

Leviticus 10:4–20

4Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, “Come near, carry your brethren from before the sanctuary out of the camp.” 5So they went near and carried them by their tunics out of the camp, as Moses had said.

6And Moses said to Aaron, and to Eleazar and Ithamar, his sons, “Do not uncover your heads nor tear your clothes, lest you die, and wrath come upon all the people. But let your brethren, the whole house of Israel, bewail the burning which the LORD has kindled. 7You shall not go out from the door of the tabernacle of meeting, lest you die, for the anointing oil of the LORD is upon you.” And they did according to the word of Moses.

8Then the LORD spoke to Aaron, saying: 9 “Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, 10 that you may distinguish between holy and unholy, and between unclean and clean, 11 and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses.”

12And Moses spoke to Aaron, and to Eleazar and Ithamar, his sons who were left: “Take the grain offering that remains of the offerings made by fire to the LORD, and eat it without leaven beside the altar; for it is most holy. 13You shall eat it in a holy place, because it is your due and your sons’ due, of the sacrifices made by fire to the LORD; for so I have been commanded.

14The breast of the wave offering and the thigh of the heave offering you shall eat in a clean place, you, your sons, and your daughters with you; for they are your due and your sons’ due, which are given from the sacrifices of peace offerings of the children of Israel. 15The thigh of the heave offering and the breast of the wave offering they shall bring with the offerings of fat made by fire, to offer as a wave offering before the LORD. And it shall be yours and your sons’ with you, by a statute forever, as the LORD has commanded.”

16Then Moses made careful inquiry about the goat of the sin offering, and there it was—burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying, 17 “Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the LORD? 18See! Its blood was not brought inside the holy place; indeed you should have eaten it in a holy place, as I commanded.”

19And Aaron said to Moses, “Look, this day they have offered their sin offering and their burnt offering before the LORD, and such things have befallen me! If I had eaten the sin offering today, would it have been accepted in the sight of the LORD?” 20So when Moses heard that, he was content.

Our Need for a Living, Holy Priest

Main idea: Jesus is our Priest Who ministers effectually and leads us in acceptable worship.

Introduction: The current crisis shows the need of clean/unclean in ch11–15 and holy/unholy in ch17–22, but especially day of atonement in ch16 (and a Priest Who doesn’t need it!).

1. We Need a Priest Who's Alive, v4–16

- a. Instruction for keeping the grieving priestly family alive
 - i) Needfulness of their instruction due to the propriety/exacerbations of their grief
 - ii) Needfulness of their instruction due to needfulness of them themselves (v10–11 and the rest of Leviticus)
- b. Superiority of a Priest Who can never die
 - i) Necessity of availing ourselves of Him, lest we come without Him.
 - ii) Importance of spiritual/physical maintenance of those servants that He still particularly uses (heads of households, elders and ministers)

2. We Need a Priest Who's Holy, v17–20

- a. Why it would not have been appropriate to eat the sin offering: what had befallen Aaron was not just bereavement but guilt and defilement of conscience.
- b. Aaron was not disregarding the regulations but embracing the Lord in them from the heart. He cared what was acceptable in YHWH's sight. Holiness must include both: adherence to regulation/form, engagement of the Lord from the heart.
- c. We have a High Priest Who is holy, harmless, and undefiled!
 - i) All the more important, then, to give Him His due
 - ii) The necessity of being like Priest, like people: give God both adherence to form and engagement of the heart.

Conclusion: You have a Priest Whose ministry is never interrupted, because He always lives to intercede. Coming to God through Him, give God your heart in His worship!

(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 10 versus 4 through 20. These are God's words. Then Moses called michele and elves, a fan, the sons of the uncle of Aaron. And he said to them, come near. Carry your brethren from before the sanctuary out of the camp. So they went near.

And carried them by their tunics out of the camp. As Moses had said, And Moses said to Aaron and taliazar and ithamar his sons. Do not uncover your heads. Nor Terrier clothes. Lest you die? And Roth, come. Upon all the people. But let your brethren the whole house of israel.

The will the burning, which Has kindled. It shall not go out from the door of the tabernacle of meeting. Unless you die. For the anointing oil of Yahweh is upon you. And they did according to the word of moses. Then y'all, who has spoke to Aaron saying. Do not drink wine or intoxicating, drink you nor your son's with you.

When you go into the tablet knuckle of meeting, lest you dying. Which will be a statute forever. Throughout your generations. That you may distinguish between holy. And unholy. And between clean. And unclean. And that you may teach the children of israel, all the statutes Which Yahwe has spoken to them.

By the hand of Moses. And Moses spoke to Aaron until he to Eleazar and Ithamar his sons who were left. Take the grain offering that remains of the offerings made by fire to you all way. And eat it without leaven beside the altar for it is most holy, You shall eat it in a holy place.

Because it is your due and your son's due. Of the sacrifices made by fire. To your place for. So I have been commanded. The breast of the wave offering and the thigh of the fat offering you shall eat in a clean place. You your sons and your daughters with you.

For they are yours, you and your son's due, which are given from the sacrifices of peace. Offerings of the children of Israel. The thigh of the fat offering and the breast of the wave offering. They shall bring with the offerings of fat made by fire. To offer as a way of offering before.

Yahweh And it shall be yours and your son's due with you by a statute forever as you always have commanded. Then Moses made careful inquiry. About the goat of the sin offering. And there it was burned up. And he was angry with Eleazar and Ithamar the sons of Aaron who were left saying Why have you not eaten the sin offering in a holy place?

Since it is most holy and God has given it to you to bear. The guilt of the congregation to make atonement for them before you always. See, its blood was not brought inside the holy place. Indeed, you should have eaten it in a holy place. As I command it.

And Aaron said to Moses, look. This day, they have offered their sin offering. And they're burnt offering before Yahweh. And such things have been fallen me. If I had eaten the sin offering today, Would it have been accepted? Then the sight of Yahweh. So, when Moses heard that, He was content.

So far the reading. Of God's inspired, and And errant worked.

Well, Exodus had ended with a crisis. To which Leviticus one through nine had been the answer. The people of Israel had according to the Lord's instruction and the Lord's merciful. Uh, hearing their requests that he would go with them that he would go in the midst of them. Had given Moses the design of the tabernacle and they had done according to the commandment according to what Yahweh had commanded Moses.

And And they had collected for it and they had constructed it and they had set it up and The glory of Yahweh filled it At the end of Exodus. But what happened kids? When the glory of the Lord filled the tabernacle, Not even Moses, then could go in.

Moses, who had seen a remnant of a display of the Lord's. Glory on the mountain? Could not go into the tabernacle when the tabernacle had been filled With the glory of the Lord. And so, Yahweh called and that's the name. Of the book of Leviticus in the Hebrew Bible and he called the Lord had called to Moses from the midst of the tabernacle.

And he had given him these offerings. And we've noticed several times that the word for offering or what the word that the English Bibles are translating, offering is actually the word for drawing near that God has given his people the way of drawing near. And that God has given his people, a way of drawing near that is especially by these various sacrifices.

The one that God called the ascension, the whole burnt offering Where the worshiper is identified with the substitute and the whole animal, the whole substitute is and the verb is transformed into smoke so that he may ascend to the Lord. We were brought near, not just by The ascension, but in the second place, the tribute.

Um, It's just the word for tribute because the tribute is Probably because the tribute is, Is grain. That is brought. Uh, our English Bibles have decided, someone has decided to translate it grain offering but it's just the word tribute, but Then we ascend then with the tribute in hand.

That which the king has assigned to identify his subjects as belonging to him that, which has subject spring identifying and being glad to submit themselves as subjects to the king. Not like those ancient Near Eastern kings who when they wanted to throw off the reign of a king. The first thing they would stop to do is they they would do is stop paying their tribute, but we come in the ascension and we come with the tribute.

And we come with the peace. And then not only the ascension and the tribute and the peace, but for the cleansing of the conscience, there was the sin offering and the the trespass offering. And through all of these and and the use of all of these, we might be able to come near.

And then there was that special drawing near. That special offering, which is called the consecration offering in, in our english bibles. But you remember that the word and in the original was just the filling gods, filling the hand of the priest. With the good work. Of bringing his people near.

And the way that god has given them to come near. And at the end of chapter 9, when the priests have gone through their consecration, and all of the, all of the ways of coming near have been done, And the fire from before, yahui had come out. Not like it as now in chapter 10.

But come out and consumed, the substitute on the altar and Moses and Aaron blessed the people. And then, The climax they are able to go in. The glory of yahweh still fills. The tabernacle. But he has made the way of coming near and they go in and they survive because they come out.

And they come out, and they bless the people. And the people know. That not only has the lord agreed to go in their midst. But god has brought them near even unto his glory. Not just in safety and survivability. Marvelous miracle as that is. But god has brought them near in blessing his glory.

Blesses them. And of course, We have seen, we've been seeing for the whole second half of Exodus haven't we how everything in the tabernacle looked forward to christ, the tabernacle itself and all of its peach one of its furnishings and even the parts of Um, The the material out of which each part was made and everything that is designed to communicate the, the not just the restoration of paradise, but that which paradise itself looked forward to.

You being in the very presence of the display of the glory of god, that we call heaven. And now there's this hybrid of heaven and Eden in the midst of the wilderness. And all of it, looking forward to christ. And then when we got into the, the sacrifices, each one looking forward to some aspect of the ministry of our redeemer.

Uh, making us not at all. Ashamed of or longing. To to go back to any of these parts of the worship that the lord had given his people by which to come near because he who has the substance has come. And just now this morning in this place and the whole holy assembly, which christ leads from glory as our priest and we have come in the substance of those things.

Yeah, there's a lot of things. That have occurred to men to do. In the public worship of god, that we didn't do this morning. Well, i didn't we have A drama or a video. Or a musical set. Or Or acquire since they have priestly choirs. Well, that priesthood is gone.

Or. Instrumental. Performance and helps since they had those two well that that again was priestly and the substance. The substances come in christ and every week as we come through jesus christ, the reality to which all of these shadows look forward. We come with joy. For we have come near not just surviving.

The public worship of god. But we come near shore of god's blessing. Coming near through the lord jesus. But then, The beginning of this chapter and last week's portion. Native, and a boy who came near. And i didn't come near unto blessing, did they? They came near. Under wrath.

And curse. We see it's a dreadful awful thing. To come near and any other way than what god has commanded. And the result is we have now the second crisis The first crisis at the end of At the end of the book of Exodus has been answered, there was a way of entering, the tat, the tent.

There's a way of drawing near to the glory of god. But now and they don't even know how great the crisis is yet because we haven't been given chapters 11 315 About the clean and the unclean and chapter 17 through 22 about the holy and unholy. But now there's a there are dead bodies.

In the tabernacle, in the tabernacle complex. In the courtyard. Um, before the before the entrance. That's a problem. And there's a much bigger problem than they understand because that body's consecrate not or dead bodies defile. Not only now is Is there that which is common where only that which is holy must go which would be a bad enough problem but that which is defiled that which is unclean Is in the tabernacle.

And so there's this kind of there's this immediate crisis instruction that has to be given because the the dead bodies have to be removed. And and yet not only do they have to distinguish between the clean and the unclean but the priests who lead the worship who has to stay in the tabernacle complex, they may not defile themselves.

By touching the dead bodies and so, The the right. Either the Aaron. And Ellie is, are an ithamar, the three remaining priests for all of israel. Uh, may not touch these bodies, lest lest they become unclean, and and defiled. And there's morning to be done. And we saw last week when we took through verse 7, The duty of bewailing.

The kindling of god's wrath against the worship of his people. And that just because Just because he hasn't made that wrath blaze out. Invisible fire. Like, he has in Leviticus 10, it does not mean, That god is not full of wrath. Against the impure, uncommanded worship of his churches.

It means he's patient. It means he's merciful. It means he's restraining the consequences. But it does not mean that the wrath has not there and that the wrath is not real and we are called to the same b-whaling and grieving and in this case the bewailing and grieving was a big whaling and grieving over literal physical death at the time.

But how can they tear their garments? If they're wearing the priestly garments that they must wear, To remain consecrated as holy. And how could they throw ashes on their heads? If in order to do so they as priests would have to remove The priestly hats that they were wearing, and Aaron the high priestly ornate, robes and hacked.

And so there is there is crisis. Counseling going on here. And it's not just, it's not just a crisis of cleanliness and unkindliness, But we've seen immediately here how god is responding and And

if anybody got it Aaron, liaisons are anithomar, would get it. That the rest of this chapter is a rescue mission.

Now, we Can read with a fair amount of The. Of comfort afforded to us. Um, not just by time. Distance of time and distance of space. But also by our own fleshliness because we don't take The drawing near to god and the worship of god. Seriously, as we ought to But we can read these, lest you die, lest you die, lest you die three, lest you dies, and it just kind of You know, runs in front of our eyes and rolls off our tongue, but it's not really that big a deal.

But, Our sons. Or our two brothers. Bodies were not just carried out. Destroyed by a supernatural fire of judgment. That left the tunics intact. But destroyed our family. And so, When Moses says, you shall not go out from the door of the tabernacle of meeting lest you die. For the anointing oil of yahweh, as upon you.

They understand. Not okay. That there, this is a rescue mission. You see, israel needs priests who are alive? Those priests have a duty that we're going to come to. In a moment and think about in verse 10 and 11. But they have to be alive and 40 percent. 40 percent of the priestly family.

Just perished. You and i never have to worry about this. Do we? Because jesus has not prevented by death from continuing. And jesus does not have his own sin. To offer for to atone for. And so, he always lives. To make intercession for us. He is able to save us to the uttermost.

But one of the main points in this passage is that they they need a priest, we need a priest who is alive. And the second place they needed and we need priests They needed priests who were holy? We need a high priest. Who has the scripture, says is holy harmless and undefiled.

Perfectly righteous. With respect to god perfectly righteous and holy. With respect to others perfectly righteous and holy in and of himself. Holy unto God harmless towards others undefiled within himself. The perfect holiness. Of our lord jesus christ. And By god's help, we hope in the next few minutes. To see those two things.

Well, before we before i realized that i hadn't given you the outline, the two points as far as it goes. Uh we had begun to to note that this is a rescue mission you you can imagine. It does not take great power of imagination or sympathy. Um, to understand that.

Aaron Eliezar and a ithamar when they when Moses says, you shall not go out from the door of the tabernacle and meeting lest you die. That is a clear and present danger for them, isn't it? That the instruction that the lord has given as life and death. And then he says, Again.

Did i miss one? I did miss one verse six. Do not uncover your heads or tear your clothes. Lest you die. You shall not go out from the door. The tabernacular meeting less chudai. And do not drink wine or intoxicating, drink you nor your son's with you when you go into the capital of meeting lest you die.

And so there's these three Lest you die instructions and they hadn't violated any of them? Native and advice who hadn't violated any of them. Either we mentioned this last week that That because the sin of drunkenness is is a particularly scandalizing sin, some who Uh, who Really in a fleshly desire to disregard that the problem.

In verse 1 with the fire is that it was uncommanded. The lord explains why it's strange or why it's foreign Um, in verse 1, because i hadn't been it hadn't been commanded, it was not the consecrated worship that the holy god. It wasn't the holy wordship that the holy god has appointed for himself.

And since it was uncommanded, it was foreign and since it was foreign It was. Profane. And so, It's not that they were drunk anymore than that, they were hatless or that they had. Decided to wear their, you know? Play clothes as Our children call them. I don't know what you guys.

Call the clothes you change into that, you're allowed to get messy. Uh, children. But they weren't drunk, and they were wearing the right flaws and they were wearing the right hat. But now Moses comes and he says, lest she die, lest she die, lest you die. So that Verse 10 you and this is something that every generation needed a priest to do as long as the Levitical priests existed.

They needed to follow these instructions. Why because or sorry, as long as the ironic resource or Levitical priests But this is particularly the, the high priestly family that we're talking about here. As long as they continued in their priesthood, they must keep these statutes. It shall be a statute forever throughout your generations.

Why? Because i have two huge jobs. Leading the people of god and the worship of god and teaching, the people of god. The commandments of god. That you may distinguish between holy and unholy and between clean between unclean and clean. As i said, that's In large part, a summary of, most of the rest of the book of leuiticus.

They have to do that in order to lead the worship of god properly. Only those who are clean. Can participate in the worship. Only those who are consecrated. On only that which god has consecrated only those who are consecrated. Can lead the worship, only that which god has consecrated, maybe offered As.

Worship. And so that's the first reason that they need them alive. And then in the second place and that you may teach the children of Israel, all the statutes Which Yahweh has spoken to them. By the hand. Of moses. And so there's instruction here. That is necessary for keeping the grieving priestly.

Family. Alive. The, the instruction goes on and this is often a part of Um, This is often a part of crisis counseling, isn't it? When someone is grieving they often forget to eat. And their grieving and they're shock and their bereavement actually gets worse. Because they don't get new good nutrition.

Some of you have had Family members. Who have passed away. A very suddenly and difficult situations. Um, And god's really unusual. Mercy to us. In the Over six years that i've been here, we haven't We haven't had a really shocking bereavement but that's something that you have to do.

You provide nutrition and you make sure that they're keeping their blood sugar up, keeping their strength up and this particular case they had to continue functioning as priests And there was food that was assigned to them. And so moses reviews for them very, very quickly, very briefly a number of the instructions.

Back from chapter 6 and chapter 7 about the the grain that they were to eat and the holy place and the meat that they were to eat, both from the sin offering and from the peace offering. So forth that which had been assigned to them, they need priests, who are alive.

Well, we have something superior, don't we? The lord jesus and his administration and the church on earth is superior in every way. To Moses and his administration of the church on earth. Muscles was faithful in god's house as a servant. Jesus is faithful over. God's house is

the sun And one of the great parts of his superiority, the scripture tells us and the book of Hebrews Is that he is not stopped.

From continuing in his priestly ministry. By death. We have a priest. It can never die. And we must come to god. As cleansed by the lord jesus christ in the way. That the lord jesus has consecrated for us to come through him. Now the lord jesus leads worship from heaven.

In hebrews, 12 tells us. That if we're obeying, the end of hebrews 10 and we're not forsaking together, forsaking the assembling of ourselves together, but we are coming, we come through the veil, through even into the heavens by faith in the lord jesus. In the new and living way, that is his flesh.

And that we come yes with bodies washed with with fewer water we have been given a sacrament on earth but that is the the washing by Of water on earth is not the way that we come. Uh, with our hearts cleansed or sprinkled, clean, from an evil conscience. No, we come.

Uh, With our hearts sprinkled clean from an evil conscience. By his blood. This is important that our living resurrected ascended and thrown priest. That we come through him. He has a ministry that he continually performs now in glory. And we must avail ourselves. Of the ministry that the lord has provided.

Lest we come? Without him. The bible tells us. About jesus. Pouring out his spirit, he attends the baptism that he has commanded. It tells us about the Lord jesus speaking to us from heaven. Both in. In chapter 2, where it quotes psalm, 22 and tells us, that jesus declares his father's name, god's name to his brethren in the assembly end.

Then again, in chapter 12, what it says, do not refuse him, who speaks from heaven. So, when we have faithful preaching on earth and the assembly, jesus preaches to us from heaven, So he he leads the preaching, he leads the reading of his word, he leads the singing. Also from psalm 22 in the admittance of the assembly eye.

We'll sing your praise. That's why it is necessary. That are admonishing one another Would be with the words of christ. The words of scripture. This is why we only see. From the bible only. Really the, the best that we sing is the psalms, but often we have opened up a portion of God's word and we sing then the the very things that we have heard from God's word.

Why? Because you are not permitted to put words in jesus's mouth, It goes the other way around. He is the one who leads the worship in heaven. And he puts the words in our mouth. We take his supper hits led by him from heaven. He feeds us upon himself.

We used his words, we follow his actions. He says do this. And remembrance of me and he draws our attention to himself in glory. It's not do this in remembrance of one who was, but is no longer But do this. And remembrance of being mindful of he who is returning again as he who is showing forth his death.

At the table until he comes. And so, since we have a priest who can never die since we have a priest to always lives to intercede, since we have a priest who properly and righteously, praise god, it's devoted to the ministry of leading, the worship that his sacrifice has consecrated and applying to us in that worship the benefits of it.

We must come through jesus. Now, we don't come through the mediation of the man who stands up in front and preaches. And yet. There is an important. For maintaining. Spiritually and physically. The minister who preaches the elders, the teaching elder, who preaches? Um, The the elders who lead one part or another.

Of the public worship of god. Because this is how God has appointed his people on earth, to gather to himself. It is not. Admirable or intimate. Uh, or Or close to god for people to say, oh well, we can have church wherever You know, wherever two or three are gathered in my name.

And and you get people who say they have, you know, the campground worship service or or home churching Is another one or God have mercy or we are just inventing ways to violate his word. Virtual worship in these. These. Um, zoom church or Or whatever. No, god has God has appointed for preachers.

As ambassadors and mouthpieces. And we want to come through jesus. And only through jesus. And so, we need to come in the way. That the lord jesus has. Has provided. You know, there are There is no longer this suddliness code and chapters to 11 through 15 that we have to follow.

And there is no longer this holiness code in chapter 17 through 22 that we have to follow. But there is still the necessity. Of keeping heart and hands clean. And consecrating heart and mind and mouth unto god. And it's all the more. Because that's true for every one of us, by the way, Every one of you have priestly functioned now, don't you?

Although we only come through the mediation of jesus. Who are the choir? In the in the christian public worship kids. Well, you are, aren't you? Are you not commanded to sing? Are you not given that priestly function? Of admonishing us with God's word. Wasn't it necessary? Then for you.

To keep head and heart and mouth and life clean and holy unto god, isn't this one of the reasons and first corinthians 5? When christ, the Passover lamb has been sacrificed. And we know that we're going to be partaking together of the lord jesus with the lord jesus on the lord's day and he does.

And he says, make sure you get rid of all the leaven He's not saying you better not have any of that fleshman's yeast in your house. No, he says it's the leaven of sin. And so, Yes, we rejoice over having a living. Jesus resurrected. Indestructible. Lord, jesus. Who is our priest and who is holy and he will never be defiled.

But he has appointed the way that we come through him. And we need to maintain. Our own lives. Our own mouths, our own hearts. Especially those who are given. Particular. Um, Responsibility. This falls on you. Who are husband or father? Who must lead your family day by day. And who must bring your family?

To the assemblies of his people. The second place you need a priest? Who's holy? Moses is very upset. In verse 16. Mosas made careful inquiry about the go to the sin offering and there it was burned up. Now, it wasn't actually required. That all of the goat of the sin offering be eaten.

Um, That could. Whatever was not consumed. Would have to be burned. And in this particular case, Aaron and And his sons were reluctant to eat it. Why? Well, you remember, there were, there were sin offerings, that were not goats that were bowls. And one of the one of the reasons it was EB either for the nation as a whole or for the priest.

That you would offer a bowl as a sin offering and the blood of that one was taken into the holy place and the flesh of that one could not. Be eaten. You remember, it had to be burnt in a clean place. And only after you had the the consecrated priest.

Could that priest then offer the sin offering or the trespass offering? And when we were, when we were considering the sin, the law of the sin offering and the law of the trespass, offering one of the things we know noted is that it was specifically the priest who offered it.

That was permitted to eat. Eat the meat of it that it was a way of god. Highlighting for his people. What a gift, the priest, who could atone for their sin and cleanse? Their conscience is, and we were joy. So, of course, so over the fact that the lord jesus is that gift to us.

Well. Aaron and his aaron and el liaison and ithamar we're not currently in a place. To be considered a gift to the people. In fact, just now they'd just been told that the whole nation of israel was going to have to bewail The wrath that was kindled against the priestly family and that's what Aaron is referring to.

In verse 19. When he says to Moses look this day, they have offered their sin offering. And they're burnt offering before. Yahweh and such things have befallen me? Aaron has not saying i'm not in the mood to eat the sin offering Moses because of Um, because i lost my sons today.

But he's saying something much worse than losing his sons. Has befallen him. He and his family. Well, his family and he federally representing them. They have brought sin upon the entire nation. They have despised the holiness of god. When god says by those who come near me, i must be regarded.

As holy. They have taken lightly the glory of god. This is what has befallen him. And so Aaron is saying, would it be acceptable in the sight of yahweh? For me and my sons. To eat this meat, that was to supposed to signify to the rest of the nation.

That part of god's provision for them in making this in offering was the priest. Who would administer? That sent offering. Would i be right? Before the sight of the lord, that's what he says. Would have been accepted in the sight of yahweh. Verse 19. Would it be right for me to come with an outward form?

That could not rightly have joined to it. The inward heart of rejoicing that god has given me the honor and the privilege of being one who administers the sin offering to israel. Having my sins cleansed by the sin offering that was from me for me that i couldn't eat.

And now able to offer Administer the sin offering on their behalf which i can eat? Would that be acceptable in the sight of your way? You see moses was focused at this point. And we're not. Uh, you know, moses. Isn't wrong here that That they should eat. And that this is theirs to eat.

But moses was focused on this point on the outward form where Aaron knew that he couldn't merely offer the outward form. He had to offer that, which has command that, that, which was commanded with the right heart before the lord, because the lord looks upon the heart. And so we need a priest who's holy?

You know what? The lord jesus in his leading, our worship from heaven. Has never halfheartedly. Or insincerely. Or unthoughtfully. Led our worship as he And it is required of us, too. That he whose righteousness has been counted for us. He to whom we are being conformed, that we come and worship in the same way.

Not just that, we Read the scripture and hear it, preached and pray and sing and on appropriate occasions. Make vows. And administer baptism and partake of the lord's supper. But that in each one of those things you and i come with the heart before god. That the outward form is.

Instructs us. To give. And so that we come with submitted hearts and believing hearts. When we come and hear preaching, as you're hearing preaching, right now, that even now as you hear the word taught that you would believe the words on the page and that you would believe the truth that they proclaim to you.

That you would be acknowledging and receiving and and convinced. Convicted of those things. And that when God promises you glory and you heard about the glory and the blessing that you would desire those things and rejoice over them and be thankful to god, lifting up your heart and, and thankfulness and clinging to christ for those things.

And that when he threatens Things like curse that you would cry out to him from your heart as savior. Asking for deliverance, rejoicing over his power to save you from his wrath and curse. So that the hearing of preaching is not an inactive thing. It's not one man worshiping up front.

Well, the rest of us are educated near him. That we offer unto God, the heart that is commanded today. When you hear his voice harden, not your heart, That there be believing hearing. That when we sing his praises. We offer ourselves unto God, our souls unto God, praising him from the heart.

In those songs. That when we pray together, we cry out from the heart independence upon him believing that he hears us knowing that god is is honored. And glorified as the god who hears prayer Marveling and wonder in our minds as we're as, we're led in prayer by one of the elders him.

He has appointed to us that the living god, hears his voice, and that the living god hears our thoughts. Rejoicing that christ has atoned for all the sin in our prayers and merited. All that is right in our prayers, that his spirit is helping us to pray and having fellowship with the try and god in the activity of prayer as son and spirit intercede for us.

Marveling. That god has brought us near in this fashion.

You see Aaron. Could not rightly. They claim from the heart. He needed another sent offering he needed. He needed a day of atonement. Which is actually where six chapter 16 is going to come in. Because yes, chapters 11 through 15 and chapter 17 through 22, our summarized and wonderful brevity in verse 10.

But when we come to the day of atonement, which the spirit gives us as a centerpiece in the midst of that instruction, that's described in verse 10, you know how it's going to begin. Well, you do, if you're turning in your bible to it, like i am Now, you always spoke to Moses.

After the death. Of the two sons of Aaron when they offered profane fire before Yahweh and died.

And so we have a high priest, his ministry. Is never interrupted because he always lives to intercede. He has consecrated heaven once for all. For our worship with his blood.

He never needs a day of atonement to his. Buttoned for our sin. Once for all, he has done that which infinite bulls and goats could never accomplish

So, let us Week by week. Come to god through him and give god, our very hearts. In worship participating, sincerely. In those parts of his worship that he has commanded, And as we do that week by week, Let us. More widely, more generally. Come to god through jesus christ.

And that. Which will be forever. That when we come to the last day, And the restraints of his glory, Or finally, and fully removed. We will have come. In blessing. And not curse. Men spray.

We thank you. Oh lord, that you have given your son. To be our righteousness.

That the perfect worshiping is being done by him. And that our Imperfect worshiping is. We had acceptable only in coming through him. But we pray. Oh god, that you would Have mercy on us and don't allow us to be presumptuous.

But grant to us to come by faith. In what he has commanded with a whole and sincere heart. That we would be more and more like him.

It's so grant that we ask is the day approaches. For we ask it in his name, even the name jesus. Amen.