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Leviticus 4 1, through 6 7. These are god's words. Now Yahwe spoke to Moses saying, speak to the children of israel saying. If a person sins unintentionally, Against any of the commandments of yahweh and anything that ought not to be done.

And does any of them if the anointed priest sins? Bringing guilt on the people. Then let him offer for to yahweh for his sin which he has sinned a young bull without blemished as a sin offering he shall bring the bull to the door of the tabernacle of meeting before.

Yahweh Lay his hand on the bull's head and kill the bull before yahweh Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting. The priests shall dip his finger in the blood and sprinkle some of the blood seven times before yahweh in front of the veil.

Of the sanctuary. And the priests shall put some of the blood and the horns of the altar of sweet incense before you offer it. Which is in the tabernacle of meeting. And he shall pour the remaining blood of the bull at the base of the altar of the burnt offering, which is at the door of the tabernacle of meeting.

He shall take from it all the fat of the bull as the sin offering. The fat that covers the entrails and all the fat, which is on the entrails. The two kidneys and the fat that is on them by the flanks and the fatty lobe attached to the liver above the kidneys.

He shall remove as it was taken from the bowl of the sacrifice of the peace offering. And the priest shall bring them on? Sorry. Sorry. Shall burn them on the altar of the burnt offering? But the bull's hide until it's flesh with its head and legs. It's entrails and awful the whole bowl.

He shall carry outside the camp to a clean place where the ashes are poured out and burn it on wood with fire. Where the ashes are poured out. It shall be burned. Now, if the whole congregation of israel sins unintentionally, And the thing is hidden from the eyes of the assembly and they have done something against any of the commandments of yahweh in anything, which should not be done and are guilty.

When the sin which they have committed becomes known, Then the assembly shall offer, a young bull for a sin, for the sin and bring it before the tabernacle of meeting. And the elders of the congregation shall lay their hands on the head of the bull before, yahweh, and the bull.

Then the bull shall be killed before. Yahweh The anointed priest shall bring some of the bull's blood to the tabernacle of meeting. Then the priest shall dip his finger in the blood and sprinkle it seven times before you all the way in front of the veil. And he shall put some of the blood.

On the horns of the altar, which is before yahweh. Which is in the tabernacle of meeting. And he so pour the remaining blood at the base of the altar of burnt offering, which is at the door of the tabernacle of meeting. He shall take all the fat from it and burn it on the altar.

And he shall do with the bull as he did with the bull as a sin offering thus, he shall do with it. So the priest shall make atonement for them and it shall be forgiven them. Then he shall carry the bowl outside the camp. And burn it as he burned the first bull.

It is a sin offering for the assembly. When a ruler has sent and done something unintentionally against any of the commandments of Yahweh is god in anything, which should not be done. And is guilty. Or if his sin, which he has committed comes to his knowledge. He shall bring as his offering a kid of the goats, a male without blemish and he shall lay his hand on the head of the goat and kill it at the place where they kill the burnt offering before he always It is a sin offering.

The priest shall take some of the blood of the sin offering with his finger. Put it on the horns of the altar of burnt offering and pour its blood at the base of the altar of burnt offering. And he shall burn all its fat on the altar. Like the fat of the sacrifice of the peace offering, so the priest shall make atonement for him concerning his sin.

And it shall be forgiven him. If any one of the common people sins unintentionally by doing something against any of the commandments of yahweh and anything which ought not to be done and is guilty. Or if his sin, which he has committed comes to his knowledge. Then he shall bring as his offering a kid of the goats a female without blemish.

For his sin, which he is committed. And he's a lay his hand on the head of the sin offering and kill the sin, offering at the place of the burnt offering. Then the priests shall take some of its blood with his finger, put it on the horns of the altar of burnt offering and poor all the remaining blood at the base of the altar.

He shall remove all it's fat as fat is removed from the sacrifice of the priest, peace offering and the priest shall burn it on the altar. For a sweet aroma to yahweh. So, the priest shall make atonement for him and it shall be Forgiven him. If he brings a lamb as his sin offering, he shall bring a female without blemish.

Then he sold lay his hand on the head of the sin offering and kill it as a sin, offering at the place where they kill the burnt offering. The priest shall take some of the blood of the sin offering with his finger, put it on the horns of the altar burnt offering and pour out all the remaining blood at the base of the altar.

He saw remove all its fat as the fat of the lamb is removed from the sacrifice of the peace offering, then the priest shall burn it on the altar according to the offerings made by fire to always. So the priest shall make atonement for his sin that he has committed.

And it shall be. Forgiven him. If a person sins and hearing the utterance of an oath, And as a witness, whether he has seen or known of the matter. If he does not tell it, he bears guilt. Or if a person touches any unclean thing, whether it is the carcass of an unclean beast or the carcass have an unclean lifestalk at the carcass of unclean creeping things.

And he is unaware of it. He also shall be unclean and guilty. Or if he touches human uncleanness, whatever uncleanness with which a man may be defiled and he is unaware of it. When he realizes it, then he shall be guilty. Or if a person swear speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce by an earth and is unaware of it.

And when he realizes it, Then he shall be guilty. In any of these matters. And it shall be when he is guilty in any of these matters that he shall confess that he has sinned in that thing. And he

shall bring his trespass offering to Yahweh for his sin, which he has committed a female from the flock, a lamb or a kid of the goats as a sin offering.

So the priest shall make atonement for him. Concerning his sin. If he is, not able to bring a lamb. Then he shall bring to you all the way for his trespass, which he has committed to turtle doves or two young pigeons. One as a sin offering the other as a burnt offering.

And he shall bring them to the priest to show offer that, which is for the sin offering first And ring off its head from its neck but shall not divide it completely. Then he shall sprinkle some of the blood of the sin offering on the side of the altar and the rest of the blood shall be drained out at the base of the altar.

And the rest. Sorry, it is a sin offering. And he shall offer the second as a burnt offering, according to the prescribed manner. So the priest shall make atonement on his behalf for his sin, which he has committed. And it shall be forgiven him. But if he has not able to bring two turtle doves or two young pigeons, Then he who send shall bring for his offering one tenth.

Of an effort of fine flower. As i said offering. It'll put no oil on it, nor shall they put frankincense on it? For it is a sin offering. The knee shall bring it to the priest. And the priest shall take his hand full of it, as a memorial portion, and burn it on the altar.

According to the offerings, made by fire to always It is a syn offering. The priests shall make atonement for him for his sin that he has committed in any of these matters. And it shall be. For giving him. The rest shall be the priests as a grain offering. Then Yahwe spoke to Moses saying if a person commits a trespass and sins unintentionally In regard to the holy things of yahweh.

Then he shall bring to your way as his trespass offering a ram without blemish from the flocks with it with your valuation. In shackles of silver according to the shekel of the sanctuary as a trespass offering and he shall make restitution for the harm that he has done in regard to the holy thing and shall add one fifth to it, and give it to the priest.

So the priest shall make atonement for him with the ram of the trespass offering. And it shall be. Forgiven him. If a person, sins and commits any of these things, Which are forbidden to be done, but commandments of yahweh. Though he does not know it yet, he is guilty.

So he does not know it. Yet he is guilty and shall bear his iniquity. And he shall bring to the priest a ram without blemish from the flock with your valuation as a trespass offering. So the priest shall make atonement for him. Regarding his ignorance in which he ired.

And did not know it. And it shall be forgiven him. It is a trespass offering. He has certainly trespassed. Against yahweh. And yah who has spoke to Moses saying, If a person sins and commits a trespass against Yahweh by lying to his neighbor, About what was delivered to him for safekeeping or about a pledge.

Or about a robbery. Or if he has extorted from his neighbor, or if he has found what was lost and lies, concerning it and swears falsely. And any one of these things that a man may do in which he sins. Then it shall be because he has sinned and is guilty.

That he shall restore what he has stolen, or the thing which he is extorted or what was delivered to him for safekeeping, or the lost thing, which he found, or all that about, which he has sworn falsely. He shall restore, its full value. Add one fifth more to it.

And give it to whomever, it belongs on the day. If his trespass offering. And he shall bring his trespass offering to yahweh. A ram without blemish from the flock with your evaluation as a

trespass offering to the priest. So the priest shall make atonement for him before yahweh And it shall be forgiven.

For any one of these things. The mihi may have done. In which he trespasses. Amend that sends the reading. Of god's inspired. And inherent worked.

Well, the book of levticus has been marvelous. So far, we We ended the Book of exodus. With a tabernacle now planted in the wilderness eden as it were this hybrid of eden and evan planted in the wilderness and the glory of god filling it. And yet, there was a great problem at the end of Exodus.

Because we hadn't been restored to genesis 2 where man was able to know. God. And the display of his glory, we're only restored to the end of genesis 3. Where paradise was there, but moses was shut out. And this book began. With something very different to the end of genesis 3.

Yahweh called to Moses. From the midst of the tabernacle. And he is giving him the way in which we may come near in, which well, no, we come in a better way than that, which was given to Moses. But he's giving moses the way in which Israel can come near god's, people can come near to him, and so far, we've seen the three main offerings or brought near things.

You remember what the Uh, what the wicked children told, their parents who are needy. About the money they needed. Oh, that's carbon Uh, well, that actually comes from the verb for drawing here. Garab. And carvan is the is a word often. When we have the word offering in our translation, it either.

Isn't there at all? And it's being added to the ascension or the tribute or or the piece or in this case the sin or it's this word carbon Uh, the brought near thing. And every time you hear the word offering if we if we could have translated it more literally we would hear over and over again.

Throughout this whole book, the brought near thing, the brought near thing or even the brought near one, the brought near one. And here, god saying he's bringing us near. Our sin has put us out so that we can't endure the presence of his glory and his glory can't endure the presence of us.

But now his solved all that, And we can come near in the first, the first sacrifice, which For real. Well, we know why they translated whole burnt offering but it's just the word ascension. Saying that when God is bringing his people near, he is bringing his people near, not only in proximity to the thing on earth that represents his presence.

But he's displaying to us, the ascension of the person to god, which sounds like blasphemy until christ to sins and we know that we go with him. And so, the first thing that usually called the whole burnt offering is really the ascension. And in the second place, the tribute and it's called grain offering, but the word doesn't have anything to do with grain.

It's that which your king has assigned to you as the token that he is your king and he is your subject that that you are established in this relationship together. So he's given us not only to ascend, but to ascend with token in hand that we're glad to be ruled by them.

And he is glad to rule us. And then, in third place, the peace offering, which is just the peace you remember. And this amazing offering in which the portion that is god's the fatty parts parts, which make Featured reappearance. Now in the sin and trespass offering that is burned or as

the verb really is transformed into smoke, so that it may be so that it may ascend, but we get to eat from the king's table.

So great is the reconciliation bed. That god, it's the fat parts and he shares the the rest of the meat with the worshiper. And so we have the ascension in the tribute and the peace. But there's just one problem.

What about if we come and we have a guilty conscience? What about if we have sinned? Or as is the case. Many times. In the passage that we just read. We did something at that at the time. We didn't realize we were doing it. And we realize later, we've done it and it's a sin.

Or we did something that we didn't realize at the time, was a sin and maybe even now, the does not know it in chapter 5 and verse 17. And even now, but we have that troubled conscience. How can we come? Before God. If we have a guilty conscience, And god gives them to come not with a defiled heart.

He gives them now in the portion, that we read the sin, offering, or the trespass offering, which is just a subcategory we read it several times in the trespass offerings, it would say it is a sin offering we'll hear next week. It's governed by the same laws as As the sin offering.

He gives them an offering by which to come not just with with body undefiled and ceremonially clean, but with conscience, Undefiled. A sin offering for taking away. Their actual guilt before god. And their felt guilt. Before the face of god. And this is something, of course. Uh, that the lord does for us.

How can we come needs? To such near worship. This wonderfully near worship that the lord has provided. If we are sinners, and we keep sinning, And we have guilty consciences. The lord holds before us. The death. And atonement of our lord, jesus christ, and the resurrection, and ascension of our lord, jesus christ.

And the signs that show us Our union with him. And so just as chapter 9 and verse 22, making reference not only to the day of atonement to which is the greatest of all sin offerings and would come once a year for the nation, Uh but in reference to all of the offerings that took away guilt and cleansed from sin that consecrated the different parts of worship.

He says, and according to the law, this is hebrews 9:22 almost. All things are purified with blood. I love that almost Because the thing that makes it almost was actually in our reading. It's a tiny little thing. It's a tenth of anifa of flour. But that's because even very, very poor.

People have guilty consciences And so if that's all they could afford and it didn't have any blood in it. It was brought as a sin offering looking forward to christ who of course has the blood of god in him. According to Acts chapter 20, Almost all things are purified with blood.

And without shedding a blood, there is no remission. And then this specific instruction that as i mentioned before the worship began, This morning, something that will really help you when we're having that moment of preparation. And i hope you don't wait until that moment to preparation. But if it's, if you have a guilty conscience right up until that moment, then please deal with it then but we should really deal with our conscience immediately upon the realization of any sin before god, but listen to this wonderful portion and we'll read it again at the end.

But just having the scripture itself ringing in your ears from leuiticus therefore brethren. Having boldness to enter the holy of holies by the blood of jesus. By a new and living way, which he consecrated for us through the veil. That is his flesh. And having a high priest. Over the house of god.

Let us draw near with a true heart in full assurance of faith. Having our hearts sprinkled clean from an evil conscience. And our bodies washed with pure water.

A glorious provision. That god has given us in the gospel but not just in the gospel. In the new testament signs. In the new testament signs. Will come back to the lord, jesus as priest. At the end, but we see throughout our passage then All this service and the removal of the guilt of the conscience in order.

In order that the worshiper might then. Participate or draw nearby means of the ascension and the tribute and the peace. Well, the first thing we see is the great problem of guilt. The second thing we'll see is that our instances of more harmful guilt. And in the third, the third thing that we'll see is that there's guilt against that which is sacred and therefore requires Restitution.

And in all of these things. Uh, we'll we'll notice some things, and then we'll come back to our own priest. And his own poring. And sprinkling and smearing. Well, he really just does pouring. But to our own priest and how by the pouring of his spirit, he applies to us himself.

From heaven and he's given us another pouring now not blood, but water. But so that we may have that we may have presented to us on earth, the reality of what he does from heaven so that our hearts may be sprinkled clean, From an evil conscience and we can come knowing that yes even this past week's sin.

Even this past week's guilt. Even the things that i have done that have created this distance, Really on my side. Between me and god that is washed in the blood of jesus. Which was shed to poured out once. For all. So first, the problem, the great problem of guilt Uh, the guilt is there already when when you commit a sin unintentionally, But then when you realize that you have committed a sin, you feel the guilt and sadly.

There are many people who will try to heal lightly your wound. When you realize that you've sinned against god, Many of us. Grew up worshiping god in ways that were invented by men. Many of us grew up, keeping feasts that jesus never invented. And one of the things that kept us from realizing how wrong that was, is that we didn't have the wherewithal to come to terms with it.

It's unintentional or it we don't know it. There are other things that people do. Some learn to babble in church. And call it the holy spirit which is a great blasphemy. And some of us have actually, Done that in times past. And we can feel the great way of something that we have done intentionally or unthinkingly.

More regularly more currently for us. We realize what we have done in depriving, our families of the worship morning and evening, day by day, or what we have done and coldness to our wife or harshness with our children. Things that we may just kind of on autopilot, end up doing from our flesh.

And then we come to worship god and we realize there's this guilt on us and how can i worship God now? Unintentional sin is still sin and when we realize it, we don't need someone to say, oh you didn't know. Oh you meant well. No, we need someone to say there is a toning blood for that.

Yes, it's sin. Don't heal someone's sin lightly because god knows better. And even harder for them in the moment, their conscience knows better. And you can try to to make them feel a little bit better about it by saying, oh well you meant well or you you really didn't know or whatever And yet, they will.

They will feel like i want to feel better about it, like they're telling me, but i still feel at this guilt. Well, you can't atone for their sin. But the lord jesus has. And so, it's wonderful to be able to say, There's blood for that. This washed by the blood.

Of jesus christ. Even in the case, we mentioned already chapter 5 and verse 17, where we're uncertain even now that it was a sin. I've done this thing. My conscience is troubled about it, i'm not even sure if it's a sin. I might be in the situation of that first john talks about where where my heart accuses me but god is greater than my heart.

And he might also be accusing me. And he might not be. But as as we know from Romans 14 and and verse 23, whatever does not proceed from faith as sin. And so if in the moment, i had something and i wasn't sure i felt it might be okay.

And i kind of talked myself into it. It might be okay, according to god's law. I don't know that it's a sin, but it's the very fact that i didn't know and i did it. That made it a sin. And god provides. Atonement for that in the sin offering.

And what we have here. Is god giving priests who do their job over and over again. Throughout this passage we we read. So the priests shall make atonement for him. God has given us representatives who who present us to him and who take the the The blood that we have identified with ourselves and we have killed the substitute, our ourself and the priest takes that blood and the priest applies it.

He smears it on the horns of the alternating, pours it out and the base of the altar or if it's a bird and there's not enough blood he and a splashes, the side of the altar and pours out anything that's left at the base of the altern. If it's grain.

There's no, there's no blood at all but he's provided. It's god's priest with god's prescribed offering with god's prescribed procedure and the application of blood that as it were reconsecrates the altar. And makes us acceptable. To worship god. And what's wonderful is when the, when the priest has done that, he then takes the fact.

He takes the fact from the substitute and he puts it on the altar. And the fat goes up just like it did in the peace. And i know that god is as reconciled with me. I am as reconciled with god, as i am at the end of the peace offering.

In the moment that the sin offering has been. Applied. It's a sweet aroma to him. Now. In the case of others. When the priest is doing this, for someone who is not a priest, or is not the whole congregation, then the priest actually gets the flesh. We cannot have the flesh.

Because we came and And there was a judicial death had to die. We are disqualified. Uh, from From eating that that flesh on earth, we have not. Ascended, as in the ascension. Offering. But god's great provision, one of god's great provisions. Then in the sin offering isn't just in the substitute.

It's in the priest that he consecrated. Who performed this service? This is one of the reasons why going to confession and having priests in the church on earth as such an offense to god. Because jesus now does this for us, and he was sacrificed once for all and his sin offering is applied to us by his spirit, whom he poured out.

And so we offend christ and we offend the ones for all sacrifice and we offend the poor offend, the pouring out of the holy spirit instead of the pouring out of blood and we offend the ministry of the holy spirit to apply to us by faith the sacrifice of the lord.

Jesus christ. That's not a small thing. To think that we can go have our conscience cleared by a priest on earth. But God did at one point. Have priests on earth, didn't he? Whom he provided for this great service and when we get to the portions that the priests can have will see that other other.

Flesh or grain that the priests may have are divided equally over the priests. But in this particular case, there's such a provision of god by the specific priest who makes the specific application of the sin offering that that one gets the remaining flesh that may be boiled and and eaten in the tabernacle premises When you hear god has provided a priest, You know how that sounds in your Christian ears, doesn't it?

Yes. He provided me his son. Not from the tribe of levi, but from the tribe of judah. Whose priesthood doesn't have a beginning or an end but is eternal like the priesthood of milk has attack. He has provided his son and his son is pleased to receive me. As a reward.

And by the time, his son has done dealing with my sin. I am as pleasing to him as The peace offering was.

So, there's the great problem of guilt. One more, one last thing before we move on to the more harmful guilt, you notice that you have the active voice over and over again with the priest shall make atonement for his sin. But then it switches to the passive when it says, it shall be forgiven him.

The priest has been given a procedure by, which atonement is made. But the priest doesn't do the forgiving. It is an unbelievable blasphemy. That there are priests in so-called churches. Who will say to, The people of god, my son, your sins are forgiven you. The pharisees were right. No one can forgive sins, but God alone.

And even in the language of the sin offering, that's communicated to us. The priests shall atone. For his sin. But then passive because it's got alone and not the priesthood is doing it and it shall be forgiven him. And of course, that tells you who jesus is, doesn't it?

Because he could say my son, your sins are forgiven you. And those who knew that, only god could do it. Were offended. But jesus, who wanted them to know? That he is that great son of man that great forever king. That was promised as authority as god and man.

There's an upgrade on anything that ezekiel, or Daniel could ever think of. They hit authority on earth to forgive sin, so he does other things that only God can do. But jesus forgives our sin. Jesus is our god. And jesus is our priest. So, he does both. He does the consecrating and propitiating.

And he also does the forgiving.

Well, that is the sin offering in general, just a couple of things then. And The harmful guilt and the guilt against the sacred. It is more harmful. There's a morgue. Harmful guilt. When it's a priest has committed the sin. This is how chapter 4 began It's uh, it starts with the anointed priest sinning.

And we really find out the reason why it's Such a great sin when we get to the second part and it's the whole congregation. Having sinned. And we realized that when the priest sends, because he's the one who leads god's people, In worship. And because he's the one who represents the people to god.

He brings guilt upon the whole congregation. The one who has administering the ascension and the tribute and the peace, the one who has administering sin offerings for others, he is going to bring guilt. Into all of his. Administering of god's mercy to god's people. That's why the blood in that case isn't just smeared on the altar.

The horns of the ultra outside and poured at the base of the ultra outside was actually brought in and because the they could only go into the holy of holies once a year. And couldn't actually go to the mercy seat. The blood is then splattered before the veil right at the threshold.

Of the holy of holies. Now, praise god. We will never again, have a priest to sins. Because we have our great hunt priest. But let fathers and elders, let ministers. Take heed. Of the great obligation for maintaining a clean conscience that belongs to those who lead God's people in worship.

Who administer the means by which god has given us to draw near to him? Lest we make our family worship and offense to God. Lest we make our public worship and offense to god. There are many ways we can do that. One of the reasons that we worship only in the way that god has commanded us to do, is because only god can decide what worship is.

And if we decide what worship is, we make our worship and offense to god. But you can also make your worship and offense to god by coming in the prescribed things. With the defiled conscience. And so how necessary it is for those who lead god's people spiritually. In their worship.

In the public worship. To maintain a clear conscience to make use. Of the lord jesus. And then there's corporate guilt. When the congregation is guilty as a whole, their worship is rejected. We don't have time to. Run through isaiah and other prophets. That explain how offensive. The worship of god's people had become to them because they were under guilt of corporate sin.

And so it was like trampling his courts and Um, and the singing was just offensive noise and the whole thing was a fowl thing an abomination. To god. Churches can commit corporate guilt. There's Uh, several letters among the seven that the lord jesus himself sends to the churches in turkey and revelation to and three.

That warn them that they are corporately guilty, And then there's federal guilt and this is very subtle in the text, but you notice the difference between the sin offering of a ruler and the sin offering of a person of the land or common person as it's translated for us and in chapter 4, verse 27.

And that is the ruler offers, a male. And the common person offers a female And that's because the ruler must remember. That as a representative and as an assigned leader of as a federal head over, Uh, some people in the civil sphere. That they offend god. Not only as themselves, but as a public person, and so there's more harmful guilt than there's guilt against the sacred.

Guilt against the sacred. If they commit a sin against the worship things, the holy things. Of the lord, the priest is to come up with a value judgment. On the harm done and whatever they have committed against the holy thing. And then they are to bring not only that amount, but add 20 percent add one fifth.

And only, when When the one plus one-fifth is given, then the syn offering can be offered. And it's very helpful that the end of chapter 5 is actually tied to the beginning of chapter 6, because it helps us understand the eighth commandment The holy things are holy because they belong to god.

But god has assigned to men their property. Also. And there is a way in which they are. If you'll allow us to go capital s little s. Then a man's property is little sacred to them. And therefore, whenever he has been, Cheated out of There's been some sort of.

Willful cheating of him. Not only does full restitution need to be made. But there is that extra fifth. That also must be restored and they're not actually not even allowed to come, do a syn offering until They have made their restitution plus one fifth. Because god, Has assigned that which is sacred to him and that which is sacred To each one.

Well those are some special cases but the great thing is the provision of a priest. The provision of a Of a procedure. By which the worshiper with a guilty conscience. Is able to come before god and it goes without saying. Um, although we'll say it, That if That if this was necessary in the case of an unintentional sin, or a sin in which you weren't sure how much more When we have sinned, Willfully.

But do then consider. When your conscience is guilty, and when you're ready to come to worship, And whenever you're ready to come to worship guilty conscience or not. Consider your baptism. That the lord has provided for you. A priest who is your own son? And he pours out not blood.

But his spirit, And his spirit. Applies christ to you. And that when the water was poured out on earth. It was a sign that points you to the true christian baptism which is not the boring of the water on earth. The true christian baptism is jesus boring, the the spirit from heaven.

And he wants you to be so sure that he does that to all who believe in him that that's the only way you could ever come to believe in him. If you haven't believed in him, yet their children. And it's the only way you ever did come to believe in him.

All of you, who believe in him and to profess your faith and praise God. For that, And the one who poured out his spirit Has shed blood once and for all that cleanses your conscience. And so, whenever you realize you've sinned, Remember your water baptism by which you remember.

Jesus pouring out his spirit. And cling to jesus christ. As the priest. Who has made atonement for you and because he's the priest who's not just man but god has forgiven you God did make provision for his people. That a guilty conscience, wouldn't keep them from the worship. But our sin offering is better than their sin offering.

So let us maintain a clean conscience. By faith in jesus christ. Amen. Spray

Father, we thank you for the provision that you have made. We pray that you would give us the ministry of your spirit to remember your word. That this portion of your word would take root in our hearts and bear fruit. So that we would be unwilling to come and worship with the filed consciences.

We pray that you would give us to develop skill in the habit of maintaining a clear conscience through the embrace of christ freshly newly. Every time we realize That we have sent. We pray that you would give us to worship as those. Whose hearts are sprinkled clean of an evil conscience and bodies have been washed with pure water and that you would enable us then to come with boldness through the new and living way that jesus's.

That is his flesh. We thank you for the supper as well. In which jesus broken. To us for the benefits of his flesh and jesus's blood poured out represented in the pouring of the cup. A firm us some gladness. Help us. Oh. Lord to Um, To live in light of the knowledge of your son.

Our lord jesus. And we thank you for the part that this portion of your word does And filling out for us the knowledge of him. Blessed to us. We pray in his name. Amen.