

## SERMON TEXT: Leviticus 9:18-10:7

### SERMON TITLE: Regarding the Lord as Holy

**Main idea:** If we come near to God, we must treat Him as holy, by God-commanded actions—and corresponding attitudes—that come through Christ alone.

**Introduction:** Worship is coming near to God. In the holy assembly in the Old Testament, this was true to a different extent for the priests than for the people. But it was a frightful reality for both (vv18-21). This is what makes vv22-24 so wonderful—people and priests were now drawing near *in blessedness*. The fire from the wrath of God came out NOT to them, but to that burnt offering that looked forward to Christ!

Now, it is all of us who go in through the veil in the new and living way—the body of Jesus—and not just into the holy place but into the true holy of holies. Now we come through a greater sacrifice, Who has endured for us the fullness of God's wrath; His blood has been applied both to us and to Heaven itself. And so when the Scripture tells us to worship God acceptably with reverence and godly fear, because He is a consuming fire, we realize that what we do in the holy assembly on the Lord's Day is not less frightfully glorious but more.

How, then, may we regard God as holy? This is our great concern in this text.

1. By faith over feeling.
  2. By obedience instead of innovation.
  3. By bringing our whole self to all that God has commanded.
1. We regard God as holy by faith over feeling.
    - a. Faith that we do come through Christ, because His Word says so. Because He is holy, there is no other way for the creature to come near except by His grace, except by His extending to us a means and ability to do so, and that is Christ.
    - b. Faith that His wrath has been satisfied, because His Word says so. Because He is holy, the fulness of His wrath must be satisfied for us to come near.
    - c. Faith that He brings us near to bless us, because His Word says so. Because He is holy, it is wrong to measure the blessing we receive by the blessing that we perceive.
    - d. Faith that He has set as apart by blood for this service, because His Word says so. Because He is holy, when He consecrates anything by blood for a particular use, it must be used for that. This is what Aaron and his sons were consecrated by blood and oil to do. This is what we have been consecrated by the blood of Jesus and the pouring out of His Spirit to do.
    - e. When we trust what God says over what we see or perceive, this faith. And this is the first part of regarding Him as holy in the worship.
  2. We regard God as holy by obedience instead of innovation.
    - a. If anyone would have been in a position to innovate just a little bit, it would have been Nadab and Abihu. One of five men from all Israel. 8 day ordination ritual w/sacrifices. Blood stained earlobe/thumb/big-toe. Right clothes, right shovel, right place, right incense. Just one strange thing—which the text explains as just one uncommanded thing. Consider the greatness of this fire that did not find the coals of propitiation to consume, and so consumed Nadab and Abihu—and *only Nadab and Abihu*.
    - b. Those things that are commanded come through Christ. Those things that are not commanded come on our own terms—no matter what we tell ourselves about their relation to Christ.
    - c. But why then does this not happen to us whenever we have something in the service that is there from tradition rather than Scripture? Or why then does this not happen to us whenever we come with right actions but wandering hearts? Because God is merciful and patient. 1Cor 11:30. Rom 2:4-5.
  3. We regard God as holy by bringing our whole self to all that God has commanded in worship
    - a. Hear O Israel, Yahweh your God, Yahweh is One (holiness!). You shall love Yahweh your God with ALL of everything.
    - b. Because of how closely the holy assembly touched the holiness of Yahweh, Aaron and his sons were not even permitted to grieve. v3 is not only an explanation of what Nadab and Abihu had failed to do, but a reminder of what Aaron must continue doing. And Aaron held his peace. Indeed, the whole of Israel were to give the whole of their attention to the Lord—not in this moment grieving over the tragic end of two men, but bewailing the greatness of Yahweh's wrath, the awesomeness of Yahweh's holiness, and therefore the even-greater-ness of Yahweh's grace and salvation and blessing!
    - c. We too ought to come with the whole heart. The whole self. [Applications for what that looks like].

**Conclusion:** If we come by faith over feeling, and come by obedience instead of innovation, we may come with our whole self in an attitude of joy and expectation, because we come through the One who consumed the wrath, and He has joined us to Himself. Being united to Christ by faith, we can no more be rejected at the throne than He can be dislodged from that throne. Christ Himself is our mercy seat, and His throne is for us a throne of grace!

Hebrews 4:14-16. Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Hebrews 6:19-20. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Hebrews 7:25-27. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

Hebrews 8:1-2. Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

Hebrews 9:11-12. But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Hebrews 9:23-24. Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us.

Hebrews 10:19-25. Therefore, brethren, having boldness to enter the Holiest 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 from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

Hebrews 12:22-24. But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

Hebrews 12:28-29. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.