people that he might dwell in their midst that he might display his glory and that even unto the Glorious God they might be able to draw near by the way that he provides.

And of course that way is The Lord Jesus. And then this interesting chapter, In which he talks to them, or gives them instruction about a man making an extraordinary vow. Uh, the Lord indicating now, implying to his people that there will be times when his Providence is of such a nature that not only the ordinary Free Will offering about which he's already instructed them in this chapter, but something over and above, they will wish by God's spirit working, graciously in their hearts desire, to give even more to God.

And they do this. Or they may do this the Israelites. Were permitted to do this then by working a wonder. Uh, the word translated consecrates in verse 2 is. As you can imagine the way that we have just said it, a verb. That is ordinarily used of God. We do not work wonders.

We are finite creatures. We do not perform Marvels. And yet there is in the response of the heart to God who has worked wonders for us who has performed Marvels for us and none greater Than being able to have fellowship with the Living. God. To Delight in him and have him shine.

The, the favor. His favor upon us and share his fellowship with us. There will be times when the Israelites wish to devote themselves unto him and indeed, This is how all of life was supposed to be. Uh, Adam and his wife were first created and their first day was a Sabbath day.

Just after they received all of these Commandments about what they are to do in the creation, the Lord put all of that on hold and gave them an entire day of acting upon the Creator so that they would they would then go into the next week. Their first full week coming out of a Sabbath having the favor of God upon them and The Fellowship of God with them to be that which shaped all of their labor.

In the creation we often miss. When we remember that the The Sabbath has been changed from the seventh day in the week. From the fall. Until? Until Christ to the beginning of creation until Christ to the first day of the week. Ever since the resurrection, we often miss that for Adam and his wife for our first parents.

It was the first day Of their first week. And so there is a shaping of the whole life according to the enjoying the favor of God and the enjoying The Fellowship of God that is really the theme of Or one of the great themes of the Book of Leviticus as a whole, and you are New Testament, Believers, God has given it to you to be the theme of your life.

That at the beginning of every week, you ascend into heaven, in Jesus, in Union, with him, bringing Jesus in your hand as your tribute and enjoying Jesus, as the one in whom you have fellowship with the Living God and and it's God's design and and all in many things we fail much and we don't live according to the design as we ought.

But bless God. He grows us as he matures Us, in Christ to every single week, taking that Lord's Day experience, and using that to shape the mind and the Heart, with which we go on to live the Monday through the Saturday. And so there's a sense in which what the Lord is inviting his people into here in Leviticus.

27 is actually what we are all the more enabled to enjoy.

Redeemed, us and risen, and ascended, and sits enthroned. And we have our weeks, Shaped this way, according to this Rhythm, bringing the favor and The Fellowship of God in his worship and to the rest of our week. So that the Apostle even tells us doesn't he Uh, by the mercies of God, therefore, I urge you Brethren, offer your bodies as living sacrifices And that is, The first great theme that we will consider briefly this afternoon sacrificial generosity.

Sacrificial generosity. And then next, we will see the necessity of honesty in our dealings with God. And third, we will see the theme of redemption. God permitting his people to, to pay a a Overvalued to overpaying in order to redeem because we who were under the ban and irredeemable.

Uh, would be paid for not by a 20 percent greater by, but by an infinitely greater payment, uh, to redeem us even the Lord Jesus himself. And so, we We? Uh, into these themes seeing that God is the one who supplies to us. Generously all things. And especially that most necessary thing in order to give to him.

Well, in order to give to God, well, children, the most necessary thing is not the money or the object that you would give to him. Or even the service that we're going to hear about in a moment. The most necessary thing in order to be able to give God well is the cheerful thankful giving heart The Lord does teach us.

Doesn't he second Corinthians? Chapter 9 verses 6 through 8, we've been Alluding to and speaking around. From that passage. And so there are things that that God already required of them. You, we just read in verse 26. You remember the firstborn of any animal? If it's a clean animal, it has to be offered.

If it's a, an unclean animal, that can't be sacrificed. Uh, then they would have to redeem it by adding that. At one-Fifth and also the tithes of the land. You remember? They already belonged to Yahweh so you couldn't offer one of them as one of these extraordinary. Uh, extraordinary gifts, these consecrated by Val things, but God teaches his people to have a sacrificial generosity.

Towards him and you too are to offer your body as Living Sacrifice unto God, and in everything you do. But there may be times. When the Lord. Blesses you with the knowledge of his favor and fellowship in a unique way. Comes and and presses that that Joy upon your heart and you wish to respond to him.

And although we no longer have priests who can help administer for you, a vow that you pay to the Lord, that's desire to share that, which is not demanded by the law above, which the spirit moves, you cheerfully generously to give. We do have, don't we deacons And it is part of the Deacon's responsibility to then receive that and administer the giving of that which is people Desire to give.

And one of the things then that the people may desire to give is their service. You know, perhaps you don't have A great amount of wealth. But perhaps, you are a man between 20 and 60 years old and you can devote yourself. Give yourself for the service of the sanctuary be as it were an indentured servant to the priests.

And, And the value of committing yourself to that, putting yourself into that service would be those 50 shekels. And, You could be redeemed by paying 20 extra, so The 60 shekels but there are these different valuations. Now, don't read verses 3 through. 7 with 20th or 21st, century. American eyes.

And you know, almost 200 years of feminism and say, oh, why did they value the women less One of the things that, That this chapter emphasizes is the Precision of the value. In verse 25, your valuations shall be according to the circle of the sanctuary 20 garages to the shekel.

And this amount of silver, all of the amounts of silver here. Were many times. In most cases more than 10 times. What? A, a indentured servant could receive or the debt. That could be paid by a by giving yourself into selling yourself into The the sort of indentured service in the ancient near East in, The regions at the time that this was written.

So if you're reading this, in the context in which it is given, you're not saying, oh, I can't believe the females are worth less or, or why are the elderly A little bit. Less than. The the middle aged and the youth less and the children even less. No, what you see is, you read all these valuations is I can't believe God values, these people so highly.

And so you see a, you're to see a people who understand themselves already to belong to God, understand God as setting a very high value on themselves. But wanting from the heart to respond by giving him your whole life and that works for you too. If you understand your whole life, as offering yourself as a Living Sacrifice, whether that's something you're doing in the workplace or maybe A wife mother in the home, or a child who is doing whatever mom, and dad give you to give day by day and offering that as a Living Sacrifice unto the Lord.

And you've got this dignity as someone who's created in the image of God and redeemed in Union with Christ. And so, So you do all the other things. According to that dignity and receiving and enjoying that valuing uh that God has placed upon you. Not now, you know, 50 shekels or 30 or 20, or five or three.

I think we missed a 10 and a 15 in there, but having purchased You by Christ himself. And wishing then to take that which the Lord has placed under your prerogative and and giving Giving time to the service. Of the church, over above your tithe over above. Uh, whatever else you feel is is right.

The spirit has convicted you of in giving above the 10 percent, uh, but you might come sometime to the diaconate and say, The Lord has been so good to me and I have made a vow to God. That I will give whatever amount of time. Would you find a way?

To employ me in that service, but there's a sacrificial generosity here. This would keep them from entering too easily into their vows. If they knew the cost, you know, whether it's devoting themselves or devoting, an animal, of course, a clean animal. You couldn't redeem later because it would be offered, but an unclean animal, they might keep for labor, or they might sell.

Uh, and if they still had it and you wanted to redeem it, you'd have to add your 20. Uh, but if you knew the costliness, As you as you enter into this vow, it makes you take it seriously. Just,

as a couple of weeks ago, in Matthew, 5, 31, and 32, we we remembered or we learned from Jesus's teaching, that divorce is not an option for a Christian That that you get married committed to staying married for the rest of your Earthly lives, and this should make us on the front end, enter into that oath.

It's really an oath, not a, not a value. We use the words, uh, overlappingly a little bit, uh, but you enter into that oath, seriously. Because of its permanence, and once you're in it, you don't think Of going back on it. And so there's this. There's this seriousness of commitment because of how high the valuation was and you see that word throughout here.

The valuation and yet by doing this, the Lord is not excluding the poor. Is he He sets these very high prices and then what does he do in verse 8? He comes and he says, but if someone is too poor, If that's out of his reach, if that's not Reasonable for him.

Then the priest can assess the situation and give him a value to attach to his vow. Yeah and that's not for the poor man to feel that he is worth less but it is for the poor man to be able. To pay the Redemption price. So that's the first great theme.

We see here, the, the sacrificial generosity And, Considering what we've learned in Leviticus as a whole, And even in the In the New Testament, especially in Corinthians. First Corinthians and second Corinthians being in part letters by which Paul was encouraging. The Corinthians, the these achaeans to at least match the macedonians and outdo one another in generosity.

The. Uh, the Lord reminds them, of course that God is the one who has given the Indescribable gift. A Christian can. Hardly think can we of sacrificial generosity? Without thinking of how God the son became a man. Uh the father giving the son, the son offering himself for the father and for those who are the fathers and whom the father has given to them and the spirit committing Himself to the sustaining of the In his Humanity and the applying of the Redemption of the sun, truly God, having all of creation at his disposal has yet, given us that which is infinitely greater than all of it.

Himself and the Lord Jesus. Isn't this the logic that the gospel teaches you God didn't spare his own son? But gave him up for me. But gave him up for us all. How will he not also together with him freely? Give us all things. And so we ought to reciprocate giving our whole self and, and all that we are Unto God.

So that's the first theme in this chapter sacrificial generosity. There's also a theme here of the necessity of dealing honestly with God, as we make vows to him. In verse 10 and verse 33, two different occasions, but in each occasion, there's a Temptation. You vowed one particular animal. But for whatever reason, you decide on another animal, Supposing you are caught in this or the Lord afflicts your conscience or whatever it is.

He says, you can't swap them out. If you swap them out you forfeit, both of them. And so there is that necessity. Of having honest dealing with God and and then later in verses 19 through 21. And it works both ways in the language there. Where a man has devoted a field to Yahweh.

And he's, uh, he's given it then and it's really committed for the priests and then He goes back and he also sells the already devoted field, and he gets a certain amount until the year of Jubilee. Uh, well. This is this dishonest dealing with the Lord as such a severe offense, that God says, well you can sell it and he'll have it until the year of Jubilee, but when the year of Jubilee comes, it's not coming back to your family.

It is going to belong to the priests forever. And to us, that does not sound nearly as significant and weighty as it would to them who, uh, who had their land as a Perpetual gift from God.

Assigned to them appointed to their family from God, inalienably could not be taken away throughout Generations.

And you remember of course, when Ahab wanted Naboth's, Land on a permanent basis for the Royal Vineyard. Or the Royal Garden, rather Naboth said, God forbid and he actually meant God. Forbids. Well, there must be honesty in our dealings with God, and this is something that is not limited.

Is it? To Leviticus. It's not limited to the administration under Moses. Do you remember when The, the Brand new church, the young. Rather as as growing and multiplying. And there are poor among them. But there aren't actually poor among them because those who had remember, were selling what they had and laying it at the apostles feet, were at the end of Acts 4 and beginning of Acts 5.

Now, there aren't deacons yet but the deacons would be the Continuation of that. And the Lord was blessing, his people with this this giving to God, that wasn't compulsory. And yet, what happened with Ananias and Sapphira, you remember, It wasn't that they didn't give enough. The land was theirs to do what they pleased with it.

Peter said, and it wasn't that they, uh, they had to give it all once. They sold it once they sold it, they could do what they wanted with the money they could give as much or as little, but it was because they had lied to the Holy Lord teaches us to have dealings with him that even as you commit yourself to whatever it is.

And God be praised. You may commit yourself to righteousness. You should always be doing that. You hear about a sin that the Lord is correcting, and addressing in in the preaching, or in the reading, or in the singing, or in the praying and you lift up your heart. You say, Lord, I will not commit that sin again.

And you hear about some righteousness that is required of you. You say Lord, I commit to you that I will do that or perhaps just as you are worshiping him. He he brings to heart brings to mind some service that you can do. It's not a required righteousness, it's not a forbidden sin, but it is something that in the worship of God.

You desire to devote yourself to him in that way. Take that seriously. Truth to the Living God. And when you make a promise to him, see that you keep it. Perhaps. And we've mentioned this before by way of application, perhaps you would just wish to keep a record. Keep a written record so that you can visit it so that you can make sure, but don't enter into such promises to God lightly.

Don't accumulate them. Them upon yourself as that which you are going to end up. Finding a burden but give cheerfully and commit seriously, deal, honestly with God. This is beyond. We all know, don't we? That we are not to worship merely superficially in an outward and kind of On the surface display that you're making to others.

But the Lord desires, not only that you worship sincerely and with all your heart but that you engage God himself by faith as you worship Him. And so honesty in dealings with God is one of the great themes in this chapter. Uh, and that leads us into into the third theme, the theme here of redemption, we've already mentioned the extra 20 percent.

Whether? Yeah, if you're redeeming, something that has been consecrated unto God. But there are these other things that are not our translation, doesn't use the land of dedicated but uses the land of devotent that, of course, is what happens uh, to the field. In verse 21, that we had been talking about that, uh, that a man had attempted the A double getting sale out of it.

While also trying to get spiritual credit for dedicating it. No, it becomes devoted, it means Completely. Set apart to God, in a way that cannot be redeemed. And so you also have That, which is Devoted in this way. This Uh, this other Hebrew word that's used. The devoted offering in verse 28, And that's not just merely dedicated.

It's something. That may not be sold or redeemed. And it's also the language that God uses in several places for when, when he prescribes the death penalty for a crime or for a sin, that that person's life is forfeited, that it is required in several of these cases to put The offender to death in order to honor God as a nation to honor God as a church and they were not in those cases permitted to be able to redeem to pay money.

The that person would have to be executed for that crime. And yet there is throughout the the passage. Then this theme of not just the high price Redemption but the high price plus 20 percent Redemption and even those who are devoted unto destruction. And bless God. This is what he has done for us, isn't it?

He has redeemed us for himself at the high price of his son and his son then is glorified not merely as a creature. Who can pay a high price but he is glorified as God himself. God, the son even in his human nature. He's still a Divine person. And he redeems, those who had been devoted to destruction, Who are under the wrath and curse of God.

Who die, not merely the death of Separation of body and soul but the death of being separated from The Fellowship of God. And that gracious communion with God, you shorter, catechism kids the Lord has given. You hasn't he the Uh, the last week and this week, that estate into which we fell and our first father, Adam that we have lost communion with God are under his wrath and curse.

And made liable to all of the miseries of this life and the pain of death. The pain of death, it's not being dying itself but dying under curse dying out of communion with God. And Um, The, the Pains of Forever. And it is from this, that was impossible. Uh, that Jesus is the one who has right to us gave himself.

To redeem us. And so this chapter points us forward to Christ. And it teaches us in response to Christ, who for the joy, that was set before him of redeeming us for himself and in himself to his father. Redeeming us unto God. He endured the cross. And we are to be on the lookout for occasions for our hearts, to overflow with a thankfulness to God.

That moves our hands in an extraordinary vow to him. Live your whole life, dear Christian as a Living Sacrifice unto him, but Look for and expect occasions when the Lord will overwhelm you with thankfulness and stir up an overflowing of love unto him in which you may respond by a commitment or a vow.

In those times. God helping us. We will then be little pictures of our Christ who has saved us. And making us into little Christians. Let's pray.

Our gracious. God and our heavenly father, we thank you for This book of Leviticus. Uh, you have mercifully taken us through. We thank you for. Uh impressing upon us that our whole life is an enjoying of The Shining of your face, The Shining of your favor and the sharing of your fellowship.

Uh, we pray. Lord that You who had already given your people. This way of life, long before your son entered into the world in the fullness of time. That you would give to us to live this way. Lord, we see that hardly did Israel ever enjoy this the way they should have.

And we confess to you that the same sinfulness the same remaining sin, even after faith. Is something that that afflicts us and so we pray. Lord that you would Grant unto us to have genuine. Um, dealing with you from the heart and all of our life. Thank you for redeeming Us by Christ.

Keep doing. We pray, the work of conforming us to his image that as those who have been called, according to your purpose and Those whom you have brought to love you. You would make us those Justified who finally you at last glorify and so make us to be more and more like him.

Even and especially now in this matter of devoting ourselves to you in love and thankfulness for, we ask it in his name, amen.