

## Different<sup>1</sup>

Leviticus 17:1-20:27

### Introduction

**Citizenship:** Sin separated the people from God, but through the blood, they could draw near.<sup>2</sup> God made a way. Their sin was atoned, and they were allowed to enter the sacred presence of God. No longer *estranged* from God, they are now welcomed in. **How does this change the way you live?**

- Imagine you are a refugee from a war-torn country. You fled your homeland with nothing but the clothes on your back. If you had stayed, you would have died. For years, you've languished in a filthy refugee camp, barely surviving on scraps of food. Crime is rampant, and hope is scarce. You've spent every day longing for a better life, but there's nothing you can do to change your situation. Then, one day, you receive life-changing news—your application has been accepted. You are being granted citizenship in the United States of America.
  - You get a new passport with a new identity.
  - You start learning a new language.
  - You now live under new laws that protect you and shape your way of life.
  - Everything about your old life is gone, and now you must learn how to live in this new land.
- This is what salvation does. You have a new identity and a new set of rules. You are not who you used to be. You belong to God. Live like it.

**Belong:** We all belong to someone or something. Either ourselves, someone else, the world, or God. What or who you belong to determines the way you live. **Who do you belong to and how does that change the way you live?** "Walk in a manner worthy of the calling to which you have been called" (Eph 4:1).

- You are not who you used to be—so don't live like it. You were bought with a price,<sup>3</sup> you belong to God. Live worthy of your new identity.
- If you can just go around doing whatever you want, then you belong to you. If you belong to God, if he's saved you, if he's redeemed you, then it changes how you live. "You shall be holy to me, for I the Lord am holy and have separated you from the peoples, that you should be mine" (Lev 20:26).

**A Call to Holiness:** **What is holiness?** The root means "to cut, separate, or set apart" (i.e., something that is set apart for special use). We call something like this "sacred." So the Bible speaks of holy ground, holy assemblies, a holy nation, a holy city, holy promises, a holy kiss

---

<sup>1</sup> Alternate title: Molech, Mediums, and Necromancers

<sup>2</sup> Lev 16

<sup>3</sup> 1 Cor 6:20

(don't get any ideas), etc. These are all things that are set apart from their "common" counterparts. They are set apart to be devoted to God because **God is holy**.<sup>4</sup>

- This creates a paradox. God is so holy—so utterly set apart—that sinful people cannot draw near to Him. Though his holiness should consume us in judgment, in his grace, he provides a way for us to enter his presence. **He makes the unholy holy through the vicarious sacrifice of Jesus.**
- Holiness is a requirement of salvation that none of us can attain. Without holiness, no one will see the Lord.<sup>5</sup> But God has imputed his holiness on us through the death and resurrection of his son. The holiness of God demands fear and reverence, but the grace of God provides a way for us to approach him in worship.<sup>6</sup>
- We receive his holiness rather than generate our own. **So holiness becomes not the requirement of salvation but the result.** Because God is holy,<sup>7</sup> his people are called to be holy because they are set apart for him. "You shall be holy, for I the LORD your God am holy" (Lev 19:2).
- The first sixteen chapters are about **atonement**; the last eleven are about **holiness**. The former is how to enter the presence of God; the latter is how to live every day in light of his presence.

**Context and Choice:** This entire book occurs in the context of the story of Israel. That context should both inform and shape our understanding. The Israelites have **Egypt** behind them and **Canaan** in front of them.

- <sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> "Speak to the people of Israel and say to them, I am the LORD your God. <sup>3</sup> You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. <sup>4</sup> You shall follow my rules and keep my statutes and walk in them. I am the LORD your God. <sup>5</sup> You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD (Lev 18:1-5).
- They must choose:
  - Will they live like Egypt, the land of their past bondage?
  - Will they live like Canaan, the land of their future temptation?
  - Or will they live like the people of God, set apart for Him?
- There are ditches to avoid in interpreting these passages.
  - **(1) Ignoring the ancient cultural context**, assuming every rule applies today exactly as it did then (e.g., Should we avoid mixing fabrics like in Lev. 19:19? No more polyblends for you! Based on the garments in the room, it seems like you've all made your choice).
  - **(2) Dismissing God's moral commands altogether** by labeling everything as "cultural," even when Scripture affirms timeless truths (e.g., prohibitions against murder, theft, and sexual immorality).

---

<sup>4</sup> "The very god-ness of God means that he is separate from all that is not God. There is an infinite qualitative difference between Creator and creature. God is one of a kind. [He's] in a class by himself. In that sense, he is [completely] holy" (Piper).

<sup>5</sup> Heb 12:14

<sup>6</sup> Ex 20:18-26)

<sup>7</sup> Ex 15:11, Isa 6:3

- All of Scripture is written in a particular context. Paul writes to churches in Galatia, Ephesus, Philippi, Colosse, etc. (e.g., Galatians, Ephesians, Philippians, Colossians), yet we have no problem understanding how those letters apply to all Christians (and which parts don't).<sup>8</sup>
- Some laws in Leviticus were meant to distinguish Israel from its neighbors, some were meant to symbolize a spiritual truth, and others reflect God's timeless character. Some are easy to understand and apply, and others are difficult, which means we interpret them humbly and apply them cautiously.<sup>9</sup>
- Thankfully, Jesus and the apostles help us understand how these passages teach us to love others as God has loved us<sup>10</sup> and live holy as God is holy.<sup>11</sup>

Because we belong to God, we are called to live distinct from the world – reflecting his holiness in every area of life.<sup>12</sup> **Be different because God is holy.**

### 1. Worship Different (ch. 17)

<sup>1</sup> And the LORD spoke to Moses, saying, <sup>2</sup> “Speak to Aaron and his sons and to all the people of Israel and say to them, This is the thing that the LORD has commanded. <sup>3</sup> If any one of the house of Israel kills an ox or a lamb or a goat in the camp, or kills it outside the camp, <sup>4</sup> and does not bring it to the entrance of the tent of meeting to offer it as a gift to the LORD in front of the tabernacle of the LORD, bloodguilt shall be imputed to that man. He has shed blood, and that man shall be cut off from among his people. <sup>5</sup> This is to the end that the people of Israel may bring their sacrifices that they sacrifice in the open field, that they may bring them to the LORD, to the priest at the entrance of the tent of meeting, and sacrifice them as sacrifices of peace offerings to the LORD. <sup>6</sup> And the priest shall throw the blood on the altar of the LORD at the entrance of the tent of meeting and burn the fat for a pleasing aroma to the LORD. <sup>7</sup> So they shall no more sacrifice their sacrifices to goat demons, after whom they whore. This shall be a statute forever for them throughout their generations (Lev 17:1-7).

**Right Worship, Right Living:** We've spent **sixteen** chapters basically explaining who, what, where, why, and how the Israelites are supposed to sacrifice so they can **draw near** to God.

- Here, we see that people are violating the instructions of God in two major ways: (1) They are failing to sacrifice at the Tabernacle (opting instead to sacrifice privately in their own manner). (2) Some are sacrificing to the idols of the surrounding nations (e.g., goat demons).<sup>13</sup>

<sup>8</sup> “Bring my cloak” (2 Tim 4:13)

<sup>9</sup> Being careful not to burden people with temporary regulations rather than God's eternal moral will.

<sup>10</sup> Matt 22:39

<sup>11</sup> 1 Pet 1:15-16

<sup>12</sup> Lev 18:3, 30

<sup>13</sup> Cf. apostasy during Jeroboam (2 Chr 11:15) and Manasseh (2 Kgs 23:8).

- There's a lot of "blood talk"<sup>14</sup> in this chapter, reiterating similar themes in the book<sup>15</sup> but this chapter is less about dietary restrictions and more about **idolatry**.
- The people are violating or in danger of violating the **first two** of the **Ten Commandments**:<sup>3</sup> You shall have no other gods before me. <sup>4</sup> You shall not make for yourself a carved image... <sup>5</sup> You shall not bow down to them or serve them (Ex 20:3-5).
- **Holy living starts with right worship**. That's why Jesus says the "great and first commandment" is "you shall love the Lord your God with all your heart and with all your soul and with all your mind" (Matt 22:37-38).
  - Holy doesn't mean simply 'moral' but set apart by God, for God. Justice and love flow out of holiness because holiness is rooted in the character of God. Everything we do is derivative of who God is. Hence why the phrase "I am the LORD (or "I am the LORD your God" and "I the LORD am holy") appears 38x in these four chapters!
  - The center of our ethical living is the desire to reflect the character of God.
- My metaphorical ears perked up this week when I learned that our new VP referenced the Christian Doctrine of "ordered" or "disordered love" (**ordo amoris**),<sup>16</sup> a doctrine articulated by Augustine and expanded by other theologians through the centuries. There should be an order to our love. It's not just about loving the right things and not loving the wrong things, but loving the right things in the right order. I'm not here to critique his application of this doctrine *per se* (as it feels he was using theology to *justify* his political opinion rather than to *guide* it). But in the discussion of what things to love in what order, there was something conspicuously missing: God. There is no rightly ordered love of others if we don't first love God *with all* and *above all*.

**Our False Worship:** Like the Israelites, we are **prone** to worship God falsely or give worship due *him* to false gods.

- Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me" (Jn 14:6).
- There are not many ways to God, many paths, many truths. Just like the Israelites could only draw near to God through the blood of the sacrifice, the mediation of the priest, and the presence of the Tabernacle, we can only approach God through the blood of Jesus. He is our mediator who carries us into God's presence. He is our Tabernacle, where God dwells among his people.
- The Israelites were famous for turning to the false gods of the surrounding nations. When YHWH didn't do what they wanted, took too long to respond, or seemed distant,

---

<sup>14</sup> In Scripture, blood represents life and belongs to God, making it sacred (Lev. 17:11). Israel was forbidden from consuming it because it symbolized the life given in sacrifice, showing that death is necessary for salvation (Heb. 9:14; 12:24). Unlike pagan cultures, Israel treated blood with reverence, ensuring it was drained from animals. If not, ritual cleansing was required. In Acts 15, Gentile believers were told to abstain from blood to maintain unity with Jewish Christians. Some, like Jehovah's Witnesses, misapply this to blood transfusions, but Christ's shed blood fulfills atonement, freeing believers from ritual purity laws while still honoring life's sanctity.

<sup>15</sup> Cf. Lev 11

<sup>16</sup> <https://www.newsweek.com/jd-vance-rory-stewart-spar-over-christianity-2024046>;  
<https://firstthings.com/jd-vance-states-the-obvious-about-ordo-amoris/>

they thought, “Why not ask the local goat god for fertility, the storm god for rain, or the war god for protection?”<sup>17</sup> Or the medium, spiritual adviser, horoscope, etc.

- We are no less culpable when we turn to the idol of **materialism, political power, or personal autonomy**—trusting in **wealth for security, government for salvation, or ourselves for ultimate control** instead of relying fully on God.

We are called to worship and trust in God alone, which means we are going to live differently.

## 2. Live Different (chs 18, 20)

<sup>22</sup> “You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out. <sup>23</sup> And you shall not walk in the customs of the nation that I am driving out before you, for they did all these things, and therefore I detested them. <sup>24</sup> But I have said to you, ‘You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.’ I am the LORD your God, who has separated you from the peoples (Lev 20:22-24).

**Cultural Distinctiveness:** Chs. 18 and 20 give clear instructions for the Israelites to live differently than the surrounding cultures. Those differences cover a variety of behaviors but largely focus on **sexual immorality** (e.g., incest,<sup>18</sup> adultery, homosexuality, etc.).<sup>19</sup>

- We like to think of holiness purely in esoteric, spiritual terms. It’s a religious thing. But here we see it impacts everyday life, relationships, and sexual behavior.
  - If you’re curious just how depraved the human heart can be, read this chapter. Sin is not new. We haven’t cornered the market on it.
- People are okay with God as long as he stays in the realm of **personal inspiration** and **spiritual encouragement**, but as soon as he interferes with who you can sleep with, he’s gone too far. Even (especially!) your sexual energies must be submitted to God’s will.<sup>20</sup>
- Do you know what will make you stand out in our culture? Christian sexual ethics. When we compare our sexual behavior to the world, we find out just how strange we are called to be.
  - When we say, **pornography is not a victimless crime, homosexuality isn’t just a private preference but against God’s design, or sex outside of marriage harms you rather than fulfills you, we are affirming God’s boundaries are good. We don’t “test drive the car before we buy it” because that is consumer love, not covenant love** (e.g., Velvet Cloak Inn coworker).

<sup>17</sup> Judge 2:11-13, 1 Kgs 18:21, Jer 2:11-13, Ex 32:1-6, 1 Sam 13:8-13, Judg 3:7, 2 Kgs 3:27

<sup>18</sup> Prohibited from sleeping with mother, stepmother, sister, half-sister, granddaughter, aunt (maternal or paternal), daughter-in-law, brother’s wife (while brother is alive), a woman and her daughter or granddaughter, or wife’s sister (while wife is still living). Cousin’s are allowed.

<sup>19</sup> Lev 19:28. No time to discuss the frequently mentioned prohibition against tattoos, except to say that the admonition is clearly in context of the cultic rituals for the dead of the surrounding nations (a very different context than modern tattoos as personal expression and artistic creativity).

<sup>20</sup> HT Rooker

- If God has made us His, then we must be different—not like Egypt, not like Canaan, but like Him. Not like America, not like the world, but like Him. **Seven times** in these chapters, it tells us not to act like the other nations.
  - It seems that everyone in America wants to be different (*just like everyone else*). We live with the myth of individuality.

**For Our Good:** The rules that God gives his people not only **distinguish** them from their neighbors but **protect** his people. These rules are not meant to prohibit fun but to ensure flourishing.

- We often resist God’s rules when they confront our idols—whether personal autonomy, pleasure, or cultural acceptance. But trusting God means believing that His ways are always better than ours.<sup>21</sup> Obedience to His commands enables us to live in the freedom of His good design.<sup>22</sup>
- God’s design is not arbitrary; it reflects His wisdom, holiness, and love. Every command He gives—whether about worship, justice, or sexuality—is for our good and for His glory. <sup>5</sup> You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD (Lev 18:5).
- Leviticus 18 and 20 show that God’s design for relationships is meant to protect human dignity, family integrity, and societal stability. Even when His commands challenge cultural norms or personal desires, they are rooted in His perfect knowledge of what is best for us.<sup>23</sup>

**Molech:** One of the most destructive false gods of the Canaanites<sup>24</sup> was Molech (who shows up prominently in 18:21 and 20:1-5), to whom children were sacrificed by fire.<sup>25</sup> <sup>21</sup> You shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the LORD (18:21).<sup>26</sup>

- These child sacrifices were meant to incur divine protection, military victory, and economic blessing.
- We think of such behavior as a byproduct of ancient barbaric cultures. We are too sophisticated for such wickedness. We sanitize the same wicked heart with abortion on

---

<sup>21</sup> Isa 55:8-9

<sup>22</sup> The law of the LORD is perfect, reviving the soul; the testimony of the LORD is sure, making wise the simple (Ps 19:7).

<sup>23</sup> Leviticus contains the Bible’s most extensive incest and sexual prohibitions, designed to protect family integrity and societal stability. Incest destroys families and nations by violating God’s created order. These laws restrict relations between close relatives (mother, father, son, daughter, brother, sister—Lev. 21:2) and extend to step-relatives, aunts, uncles’ wives, in-laws, and more. The phrase “uncover nakedness” links to marriage (one flesh), coveting (10th commandment), and post-Fall shame. Unlike cuneiform law, Israel prioritized religious and familial purity over economic consequences.

<sup>24</sup> Ammonites

<sup>25</sup> 1 Kgs 11:7, 2 Kgs 23:10, Jer 32:35

<sup>26</sup> Contra Abraham and Isaac where God never intended Isaac to be sacrificed. God tested Abraham and provided a substitute. God is a provider, Molech is a taker. You could say that the whole story of Abraham proves that God is different than Molech in that he preserves life rather than takes it.



demand<sup>27</sup> by calling it health care and prioritizing personal convenience over children's lives and well-being.<sup>28</sup>

- As a culture, we have accepted the murder of thousands of children each year in our city, as well as having one of the highest child poverty rates in the country.
- In both ancient and modern cultures, children literally die for the sake of adult desires—whether for financial security, relational instability, career advancement, social pressure, or apathy. This culture of death normalizes what is detestable to God by shedding innocent blood.<sup>29</sup> The demon of Molech is alive whenever children's lives and well-being are devalued in the pursuit of self-interest.

God's love is different. It cares, protects, and provides. Rather than sacrifice us for his own gain, he sacrifices himself for us. He doesn't take, he gives.

### 3. Love Different (ch. 19)

**Mini-Summit:** Tucked between the stern warnings of chapters 18 and 20 is Leviticus 19, which "has been called the highest development of ethics in the OT" (Rooker). In one way or another, all of the Ten Commandments are referenced in Lev 19. This chapter also contains what is arguably Jesus' favorite verse (Lev 19:18).<sup>30</sup> Paul says this verse "love your neighbor as yourself" actually sums up the commandments not to commit adultery, murder, steal, or covet (Rom 13:9).

#### Exodus 20

I am the LORD (v. 2)

Graven images (vv. 4–6)

God's name in vain (v. 7)

Sabbath (vv. 8–12)

Honor parents (v. 12)

Murder (v. 13)

Adultery (v. 14)

Stealing (v. 15)

False witness (v. 16)

Coveting (v. 17)

#### Leviticus 19

vv. 3,4,9,12,14,16,18,25,28,30,31, 32,33,35,37

v. 4

v. 12

v. 3,30

v. 3

v. 16

v. 29

vv. 11,13,35–36

vv. 11,16

vv. 18

**Like God:** What sets God apart is not simply his **power** but his **love**. No other god lays down his life for his people. If we are going to be holy as he is holy,<sup>31</sup> then we will reflect the supernatural self-giving love he has shown us.<sup>32</sup>

<sup>9</sup> "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. <sup>10</sup> 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. <sup>11</sup> "You shall not steal; you shall not deal falsely; you shall not lie to one another. <sup>12</sup> You shall not swear by my name falsely, and so profane the name of your God: I am the LORD. <sup>13</sup> "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. <sup>14</sup> You

<sup>27</sup> 11,500 abortions in Philadelphia in 2022

<sup>28</sup> Which is why a portion of our Missions offering (redemptionheights.com/missions) goes to AlphaCare in Philadelphia which serves pregnant women.

<sup>29</sup> Gen 9:6

<sup>30</sup> Rooker points out the symmetry of the two halves of this chapter (e.g., 19:3-18, 19:36) evidenced in mirror phrases (e.g., Sabbath in 19:3a, 30a; 19:3b, 30b)

<sup>31</sup> Lev 19:2

<sup>32</sup> Lev 11:44-45, 19:2, 20:7-8; 20:26, Ex 19:6, Ps 93:5, Is 35:8, Matt 5:48, Jn 17:17-19, Rom 12:1, 1 Cor 1:2, 2 Cor 6:17-18, Heb 12:10, 1 Pet 1:14-16

shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD. <sup>15</sup> “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. <sup>16</sup> 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. <sup>17</sup> “You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. <sup>18</sup> 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 (Lev 19:9-18).

**Love in Action:** The true test of love is not how you treat yourself, but how you actively care for others. It can't just be charity, good vibes, and positive feelings—it should be intentional behavior in the way you live your life.

- Israelites were commanded to leave a portion of their fields unharvested so the poor, widows, orphans, and sojourners could help themselves (Lev. 19:9-10). This wasn't passive generosity but a built-in plan for love in action—a model of margin that allowed space for mercy.
- Today, **we have substituted active love for passive sympathy.** Instead of hoarding every dime for ourselves, we must prayerfully create margin—sometimes saying “no” to lesser things so we are free to say “yes” to acts of mercy and justice.<sup>33</sup>

**Impartial Love:** True love is not transactional—it doesn't favor the powerful, the wealthy, or those who can offer something in return. Impartial love reflects God's character, while worldly love is self-serving:

- Too many **politicians** don't love you—they love your vote (because they love themselves).
- Some **pastors** don't love you—they love the money you bring to the budget (by God's grace, not us).
- That **boyfriend** may not love you—if he only loves how you make him feel, and when that feeling goes away he moves on (he really only loved himself).

The world operates on a “scratch my back, I'll scratch yours” love, but believers are called to something higher—the gospel's selfless love.

- If someone has to earn your love, that's not grace; that's not the gospel.

**Different Kind of Love:** The surrounding pagan cultures lived with the mentality to use everyone and everything to get what they wanted (including their 'gods'). Their rituals and magic<sup>34</sup> were not to worship their gods but to manipulate them.

- This is how some of us treat God. E.g., **pray, serve, give, not out of worship but in hopes of getting a blessing.** “Religious people find God useful; gospel people find God beautiful... In [false] religion, we use God to get blessings. In the gospel, God is the blessing” (Keller).
- If we view God this way, as a means to our own personal gain, then it's no wonder we treat people the same way—valuing them only for what they can do for us rather than loving them as God loves us.

---

<sup>33</sup> 1 Jn 3:18, Jas 2:15-16, Prov 3:27-28

<sup>34</sup> Leconomancy, belomancy, oneiromancy, necromancy, etc.



**The Transformative Power to Love:** You will never be able to be a neighbor like this until you receive the neighborly love of Jesus. <sup>33</sup> “When a stranger sojourns with you in your land, you shall not do him wrong. <sup>34</sup> 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 (Lev 19:33-34).

- \*\*\*If you think this is a political statement, then maybe your politics have taken priority over your discipleship. This series was prayerfully planned and scheduled long before the political conversations of these past few weeks were in vogue. I am not advocating a particular political strategy but rather a posture to outsiders that reflects the heart of God.

**How does God treat us?** Our only hope for salvation was an act of free grace from an enemy who owed us nothing but rejection. We were saved by someone who didn't have to save us—yet He did.

- The call of this passage demands love that cannot be forced—a love that cannot be legislated but must flow from a heart transformed by grace.
- “We love because he first loved us” (1 Jn 4:19). We cannot love like Christ unless we have experienced the love of Christ.
- The gospel is an experience of grace that transforms us into gracious people. We love not to earn our love but because we have been loved.
  - Yet, we act as if we deserve grace while others do not. We forget that we were once outsiders, lost, and undeserving. Grace doesn't minimize sin—it exposes it, forgives it, and redeems it.
  - We care for the lost because we were lost. We care for the outsider because we were outside. We care for the sinner because “while we were still sinners, Christ died for us” (Rom 5:8).
- The compassion we extend is not out of **duty** to prove our righteousness but **delight** to share with others what we've been gifted by Christ. It flows from a heart<sup>35</sup> transformed by the grace of God.

## Conclusion

**Live Different:** You are not who you used to be—so don't live like it. If God has rescued you, if he has made you his, then you are called to be **different**.

- Don't go back to the slavery of your sin, don't live like the lost world around you, but find your life in God. God's path is best.
- Where is your heart today?
- Are you living like you belong to yourself, doing whatever *fee/s* right, thinking you can manage life on your own terms?
- Have you been trying to fit in with the world when God has called you to stand out? “This world has nothing for me, and this world has everything. All that I could want and nothing that I need” (Caedmon's Call).

---

<sup>35</sup> Lev 19:17

- There is grace if you've failed. There is hope if you've wandered. Christ died for your sin so we can have new life in him. Stop clinging to Egypt, stop chasing after Canaan, and come fully into Jesus, who loves and redeems you.

**Title:** Different

**Text:** Leviticus 17:1-20:27

**Main Point:** Because we belong to God, we are called to live distinct from the world – reflecting his holiness in every area of life.<sup>36</sup>

**Outline:** 1. Worship Different (ch. 17)  
2. Live Different (chs. 18, 20)  
3. Love Different (ch. 19)

**Invitation:** Come to Jesus to have your sin covered, removed, and receive the rest and forgiveness he offers.

**Potential Discussion Questions:**

---

<sup>36</sup> Be different because God is holy.