Rock Valley Bible Church (www.rvbc.cc)

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March 22, 2015 by Steve Brandon

The Wages of Sin

Leviticus 20

1. Do You Love God?
2. Do You Love Others?

I invite you to open your Bibles to Leviticus, chapter 19. I want to begin this morning by reading the chapter.

> Leviticus 19
> And the LORD spoke to Moses, saying, "Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the LORD your God am holy. Every one of you shall revere his mother and his father, and you shall keep my Sabbaths: I am the LORD your God. Do not turn to idols or make for yourselves any gods of cast metal: I am the LORD your God.
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> "When you offer a sacrifice of peace offerings to the LORD, you shall offer it so that you may be accepted. It shall be eaten the same day you offer it or on the day after, and anything left over until the third day shall be burned up with fire. If it is eaten at all on the third day, it is tainted; it will not be accepted, and everyone who eats it shall bear his iniquity, because he has profaned what is holy to the LORD, and that person shall be cut off from his people.
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> "When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.
>
> "You shall not steal; you shall not deal falsely; you shall not lie to one another. You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.

"You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD.

"You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.

"You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

"You shall keep my statutes. You shall not let your cattle breed with a different kind. You shall not sow your field with two kinds of seed, nor shall you wear a garment of cloth made of two kinds of material.

"If a man lies sexually with a woman who is a slave, assigned to another man and not yet ransomed or given her freedom, a distinction shall be made. They shall not be put to death, because she was not free; but he shall bring his compensation to the LORD, to the entrance of the tent of meeting, a ram for a guilt offering. And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin that he has committed, and he shall be forgiven for the sin that he has committed.

"When you come into the land and plant any kind of tree for food, then you shall regard its fruit as forbidden. Three years it shall be forbidden to you; it must not be eaten. And in the fourth year all its fruit shall be holy, an offering of praise to the LORD. But in the fifth year you may eat of its fruit, to increase its yield for you: I am the LORD your God.

"You shall not eat any flesh with the blood in it. You shall not interpret omens or tell fortunes. You shall not round off the hair on your temples or mar the edges of your beard. You shall not make any cuts on your body for the dead or tattoo yourselves: I am the LORD.

"Do not profane your daughter by making her a prostitute, lest the land fall into prostitution and the land become full of depravity. You shall keep my Sabbaths and reverence my sanctuary: I am the LORD.

"Do not turn to mediums or necromancers; do not seek them out, and so make yourselves unclean by them: I am the LORD your God.

"You shall stand up before the gray head and honor the face of an old man, and you shall fear your God: I am the LORD.

"When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God.

"You shall do no wrong in judgment, in measures of length or weight or quantity. You shall have just balances, just weights, a just ephah, and a just hin: I am the LORD your God, who brought you out of the land of Egypt. And you shall observe all my statutes and all my rules, and do them: I am the LORD."

This chapter is filled with commands. In fact, I spent some time this week counting them. I came up with 53 commands in these 37 verses. [1] If you are a math whiz, you know that this means more than one per verse. Indeed, there is only one verse in this entire chapter that isn't a command or an explanation of the command. And it comes in verse 1, ...

Leviticus 19:1
And the LORD spoke to Moses, saying, ...

Other than that, every other verse in this entire chapter is an exhortation to holiness or an explanation of the exhortation. I trust, then, that you can see the reasoning behind the title to my message this morning, "**Exhortations** to Holiness." I could have entitled it, "Fifty-Three Exhortations to Holiness" with 53 points to my message! But, our time would have been lost in the minutia.

One of my aims this morning is to take you out of all the details and see the main burden of the passage, which is "holiness." Of all of the exhortations, one stands out above the rest. It is found in verse 2.

Leviticus 19:2
"Speak to all the congregation of the people of Israel and say to them,
You shall be holy, for I the LORD your God am holy.

And every single one of the commands in this chapter, goes right back to this idea. Indeed, this is the theme we have extracted from the book of Leviticus, "You shall be holy." God was calling Israel to live a holy life. The commands in chapter 19 all put forth how they were to do this. In other words, God was giving very practical examples of what it meant to live a holy life.

Seemingly no area of life is untouched. This chapter addresses our need to honor our parents (verse 3). It addresses idol worship (verse 4). It addresses the manner of sacrifice (verses 5-8). It addresses how to harvest your crops (verses 9-10). He addresses how to live with fellow Jews: don't steal from them (verse 11); don't lie about them (verses 11); don't oppress them (verse 13); don't curse them (verse 14); don't slander them (verse 16); don't hate them (verse 17); don't take vengeance (verse 18); don't bear a grudge (verse 18). But, love your neighbor (verse 18); be fair and just with them in all ways (verse 15).

This chapter addresses care for your animals (verse 19) and the types of clothes you can and can't wear (verse 19). This chapter addresses slaves (verses 20-22) and entering the land of Canaan (verses 23-25). This chapter addresses blood and fortune tellers (verse 26, 31). It addresses how to care for your hair and for your skin (verses 27-28). It speaks of dealing with your daughters and the sanctuary of God (verses 29, 30). It describes how to treat the elderly and the foreigner (verses 33-34). It tells of how you should do business (verses 35-36). And all of these things describe how to live as God wants you to live. But, it's even more than that.

It's not so much to live as God wants you to live. It's that God wants you to live this way, so that you can reflect His character. So that you can show the world what He is like! Again, verse 2 tells us, ...

Leviticus 19:2
... You shall be holy, for I the LORD your God am holy.

God is holy and pure and distinct, and our lives should represent Him. We should live in a holy way. We should live in a way that's different than the world. Thus, I trust that you can see the reasoning behind the title to my message this morning. It's not merely, "Exhortations." It's, "Exhortations to **Holiness**." It's an exhortation to a pure life.

Again, I remind you that this is the purpose of the entire book of Leviticus, "You shall be holy." And if we get through this entire book and we have failed to grow in holiness before the LORD, then we have missed the purpose of the book. Leviticus is to drive us to live pure lives before the LORD and before this world.

This exhortation to holiness is directly applicable to us. Again, I remind you of 1 Peter 1:14-16, ...

> 1 Peter 1:14-16
> As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy."

The exhortation to the scattered churches in the first century is equally applicable to us today. We are to be a holy and distinct people. And this covers all of our lives. It's not merely what happens in this building on Sunday mornings. It's what happens in your home on Monday evening after a long, hard, difficult day of work. It's what happens at your work on Tuesday when your boss is being less than reasonable. It's what happens in your home on Wednesday morning when the kids have been crabby all day. It's what happens on Thursday afternoon when you take your weekly trip to the grocery store. It's what happens in Friday night after your children go to bed. It's what happens during your leisure on Saturday afternoon with your kids.

Is your behavior holy during these times? If Leviticus 19 teaches us anything, it teaches us that God is concerned about all our behavior at all times. From our attitudes toward our parents (verse 3) to our dealings with our daughters (verse 29). From actions toward our neighbor (verses 11-15) to our practices at work (verses 9-10). God calls us to be a people that love Him with all of our heart for all of our lives!

Now, I want for you to notice how the LORD gives motivation to these commands. Because, this is key. Did you notice the repeated phrase? "I am the LORD" (i.e. verses 12, 14, 16, 18, 28, 30, 32, 37). And about half the time, "I am the LORD your God" (i.e. verses 3, 4, 10, 25, 31, 33, 36). This phrase occurs some 15 times in this passage. You say, "Why? Why is this phrase repeated so often?" It's to make a point. It's to make a point about who is the one commanding these things.

It's not some cold, disinterested potentate. It is the LORD! It is the One who loves and cares for Israel. It is the One who made a covenant with Abraham, their father. It is the One who redeemed them from slavery in Egypt. It is the One who will bring them into the Promised Land.

Do you remember when God appeared to Moses in the burning bush? It was there that He revealed His name. "The LORD." That is, "Yahweh," which comes from the verb of being. Literally, God's name means, "I AM." God said to Moses, "I AM who I AM. ... Say this to the people of Israel, 'I AM has sent me to you. ... The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you/" (Exodus 3:14-15).

Do you remember later, when the LORD appeared to Moses on the mountain? He described His character with these words: "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation" (Exodus 34:6-7).

These are the ideas wrapped up in His name. And so, when He says, "I am the LORD," He means that He is the faithful God, the God of Abraham, Isaac, and Jacob. He means that He is the merciful and gracious God. He means that He is the redeeming God. Look at the very end of the chapter.

> Leviticus 19:36
> ... I am the LORD your God, who brought you out of the land of Egypt.

The LORD is saying, "I am the One who has cared for you. I am the One who has rescued you." And that's why we should keep these commands. That's why verse 37 says, ...

> Leviticus 19:37
> And you shall observe all my statutes and all my rules, and do them: I am the LORD."

It's because God loves us; it's because God is good to us, that we obey.

Now, certainly, God has all the authority to demand our obedience. He is like the mother, who demands obedience, simply because she's the mother. I have seen a poster that says, "I'm the mommy, that's why." And such an attitude can certainly get results with children. It will get results in the obedience of children. But, such obedience will often be heartless and external. Children may be compliant, but may easily develop a resentful heart.

God doesn't want that sort of obedience. He wants obedience from the heart. And even here in Leviticus 19, the repeated refrain, "I am the LORD," is a repeated refrain of faithfulness and love. More often than not in the Bible, this is the reason God gives to submit and obey Him.

I have seen another poster that says, "Because I love you, ... that's why." This is how God motivates. He motivates from love. It's because He loves us that we obey. He cares for us. He will be faithful to us. And the repeated refrain, "I am the LORD," brings out all of these ideas.

And so, I encourage you, as you parent your children, I encourage you to parent them in the same way. Love your children with a faithful love. Be consistent with your children. Call your children to obedience, not because you have authority and will Lord it over them. But because you love them and want the best for them. "Children, obey, because I am your father, who loves you and cares for you."

Husbands, do the same with your wives. Love your wives into submission to you and your ways. In other words, so convince your wife that you love her that she will willingly follow you in your marriage. Don't force her. Don't bring your authority into it.

Whenever you are in a position of authority, do the same. In Mark 10, Jesus said, ...

> Mark 10:42-45
> ... "You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

As believers in Christ, this is our motive. Jesus came as a servant, so we come to serve. Christ died for us, and so, we live for Him.

> 2 Corinthians 5:15
> and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

And everything in Leviticus 19 follows this logic. "I am the LORD." "I am the LORD your God, who brought you out of the land of Egypt" (verse 36). Thus, "you shall observe all my statutes and all my rules, and do them" (verse 37).

Now, the big question for us in Leviticus 19 has to do with the specifics. In other words, which of the commands of Leviticus 19 are applicable to us today? And which of the commands of Leviticus 19 were only applicable to the Israelites, who lived under a theocracy before the cross? That's really the question with each of the 53 commands.

Some of these commands are not applicable to us. Verses 5-8 speak about the peace offering, which was fulfilled in Christ and is no longer applicable to us. Nor are verses 20-22, which speak of sinful actions toward slaves, and how to make things right with a guilt offering. Again, these verses deal with sacrifices for sin, which was fulfilled in Christ, and are no longer applicable to us.

Some of these commands are a bit more difficult to determine. What about verses 23-25, which talk about fruit trees that you plant in the Promised Land? Is this only applicable to the Promised Land? Or does it apply to our land as well? Are we to wait until the fifth year to take the fruit of the tree? What sort of offering is meant in verse 24, "An offering of praise"? Is this a burnt offering? or can this be done with selling the fruit and giving the proceeds to the LORD?

What about tattoos (verse 28)? What trimming your beard (verse 27)? What about clothing material (verse 19)? Can we mix our cotton and our polyester?

And it's interesting that these sort of questions can gather the majority of our attention. What we can easily miss is the many commands that are directly applicable to us. You can easily argue that every single one of the Ten Commandments (i.e. Exodus 20:1-17) is mentioned in this chapter. Did you realize that most of these commands are found in the New Testament, and therefore are directly applicable to us.

So, rather than spending our time this morning wrestling with whether or not a particular verse applies to us in the 21st century, I thought that a better path would be to focus our application this morning upon the commands that definitely apply to us.

I thought this morning of following in the ways of Jesus. When He was asked, "What is the greatest commandment in the law?" (Matthew 22:36), He replied, ...

> Matthew 22:37-40
> "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets."

In other words, you can sum up all of the commandments in the Bible with these two, simple commands. Love God. Love Others. And if these things are true about you, then you will walk in holiness. And if you aren't loving God. And if you aren't loving others, then you won't walk in holiness. You will follow after your own ways.

My outline this morning is simply the two questions, ...

1. Do You Love God?
2. Do You Love Others?

A few verses in this chapter address our love for God. The majority of the verses in this chapter address our love for others. So, we will spend a little bit of time with the first question. And more time with the second question. Let's begin with the first question:

1. Do You Love God?

I just want to ask you some penetrating questions. Do you really love God? Is He your supreme joy? A man who loves his wife will love to be in her presence. Do you love to be in the presence of God? Do you have any idols in your life?

> Leviticus 19:4
> Do not turn to idols or make for yourselves any gods of cast metal: I am the LORD your God.

Now, of course, we are beyond the physical idols that plagued the nations surrounding Israel. Yet, there are plenty of idols in our land. There are idols of technology. Idols of wealth. Idols of pleasure and leisure. Idols of entertainment. Do any of these idols have a grip on your life? Repent and turn to the LORD. How about your words?

> Leviticus 19:12
> You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.

Whenever you speak the name of God, is it with reverence? To honor the LORD is to speak well of Him. What sort of words come out of your mouth when you are surprised? Do you ever say, "Oh, my God" in surprise? I know that there are many Christians who use this expression. If you are one of them, I would encourage you think through what you are saying. You are invoking God, at some of the most trivial times of your life. And is "Oh, my gosh" any better?

I would encourage all of you to think through how you express yourself. And don't use the Lord's name in vain.

> Leviticus 19:26
> "You shall not interpret omens or tell fortunes.

Do you ever seek a fortune teller? Probably not. But how about this? Where do you go for guidance? Do you turn to the secular wisdom of the day? Or do you turn to the Word of God? How much of God's wisdom did you seek this week? How much of God's word did you read this week? Loving the LORD with all your heart, soul, mind and strength is to seek Him and His wisdom.

Verse 30 speaks about worship.

> Leviticus 19:30
> You shall keep my Sabbaths and reverence my sanctuary: I am the LORD.

So, how's your worship? Do you come on Sundays with a heart ready to sing? Do you come on Sundays with a mind ready to pray? Do you come on Sundays with an eagerness to hear from His word? How about on Monday? Do you worship the Lord in your home? Do you seek Him daily? Do you pray to Him constantly? Such will be the heart that loves the LORD.

But, what about others?

2. Do You Love Others?

This is where the majority of Leviticus 19 focuses. It focuses upon your love for others.

> Leviticus 19:11
> "You shall not steal; you shall not deal falsely; you shall not lie to one another.

Here are the eighth and ninth commandments. If it's not yours, don't take it. If it's not true, don't say it. Have you stolen from your neighbor? Are there things that you have "borrowed" that have become yours? Perhaps it's time to return some items. Have you stolen from your work? Doing personal business on company time. Perhaps making personal copies on the company copier or using company resources for your own good.

Have you ever lied? Are you in the habit of lying? Do you ever stretch the truth? With your kids? With your spouse? With your boss? Or, are you truthful in all your ways and in all of your dealings?

> Leviticus 19:13
> "You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning.

Now, my guess is that none of you have ever robbed your neighbor. But, have you ever not paid someone you hired? Have you ever made a promise like, "the check is in the mail," but not sent it?

> Leviticus 19:14
> You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD.

This is a simple, practical thing. If people are disabled, don't have fun at their expense. Don't curse the deaf or trip the blind.

But, you can easily extend this by way of application. How about the disabled? Do you ever make fun of them? It's not their fault that they were born with Downs Syndrome. It's not their fault that they were born with a deformed hand. Do you make efforts to help the disabled? Do you fight for the unborn?

Or, how about this, when someone isn't around to hear, are you cursing them? Do you whisper funny things about others so that they can't hear, but that you can laugh? Do you look across the parking lot and make fun of others? Sadly, I have led my family in such things.

> Leviticus 19:15
> "You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor.

Obviously, this is applicable directly to the courts, and none of you are judges. But, how about this: Do you fight for justice? There's lots of injustice in our world today. In our country, racial tensions are high because of injustice. Do you make attempts to stand up for the weak? Are you partial against the poor? Do you defer to the great?

Our family read Luke 14 this week in our family worship time.

> Luke 14:12-14
> [Jesus] said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

That's true love. That's giving preference to the week and poor.

> Leviticus 19:16
> You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.

This is talking about the one who's negative all the time. The one who is always about looking for faults. Always looking to tear down, rather than build up. Are you seeking to build up? Or, are you seeking to tear down?

> Leviticus 19:17
> "You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him.

Isn't this interesting. This is New Testament ethics right in the heart of an Old Testament passage. Don't hate your brother in your heart. Do you? Are there those in your family that you despise? Are there those in your church that you despise?

> Leviticus 19:18
> You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

And here we come to the words of Jesus. Do you love your neighbor as yourself? This is the golden rule. Jesus said, "Whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets" (Matthew 7:12).

How are you doing? Do you really love your neighbor as yourself? Do you love your wife as you love yourself? Do you love your kids as you love yourself? Do you love your Christian brother or sister as you love yourself? Do you love the family next door as you love yourself?

Now, if anywhere you are convicted of sin, here it is. Because, this command goes beyond your capabilities. There is no way that you can do this. You simply don't have the time or capacity. And if you are thinking that you have done so, I have a story for you.

> Luke 10:25-37
> And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the Law? How do you read it?" And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself." And he said to him, "You have answered correctly; do this, and you will live."
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> But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down

> that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?" He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

In this story we begin with a lawyer. This is not a lawyer like you are used to dealing with. Rather, it is an expert in the law. Thus, we get "law-yer." This would be equivalent to your seminary professor.

Anyway, this lawyer comes to Jesus asking him about eternal life. When Jesus turned the question back on him, this man answers the question exactly right, referring to loving God and loving man. This is exactly what Jesus taught about the law. In fact, at one point Jesus said that "On these two commandments depend all the Law and the Prophets" (Matthew 22:40).

Commending this lawyer, Jesus said, "You have answered correctly; do this, and you will live" (verse 28). Jesus, of course, was exactly correct, obey these two commandments and you will live. However, none of us are capable of doing this. And thus, such a response from Jesus ought to have led this man to despair to seek life another way. However, he was a righteous Jew and was blinded to his sin. So, he asked Jesus, "And who is my neighbor?" (verse 29).

I suspect that this man had cared greatly for those close to him. I suspect that he showed great love toward his family and those close to him. Perhaps he was even known as a servant throughout his entire neighborhood. Why else would he be seeking to justify himself? But the response of Jesus was intended to cut this man to the heart and show him that however hard he tried, he was certainly lacking love to someone. In fact, I believe that the purpose of this parable is to convict us all of our sin, for there have been many in our paths whom we have lacked to show such tremendous love.

In recent months we have been working our way through the book of Leviticus. How appropriate that one of the men that passed by this man who had been robbed

was a Levite. Perhaps he wanted to keep himself ceremonially clean (by not contacting blood). But, it was the despised Samaritan who finally came and helped.

Note the time that the Samaritan took in caring for this man, binding his wounds, cleaning the wounds, setting him on an animal, bringing him to the inn, caring for him as long as he could. This is real shoe-leather faith. Faith in action.

How many times have you seen someone stuck by the side of the road and you have not stopped to pick them up? If you were stuck by the side of the road, I am sure that you would want some help. Jesus said that if you pass by someone, you are not showing love to your neighbor. Now, certainly, things are different today with automobiles, cell-phones and sexual predators. But, in Jesus' day, there were robbers that roamed around with little police protection for the vulnerable. But, fundamentally, much is the same. There are still plenty of people around us who could use some help from us. The call of this verse is to show mercy to all.

Beyond the obvious stranded motorist, I am sure that you can expand this sort of teaching to anyone who is in need. Have you ever passed by such a one? If so, then you have not loved your neighbor as you ought.

Now, if you find yourself guilty, confess your sin and throw yourself upon the mercy of Christ. Don't try to justify yourself as this lawyer did. That's not the path to peace with God. The path to peace begins with confession. So, confess your sins and

This sermon was delivered to Rock Valley Bible Church on March 15, 2015 by Steve Brandon.
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[1] Here are the 53 exhortations that I counted in this chapter:

1. You shall be holy (verse 2).
2. Every one of you shall revere his mother and his father (verse 3a).
3. You shall keep my Sabbaths (verse 3b).
4. Do not turn to idols (verse 4a).
5. [Do not] make for yourselves any gods of cast metal (verse 4b).
6. You shall offer [the peace offering] so that you may be accepted (verse

5 -- explained in verses 6-8).
7. You shall not reap your field right up to its edge (verse 9a).
8. [You shall not] gather the gleanings after your harvest (verse 9b).
9. You shall not strip your vineyard bare (verse 10a).
10. [You shall] leave [the grapes] for the poor and for the sojourner (verse 10b).
11. You shall not steal (verse 11a).
12. You shall not deal falsely (verse 11b).
13. You shall not lie to one another (verse 11c).
14. You shall not swear by my name falsely (verse 12).
15. You shall not oppress your neighbor (verse 13a).
16. [You shall not] rob [your neighbor] (verse 13b).
17. The wages of a hired worker shall not remain with you all night until the morning (verse 13c).
18. You shall not curse the deaf (verse 14a).
19. [You shall not] put a stumbling block before the blind (verse 14b).
20. You shall fear your God (verse 14c).
21. You shall do no injustice in court. (verse 15a).
22. You shall not be partial to the poor (verse 15b).
23. [You shall not] defer to the great (verse 15b).
24. In righteousness shall you judge your neighbor. (verse 15c).
25. You shall not go around as a slanderer among your people (verse 16a).
26. You shall not stand up against the life of your neighbor (verse 16b).
27. You shall not hate your brother in your heart (verse 17a).
28. You shall reason frankly with your neighbor (verse 17b).
29. You shall not take vengeance (verse 18a)
30. [You shall not] bear a grudge against the sons of your own people (verse 18b).
31. You shall love your neighbor as yourself (verse 18c).
32. You shall keep my statutes (verse 19a).
33. You shall not let your cattle breed with a different kind (verse 19b).
34. You shall not sow your field with two kinds of seed (verse 19c).
25. [You shall not] wear a garment of cloth made of two kinds of material (verse 19d).
26. [You shall not] put to death ... a man [who] lies sexually with a woman who is a [non-ransomed] slave (verse 20).
27. [A man] shall bring [a ram for a guilt offering as] his compensation to the LORD [for lying sexually with a [non-ransomed slave] (verses 21-22).

28. You shall regard [any] fruit [in the land] as forbidden [for] three years (verse 23).
29. [In the fourth year, the land's] fruit shall be holy, an offering of praise to the LORD (verse 24).
30. [in the fourth year], an offering (verse 24).
31. In the fifth year you may eat [of the fruit of the land] (verse 25).
32. You shall not eat any flesh with the blood in it (verse 26a).
33. You shall not interpret omens (verse 26b).
34. [You shall not] tell fortunes (verse 26c).
35. You shall not round off the hair on your temples (verse 27a).
36. [You shall not] mar the edges of your beard (verse 27b).
37. You shall not make any cuts on your body for the dead (verse 28a).
38. [You shall not] tattoo yourselves (verse 28b).
39. Do not profane your daughter by making her a prostitute (verse 29).
40. You shall keep my Sabbaths (verse 30a).
41. [You shall] reverence my sanctuary (verse 30b).
42. Do not turn to mediums or necromancers (verse 31a).
43. Do not seek them out (verse 31b).
44. You shall stand up before the gray head (verse 32a).
45. [You shall] honor the face of an old man (verse 32b).
46. You shall fear your God (verse 32c).
47. You shall not do [a stranger in your land] wrong (verse 33).
48. You shall treat the stranger [in your land] ... as the native among you (verse 34a).
49. You shall love [the stranger in your land] as yourself (verse 34b).
50. You shall do no wrong in judgment (verse 35).
51. You shall have just balances, just weights, a just ephah, and a just hin (verse 36)
52. You shall observe all my statutes and all my rules (verse 37a).
53. [You shall] do [all my statutes and rules] (verse 37b).