

## Leviticus 22

<sup>1</sup> Then the Lord spoke to Moses, saying, <sup>2</sup> “Speak to Aaron and his sons, that they separate themselves from the holy things of the children of Israel, and that they do not profane My holy name by what they dedicate to Me: I am the Lord. <sup>3</sup> Say to them: ‘Whoever of all your descendants throughout your generations, who goes near the holy things which the children of Israel dedicate to the Lord, while he has uncleanness upon him, that person shall be cut off from My presence: I am the Lord.

<sup>4</sup> ‘Whatever man of the descendants of Aaron, who is a leper or has a discharge, shall not eat the holy offerings until he is clean. And whoever touches anything made unclean by a corpse, or a man who has had an emission of semen, <sup>5</sup> or whoever touches any creeping thing by which he would be made unclean, or any person by whom he would become unclean, whatever his uncleanness may be—<sup>6</sup> the person who has touched any such thing shall be unclean until evening, and shall not eat the holy offerings unless he washes his body with water. <sup>7</sup> And when the sun goes down he shall be clean; and afterward he may eat the holy offerings, because it is his food. <sup>8</sup> Whatever dies naturally or is torn by beasts he shall not eat, to defile himself with it: I am the Lord. <sup>9</sup> ‘They shall therefore keep My ordinance, lest they bear sin for it and die thereby, if they profane it: I the Lord sanctify them.

<sup>10</sup> ‘No outsider shall eat the holy offering; one who dwells with the priest, or a hired servant, shall not eat the holy thing. <sup>11</sup> But if the priest buys a person with his money, he may eat it; and one who is born in his house may eat his food. <sup>12</sup> If the priest’s daughter is married to an outsider, she may not eat of the holy offerings. <sup>13</sup> But if the priest’s daughter is a widow or divorced, and has no child, and has returned to her father’s house as in her youth, she may eat her father’s food; but no outsider shall eat it.

<sup>14</sup> ‘And if a man eats the holy offering unintentionally, then he shall restore a holy offering to the priest, and add one-fifth to it. <sup>15</sup> They shall not profane the holy offerings of the children of Israel, which they offer to the Lord, <sup>16</sup> or allow them to bear the guilt of trespass when they eat their holy offerings; for I the Lord sanctify them.’ ”

<sup>17</sup> And the Lord spoke to Moses, saying, <sup>18</sup> “Speak to Aaron and his sons, and to all the children of Israel, and say to them: ‘Whatever man of the house of Israel, or of the strangers in Israel, who offers his sacrifice for any of his vows or for any of his freewill offerings, which they offer to the Lord as a burnt offering—<sup>19</sup> you shall offer of your own free will a male without blemish from the cattle, from the sheep, or from the goats.

<sup>20</sup> Whatever has a defect, you shall not offer, for it shall not be acceptable on your behalf.

<sup>21</sup> And whoever offers a sacrifice of a peace offering to the Lord, to fulfill his vow, or a freewill offering from the cattle or the sheep, it must be perfect to be accepted; there shall be no defect in it. <sup>22</sup> Those that are blind or broken or maimed, or have an ulcer or eczema or scabs, you shall not offer to the Lord, nor make an offering by fire of them on the altar to the Lord. <sup>23</sup> Either a bull or a lamb that has any limb too long or too short you may offer as a freewill offering, but for a vow it shall not be accepted.

<sup>24</sup> ‘You shall not offer to the Lord what is bruised or crushed, or torn or cut; nor shall you make any offering of them in your land. <sup>25</sup> Nor from a foreigner’s hand shall you offer any of these as the bread of your God, because their corruption is in them, and defects are in them. They shall not be accepted on your behalf.’ ”

<sup>26</sup> And the Lord spoke to Moses, saying: <sup>27</sup> “When a bull or a sheep or a goat is born, it shall be seven days with its mother; and from the eighth day and thereafter it shall be

accepted as an offering made by fire to the Lord. <sup>28</sup> Whether it is a cow or ewe, do not kill both her and her young on the same day. <sup>29</sup> And when you offer a sacrifice of thanksgiving to the Lord, offer it of your own free will. <sup>30</sup> On the same day it shall be eaten; you shall leave none of it until morning: I am the Lord.

<sup>31</sup> “Therefore you shall keep My commandments, and perform them: I am the Lord. <sup>32</sup> You shall not profane My holy name, but I will be hallowed among the children of Israel. I am the Lord who sanctifies you, <sup>33</sup> who brought you out of the land of Egypt, to be your God: I am the Lord.”

### ***Sanctity of Sanctity: Holiness Itself***

**Main idea:** The holiness of YHWH defines the holiness of His people in an ongoing, living way.

**Introduction:** Conclusion to the holiness code. Back to chapter 10 (again!).

1. **Preparation**, v1–9. Clean vs unclean a life-saving (and church-life-saving) preparation.
2. **Persistence**, v10–16, 29–30. What God makes holy stays that way.
3. **Penetration/permeation**, v17–23. Reality of representation; reality of drawing near in heaven. Not, ultimately, by way of bull or goat but by way of Christ.

**Conclusion:** vv31–33. A conclusion to the holiness code. Also to the entire ch10-instigated section. Also to Leviticus as a whole thus far. Ultimately to the entire section from Ex 20 so far.

(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](http://hopewellarp.org))

Leviticus 22. These are God's words. Then you always spoke to Moses saying, speak to Aaron and his sons that they separate themselves from the holy things of the children of Israel. And that they do not profane my holy name by what they dedicate to me.

I am yahweh. Say to them, whoever of all your descendants throughout your generations, to goes near the holy things, which the children of Israel dedicate to yahweh. Well, he has uncleanness upon him. That person shall be cut off. From my presence. I am your boy. Whatever man of the descendants of Aaron, who is a leper who has a discharge discharge?

Shall not eat the holy offerings until he is clean. And whoever touches anything made unclean by a corpse or man, it has had an emission of semen, or whoever touches and he creeping thing by which he would be made unclean or any person by him, he would become unclean.

Whatever is uncleanness, may be The person who has touched any such thing, shall be unclean until evening. And shall not off and shall not eat the holy offerings unless he washes his body with water. And when the sun goes down, he shall be clean and afterward. He may eat the holy offerings.

Because it is his food. Whatever dies naturally or is torn by beast. He shall not eat. To file themselves with it. Um, The offer. They shall therefore. Keep my ordinance. Bless. They bear sin for it and die. Thereby. If they profanate Yahweh. Sanctify them. No outsiders shall eat the holy offering one, who dwells of the priest or a hired servant shall not.

Eat the holy thing. But if the priest buys a person with his money, He may eat it and one who was born in his house. May each has food. There's the priest's daughter is married to an outsider. She may not eat of the holy offerings. But if the priests off daughter is a widow or divorced, And has.

No child and has returned to her father's house as in her youth. She may eat her father's food. But now outside or so you did. And if a man eats the holy offering unintentionally, Then he shall restore a holy offering to the priest and add one fifth to it.

They shall not profane the holy offerings of the children of israel. Which they offer to Yahweh. Or allow them to bear the guilt of the trespass. When they eat their holy offerings, for i Your way. Sanctify them. And you always spoke to Moses saying, speak to Aaron and his sons, and to all the children of Israel and say to them, whatever man of the house of Israel, or of the strangers.

In israel who offers his sacrifice for any of his vows or for any of his free will offerings, which they offer to always a burnt offering. You shall offer of your own free will a male with that blemish from the cattle. From the sheep or from the goats. Whatever has a defect, you shall not offer.

French shall not be acceptable on your behalf. And whoever offers a sacrifice of a peace offering to Yahweh to fulfill his vow, or a free will offering from the cattle or the sheep. It must be perfect to be accepted. There shall be no defect in it. Those that are blind or broken or maimed or have an ulcer or eczema or scabs, you shall not offer to you all by We're making offering by fire of them on the altar too, yahweh.

Either a bowl or a lamb that has any limb too long, or too short, you may offer as a free will offering but for a vow, it shall not be accepted. You shall not offer to yahai. What is bruised or crushed, or torn or cut. Nor shall you make any offering of them in your hand in your land?

Nor from a foreigner's hand, shall you offer? Any of these as the bread of your god because they're corruption is in them. And defects are in them. They shall not be accepted on your behalf. And you always spoke to Moses saying when a bowl or a sheep or a coaches, born and shall be seven days with its mother.

And from the eighth day and thereafter, it shall be accepted as an offering made by fire to y'all way. Whether it is a cow or a u, do not kill both her and her young in the same day. When you offer a sacrifice of thanksgiving to your, they offer it of your own free will on the same day, it shall be eaten.

You shall leave none of it until morning. I Um,

Therefore you shall keep my commandments and perform them. I am yahweh. You shall not profane my holy name. But i will be hellant. Among the children of israel. I am your sanctifies, you He brought you out of the land of egypt. To be your god. Um, Your boy.

So far the reading of god's inspired and An errant wort.

Sometimes when someone is, Near to the reformed faith, and he finds a church that actually worships. According to scripture, According to what we have come to call the regulative principle of worship, sometimes has been called the Puritan principal of worship. But we prefer the term, even the scripture principle of worship.

Then i wonder, Why Presbyterians? Why the reformed? Place, such an emphasis upon coming. Only in the way that god has commanded and adding nothing to it. And the the reason is similar in answer. As. The puritan pastor who has asked. Uh, why are you so precise? And all of your theology and all of your conduct and he said, well, because i serve a precise god, Uh, well, the reason we put such a An importance on worshipping only ever in the way that God is commanded, is because god does so Um perhaps it is because the book of leviticus has come.

It's a hard times in our And hardly ever as it read, let alone understood. That that we don't rejoice over how god has not only given us the way of his dwelling among us, but he has given us the way of drawing near to him, who is holy without compromising his holiness at all.

You heard probably in the refrain throughout the chapter. I am yahweh. I am yahweh, i am yahweh. Who sanctifies them? You heard that he has not compromised his holiness at all and probably at the end of the chapter, you noticed. If you didn't, we'll notice together. You shall not profane my holy name.

The name that he's been repeating throughout the chapter here in verse 32. But i will be hallowed among the children of israel. You remember, back in chapter 10, that's what Moses said to Aaron. That yahua has said, by those who draw near to me, i will be Palate. And so the whole earth is full of christians.

Who often pray hallowed be your name. And i don't realize that in the context of the bible as a whole, what they're really praying is grant to us to keep the regulative principle. Because the way by which god brings sinners near, Without compromising his holiness at all, is in a substitute.

And the substitute is not. Bulls and goats and sheep. The substitute is his son. The living god. Who indwelt that tabernacle with his glory at the end of Exodus? And Moses himself couldn't enter, he has cried out from within his holiness and he has given us the way of coming near and it is in Jesus Christ.

This is how they worshiped in the Old Testament by faith in Jesus Christ. Yes, through these sacrifices where they would come and they would lean their hands on the head of the animal. Identifying themselves of the animal in which they would then ascend, and having leaned upon it, it would be slaughtered.

This is why you couldn't have something that had already started to die. That was. That was torn by animals or broken or bruised, or or crossed or cut. Because for the substitute to come for the man to come near God and the substitute it has to have been devoted properly and that sort of a defect not just the, the defects that would belong to the animal more general generally.

All of the. The things like,

Sorry, I'm looking for the examine scab verse. You know, the the defect with the Uh, the Examine scab in the Previous chapter of blind. Blind, broken maimed, ulcer eczema. Scab in this chapter. And you have that parallel, don't you? Because God has made display by his priests. And you remember the priest himself was not defective in value was not defective in holiness?

He was just defective in serving the purpose for which he could come near to God, all of those things back in chapter 21. Uh, in verse 19 and 20, especially are things that were related to bringing and Uh, A possible on cleanness in or being unable by the smallness of the man, a hunchback or dwarf, you have the these physical necessities for For arranging the pieces of putting the animal and is very demanding job, but they could still eat from the holy things.

Couldn't they? They weren't defective in their value or in their holiness, or being in the image of God. And so now he having given that in chapter 1, he comes in chapter 22 and he says The animal that you offer can't have any of those defects either.

In fact, it's very interesting, isn't it? Because someone with a Uh armor a leg that was too long or too short, he couldn't be a priest. But, For the peace offering and specifically for the thanksgiving, not the The. Um, the valve but the the free the free will. Offering.

Of the peace offering. You could bring one with limb two long or two short. Why? Because that limb doesn't descend you remember. That was the one where God gets the fat portions. And he makes a display to us of having a fellowship within eating from the same plate as the living God as it were.

And the fellowship of the peace that he has brought us into a great is the nearness and the intimacy that the living god without diminishing his glory without relaxing. His holiness provides for us such a substitute as we could ascend and have and come with tribute and be welcomed into peace and share fellowship, even as it were table fellowship with god, and all of that, looked forward to christ.

And so, you see, Uh, it's bringing us back to chapter 10 again, and this actually concludes the entire section from chapter 10 to chapter 22. Leviticus 22, does. In the opening section, chapters one through nine. You had the instructions of the sacrifices by which we by which they could come near you.

Remember the word offering is just developed from that word for coming near. And then you had the consecration of the priests and they were already and they started their ministry. And on the first day, they started their ministry. They suddenly discovered the need for the, for the cleanliness code and the holiness code.

And he said in verse 10 of chapter 10, similar thing that he says, in in verse 9 here in chapter 22 that these regulations are so that the priests may come near and not die. And one of the reasons that it was a important for the priests to remain alive, because they were the ones, the whom god had chosen to administer these sacrifices by which the people would come near to him and so they were to teach the they were to make the difference.

First in verse 10 of chapter 10, i think verse 11 is teach the difference. There were to make the difference between clean and unclean and we had the suction the section chapter verses 11 through Actors 11 through 15 making the distinction between clean and unclean. But actually the first one in the order and the verse in Leviticus 10.

Verse 10 was they were to make the distinction between holy and unholy. And that's where we have been in chapter 17 through 22. The sanctity of blood, the sanctity of marriage, The. The sanctity of the church, the sanctity of man or the, the sanctity of worship and here it's the the sanctity of holiness itself.

The holiness of holiness, But again, he says they shall therefore. They shall therefore. Keep my ordinance. Lest they bear sin for it and die? Thereby. If they profane it, i Your way. Sanctify them.

And so they must prepare they can't just say well i've been consecrated to god, i'll come any way that i have. No, in fact, the the beginning, Parked. In the preparation, he says speak to Aaron and his sons that they separate themselves from the holy things that would I thought they were the ones who would offer the holy things?

Well, yes. But they must be clean. They are, holy. And not common, they are holy men who can eat the holy food. But they are not therefore qualified to administer the sacrifice as just because they are. Holy, even that, which is holy. Must be ceremonially cleansed. Must be clean.

You are holy. In the lord. Jesus christ, aren't you? And yet, every time we draw near to him, we we must draw near to him availing ourselves of the cleansing that is in christ. Using not only. Not only the employing, not only faith. And in christ is the one who Who fits us for the worship and so we are cleaning him but also remembering that christ is our sin offering christ is our trespass offering Coming with clean consciences as well.

That we might. That we might worship. God rightly. Through him. And so, there is in this realization that god is Holy. And the necessity of coming in the way that he has said, Coming by faith in jesus christ and having coming having cleansed our consciences By laying hold of christ to laying hold of christ by faith.

Don't come to public worship. With an unrepented sin in your heart, or in your life, you have the sin offering. You have jesus. Don't come with your mind. Polluted your heart polluted. Have again that interaction with jesus, whatever, whatever in your life, or whatever, in your thoughts, or whatever in your desires.

Perhaps not not a trespass that has to be dealt with and that formal way but just to disordering of priorities, just whatever you've picked up in your daily life. Is this not also? What the Lord jesus. Taught the apostles. When he washed their feet. And peter said, you shall never wash my feet.

It's that if i don't wash your feet, you don't have any part with me and he said, well, then, watch my old selfie. He said, no! No, you are clean. I've made you clean You just you just got your feet dirty.

And so we must prepare to come into the presence of god. Even though we're coming through, jesus. He's given us principles in his word for preparation to come for the public worship. Preparation that comes in his ones for all sacrifice preparation that comes and in the continuing work of his grace, by his spirit.

Let us therefore have grace. That we may worship acceptably. And so we don't come willy nilly into the worship of god, do we? We come with reverence. We come with all. He has made the way for us to come all the way and you who come in christ? How much more Than anyone.

Whoever came with a by way of a bowler, a goat. But he has not diminished or relaxed his glory, or his holiness. And so we hear at the end of Hebrews 13. Sorry, he was 12 Not just that we may worship acceptably with reverence and all but for our god is continues now.

Even today. A consuming fire. So there is this preparation that is necessary in order to interact with this holiness. And then there's this persistence. Of the holiness of that, which ascends to him and praise god. If if you Our gods through christ. If you have, if he has brought you to himself through faith, you have what we have come to call a very

formal sounding theological term, you have positional sanctification You are holy and consecrated unto God and you are to treat yourself that way.

Uh, which is one of the reasons why by grace. We seek what is called progressive, sanctification to become more and more holy in our conduct and character and more and more holy in our conduct to match that. Perfect holiness in our status, in Jesus that can never be diminished.

Then we actually learn a little bit about the persistence of Of holiness here. In verses 10 through 16 and it comes back up again and verses 29 and 30 that that which has been brought near to God. And is therefore consecrated Tim as holy, it could not be eaten by the common person.

And even when the common person came and he brought that free will offering that we've just referred to you remember, the the peace offering where we would get to eat the the leg, or the limb, the The roast leg of lamb as it were. And you can eat that.

You can only eat it for one day. Or in some cases depending on what kind of free will offering too. But the rest could not remain until morning, it had to be burned with fire. Why? Because the persistence of the the holiness Incidentally, as he instructs for holy person, only eating because that which has been brought near is to be treated as if it belongs to heaven.

Uh, with a holiness that makes it, that puts it outside of Of the right of the common person to eat. He does give us, doesn't he a window into the doctrine of the covenant household. That those who belong to a holy parent, particularly a holy father. Actually have privilege of access to the holy things.

Now, this continues in the visible church today and that, of course, connects to a an eternal and spiritual and glorious heavenly truth. We know that it continues in the visible church. Why? Because They baptized households. In the new testament. Whenever the head of a household was baptized even when it was a female head of household.

You remember Lydia, and her household was baptized And so, the The children a believers are called saints, right along with those believers and a wife who had an unbelieving husband and first Corinthians 7, one of the reasons God urged her, one of the reasons the spirit by the apostle urged her to stay with her husband.

If he's if he's willing to tolerate her as a Christian is because her children are counted. Holy And indeed, even the father for the sake of the covenantal status of the children. The children would be counted just as holy as if both parents were holy. But if she were to depart without her children, They remained with that unholy father, no longer, would he be counted as holy because no longer would they be treated as if even their father was holy?

And they would not be treated as holy because they were no longer under their mother. And so this, This consecration unto god and the privileges of holiness being welcomed into the worshipping assembly and And having. Having the privileges of membership in god's church through a father. We see that here, don't we and Um, In verses 10 through 13.

So that even if a priest's daughter had married outside the priesthood and her husband, put her away and she didn't have children. Who could take her in? She could come back to her daddy's house. And garden has mercy. The, the priests couldn't even marry her because she was divorced.

But she could eat the holy food. And daddy's house. Because her dad had been consecrated. So there's a wonderful doctrine of covenant household, even as we think about how the food that was offered. In the sacrifices persists in its And it's holiness and can only be eaten by, Uh, by the holy people.

And so the persistence of that which is holy, well there is a continuation of that in the visible church. But there's a glorious. Eternal truth isn't there? Because we have the lord jesus. As our elder brother. In whom we have been brought into the household of god. And in an invisible, spiritual eternal way, all the privileges that belong to the sonship of christ in the covenant household.

That god has made in him. Belong to us in jesus. And so he consecrated himself that we Might be consecrated. We made reference to that last week when we were thinking about the consecration of priests, but that persists And then in the last place. Um, really? It's just the reality.

That god. Draws centers near to himself in a way that genuinely ascends But in order to try to keep the alliteration, we tried penetration or permeation. But the reality. This reality is something that was Communicated in the necessity of the blemishlessness. Of the the cattle or the sheep or the goats.

You know, i think sometimes we are so earthly minded. We read that and Um, You might. You do want to give god, you're absolute best. And so there's nothing wrong with thinking. That if you are, if you were in israelite and you were offering a bowl or if you were offering a ran, you'd find the very best one and that would be good and right.

God is worthy of that. But there's no bull or goat, that's worthy of him. You're not finding the one. That's good enough for God. Rather he excludes those with blemishes because he's communicating to us, not that there's ever a bull that's good enough. Not that there's ever a goat that's good enough.

But that genuinely truly really. When the worshiper comes to him, and the way that he has commanded, That we are ascending spiritually. That god is drawing us near to himself. Now, that's something. That they looked forward to by faith but did not occur with them or to them in union with christ.

They were just to believe the promise of god that was held out to them in the smoke of fine of that bowler. The smoke of frying of that goat or the smoke of fine of that lamb. But you do not come to god and promises made. Do you? You come to god in jesus, in whom the promises have been kept.

So that when you worship by faith and him, you really have, you are enjoying the reality of your having been united, to the sun, and ascended, with him and seated with him in the heavenly places by faith. Something that you are looking forward to actually happening to your soul at the moment of your death.

That your soul as soon as it is absent from your body. What is going to? It's going to be present with christ. It will ascend. I don't know if there are paths or however that works, but it is going if not by the same path at very least to the same place that jesus ascended as his apostles looked on.

And there is a day coming when he returns. He descends, And our bodies. Are caught up with him in the air. Whether if we're dead in Christ on that day we'll be caught up with him and rise first. If we're not dead in Christ, on that day, still will be transformed and will be caught up with him.

And yet, there is a spiritual reality by faith. By virtue of our, being united to him. That his bones and his flesh. And his soul as human soul. Being present in that place. We being united to him, body and soul. We are united to him.

That we genuinely. Come near. And so since that is the expectation of the faith concerning the animal, who's being offered, they couldn't have any of the same defects that the priests could have. With the exception of the limb thing. So, you remember, Was not being. Um, entirely burnt. But that part would be saved.

For the worshiper. And so as he concludes the holiness code, he's his Emphasizing. That not only is his holiness real. And undiminished and unrelaxed as he brings us near. But his bringing us near to himself is real and true. Our consecration to him. He made us. Holy we don't feel holy do we We're so aware of our earthliness.

We're so aware of our weakness. We're so aware of our remaining sinfulness but god has made you, holy And so you must by confidence in what he says over against the doubt that comes out of what you feel. Be sure of what he says. And treat coming near him as holy.

And treat yourself and your life as necessary to keep clean and prepare for worship. And when you come, you come laying, hold of the lord jesus, having cleansed you by his blood and renewing the cleansing of your conscience. And, and having him, and his gracious work in you as that, which makes you suitable.

And thus, he ends, he concludes not just the holiness code in chapter 17 through 22. And the entire section that's been instigated the heart of the book of Leviticus from chapter 10, through chapter 22, and the necessity of coming only in the way that the lord has commanded. It really is a conclusion, not just to the book of leviticus thus far.

But even the everything that began at Exodus 20, he remembered when they finally get to the mountain and they're finally ready to enter into covenant with godney, he begins. What are the 10 commandments sometimes called? The decalog. He begins the decalog, doesn't he? With i am yahweh, your god.

Who has brought you up out of the land of egypt? Out of the house of bondage, and he gives us. That conclusion here. Therefore you shall keep my commandments and perform them. I am yahweh you shall not perform profane my holy name but i will be hallowed among the children of israel i am yahweh who sanctifies you who brought you out?

Of the land of egypt to be your god. I am. Your way. And so, yes, salvation proceeds gospel, obedience. But god did not bring us out of egypt so that we would no longer belong to egypt. So much as he brought us out of egypt. So that we might belong to him.

That he would be our god or that he would be their god. And he, and they would be his people and he has brought us out of our sin, not so much. That we should no longer be in our sin or under our guilt. As. So that we would be his So that he would be ours and we would be his Her in the to phrase it and that wonderful way that the song of songs makes the same point, We would be our beloveds, and our beloved would be ours.

Has banner over us would be love. And those who flock to the banner of love perform the acts of love. If we love him, we keep Commandments. And so there's a conclusion here. Something that began all the way back. The beginning of Exodus 20 and now as concluded in Exodus 22 and Uh, there's some more to resolve how do the people who have been brought near like this?

Who can enter? In his into his glory and who can come near in holiness, what does Their life as a community look like And there are There are some things to do still in Leviticus, but here is a conclusion. Thus far. And here is the conclusion for you. God, if you are a christian, God has saved you for himself.

Then you are holy to him. And by those, Who draw near to him? He must be hallowed. Amen, let's pray. Thank you, father for Reminding us teaching us that you have brought us near. Even into your presence. Thank you, even again for The warning about the Priest, who would be deposed from his office and cut off from your presence?

That what we do in the churches. This connected. To the heavenly true reality. Oh lord, have mercy on your churches. For whether it's the church discipline or whether it's The scripture regulated worship. We have missed. Oh, lord. Um to such a great extent, the

greatness of what you have provided in our coming near you genuinely and truly in  
jesus.

So we pray for the help of your spirit. We pray that you would work in our minds and  
work in our hearts. That you would convince us of the reality of what is happening.  
When we come near We ask it in christ's name. Amen.