

Leviticus 22

Statutes for Safely Drawing Near to Holiness in Our Substitute

Friday, December 29, 2023 • Read Leviticus 22

Questions from the Scripture text: Who spoke to whom in v1? To whom was he to speak (v2)? From what were they to be separate? Why? In what condition could they come near (v3)? Otherwise, what would be done to them? In what condition are the men described in v4-5? How long will he be unclean (v6)? What must he do, then? Then what may he do (v7)? Why? What mustn't he eat (v8)? What does the keeping of these ordinances prevent (v9)? What does YHWH do to them? Who may not eat of it, even if he is clean (v10, 12)? But who may (v11, 13)? What if someone does eat of it (v14)? What is done to the offerings (v15) or the priests (v16) if these rules aren't followed? Why? Who spoke to whom in v17? To whom was he to speak (v18)? And to whom else? Regarding what? What could be offered as a freewill offering (v19)? What could not be? What other type of peace offering could be offered in his way (v21)? What must never be offered (v22, cf. 21:18-20)? What exception could be made (v23)? For only which type of offering? What else couldn't be offered (v24-25)? Who speaks to whom in v26? What new regulation does v27 add? And what can't happen on the same day (v28)? What previous regulation is tied to this (v29-30, cf. 7:11-18)? What summary does v31 make of this? With what reason? What summary does v32 make of the holiness code? With what reason? What had the Lord done to them (v33)? In order to be Whom to them (cf. Ex 20:2)?

What did the holiness code teach Israel? Leviticus 22 prepares us for the evening sermon on the Lord's Day. In these thirty-three verses of Holy Scripture, the Holy Spirit teaches us that **the holiness code emphasized to Israel that the Lord had brought them not just out of Egypt but to Himself—that He had drawn near to them, and was giving to them to draw near to Him.**

Holy priests must also be clean in order to come near. v1-9. v9 reminds us that everything since chapter 10 has been occasioned by Nadab and Abihu's demise and the need that it exposed (cf. 10:8-11). Even as God has made the way of coming near Him, He has not compromised or diminished His holiness at all.

v1-3 teach that even that which is holy must come near only in a state of ceremonial cleanness. All worshipers must follow the cleanliness code of chs. 11-15, of which v4-8 are a sample and a summary. How much more must it be followed by those who have been consecrated for their special duties in bringing the people of God near Him! So v3 uses the language of excommunication—but here with respect to "My presence"—to describe deposing the priests from office. The language "My presence" implies again that discipline in the church on earth reflects spiritual reality that precedes it in heaven.

The priest who is not following the Lord's rules isn't *actually* leading people into the Lord's presence. This indicates the dreadful harm that comes by the so-called service on earth of someone who is supposed to be a servant who leads worship, but who is not biblically qualified. He leads people on earth, but they come near to God only in appearance. They do not actually, spiritually enter His presence.

The unclean, unqualified worship leader corrupts the worship, and God refuses to permit the assembly that he leads to draw near to His presence. Perhaps the believing worshiper is still drawing near to God and knowing Him in heart. But the worship of the congregation as a whole does not actually draw near to God, so that the worship is a corporate self-deception. Such worship ought to expect to receive harm rather than benefit and curse rather than blessing. To whatever extent God does not do this, He is not showing that the worship or the worship leader is somehow acceptable. He is only showing how abundant his patience and forgiveness and mercy are.

Persistence of holiness. v10-16. God communicates the persistence of holiness in what He consecrates to himself by the rules concerning who may eat what. Once the food has been consecrated, it belongs to the worship, to the holiness of drawing near to the Lord. It must not be fed to common people.

Within these verses, also, the Lord gives us the doctrine of the household as the fundamental unit of the congregation, as well as an understanding of covenantal headship, and the benefits of those who come underneath the head. Whoever was a member of the priest's household (not just a visitor or dweller in the house), came into the privileges of being under the covenant headship of the priest.

This is not instructive with reference only to the benefits and membership that we get in the visible church through our head who is on earth. It is also instructive with reference to those perfect and everlasting benefits that we get in the invisible church through our Head who is in heaven. The covenant household here is a pattern of the glorious Covenant Household where Christ is Head over innumerable multitudes.

We can see that God continues to deal with the visible church in this way in the New Testament by such things as household baptisms, and His referring to children of believers as "saints," and to households of believers as a "church in the house," and even by His calling the child of only a believing mother "holy" with an equal holiness as if his father was also a believer (cf. 1Co 7:14).

Maintaining the distinction of the holy from the common. v17-30. In 21:17-23, we learned about defects that were not defects in value or even consecration (n.b. 21:22), but defects in the ability to serve in the tasks and purposes of the office of tabernacle priest. Now, in 22:21-22, we see the same characteristics forbidden in the substitute that is selected as an offering (a "brought-near" thing). The brought-near thing is a stand-in for the worshiper. No man may draw near to the Lord by a substitute brought-near-thing that itself bears the image of not being suitable for service.

In v23, an exception is made not only for the animal, but for specific parts of the animal that will remain on earth as the worshiper's portion (cf. 7:15). That which is the Lord's portion must still be perfect, but in just the one case, the leg may be long or short. Whatever the animal, it must die entirely by the slaughter (and application of blood) that identifies it with the worshiper who is coming near by it. It cannot die in any of the ways described in v24. So, there must be a wholeness to the holiness both of the condition of what comes near and of the way by which it comes near.

v26-30. Continue to relate to the substitute ascending to heaven as representative of the worshiper himself. v27 is related to circumcision; the substitute represents someone who is bound to the Lord in covenant, and must be at least eight days of age. v28 emphasizes the new purpose the consecrated animal has; its old life is gone, including its old connections to either mother or child. When v29-30 repeat stipulations from 7:11-15 in this context, it helps us understand the rule about leaving nothing till morning (or the third day, as the case may be). Heavenly food eaten in the holy presence cannot be kept for earthly leftovers.

Summing up. v31-33. v31 ties off the entire section going back to 10:11. v32 summarizes the section distinguishing "the holy from the unholy" (chs. 17-22). And v33 goes all the way back to Ex 20:2. The purpose of YHWH's bringing them out of the land of Egypt was not so much to get them out of Egypt as it was to get the Egypt out of them. YHWH Who sanctifies them (v32) saved them for the purpose of being their covenant God (v33). Now, the Lord has both made a dwelling place among them and given them the way by which they could come near. He brings them near without compromising or relaxing His holiness even a little.

All of this emphasizes just how great is the gloriousness of Christ as tabernacle, Christ as priest, and Christ as substitute in Whom we are brought near. So the divine holiness of God and of Christ, as the One in whom we come near, also demands our consecration in our daily lives, to fit us for coming in the way that He has appointed us to do on earth. And the divine holiness of God and of Christ, as the One in Whom we come near, requires the perfecting of His sanctifying work in order for us finally to be actually admitted into glory in soul (at death) and in body (at the resurrection).

We can even see here the necessity of the glorified body in the resurrection, for if we are coming near to God bodily in glory, then there must be no corruption whatsoever in us physically. For the corruptible cannot inherit the incorruptible (cf. 1Co 15:50). The incorruptible is not so much the new earth as it is God Himself, to Whom we will draw near in the new heavens and the new earth.

In Whom alone can you draw near to God? How should you live, if you will be coming near the Holy One in His public worship in six days or less? What are some sins that you are currently mortifying in order to live that way? What should you pursue, if your soul is to enter into God's glorious presence upon death? How are you pursuing it? What sort of body will you have at the resurrection? What is the great(est?) reason for which it must be perfect and glorious?

Sample prayer: Gracious God, we thank You for bringing us near Yourself in Jesus Christ. Grant that we would always live in such a way as to prepare for public worship on earth, as by grace we pursue the holiness without which we would not see the Lord. Make us to know You as our very own covenant God, and ourselves as Your very own covenant people, we ask through Christ, AMEN!

Suggested songs: ARP 15 "Within Your Tent, Who Will Reside" or TPH 165 "To Your Temple, I Repair"

(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 22. These are God's words. And you're 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. But what they dedicated to me. I um, Say to them, whoever of all your descendants throughout your generations.

Who goes near the holy things, which the children of israel dedicate to yahweh while he is has uncleanness upon him. That person shall be cut off from my presence. I am your wife. Whatever man of the descendants of Aaron. Who is a leper or has a discharge? So now to eat the holy offerings until he is clean.

And whoever touches anything made unclean by a corpse or A man who has had an admission of semen or Whoever touches any 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 things, shall be unclean until evening.

And shall not eat the holy offerings, unless he washes his body with water. And when the sun goes down, he shall be cleaned. 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 defile himself with it.

I am your way. They shall therefore. Keep my ordinance. Lest they bear sin? For it and die. Thereby. If they profane it. Hi, your way. Sanctify them. No outsider shall eat the holy offering when he Dwells with the priest or 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, made his food.

If the priest's daughter is married to an outsider, she may not eat of the holy offerings. 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 outside her, she'll eat it.

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 y'all way. Or allow them to bear the guilt to the trespass when they eat their holy offerings.

For i Your? 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 it sacrifice for any of his vows or for any of his free will offerings, which they offer to alpha as a burnt offering.

He's offer of your own free will a male without blemish from the cattle. From the sheep or from the goats, whatever has a defect. He shall not offer. First shall not be accepted in your behalf. And whoever's offers a sacrifice of a peace offering to y'all wait to fulfill his vow Or a free will offering from the cattle or the sheep.

It must be perfect to be accepted, there should be no defect in it. Those that are blind are broken remained or have an ulcer eczema. Scabs, you shall not offer to your way. Nor make an offering by fire of them on the altarctica. 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 our hours for not be accepted. He shall not offer to you all by what is bruised or crossed or torn or caught. Nor shall you make any offering of them in your land? Nor from a foreigner's hand. So 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. And you always spoke to Moses saying when a bowl of 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 yahweh.

Whether it is a cow or a u, do not kill both her and her young of the same day. When you offer a sacrifice of thanksgiving to your way. Offer it of your own free will. On the same day, it shall be eaten. You shall leave none of it until morning.

I am. Therefore, you shall keep my commandments and perform them. I am your father. He shall not profane my holy name. But i will be hollowed among the children of israel. I am your way. Who sanctifies you? Who brought you out of the land of egypt? To be your god.

I am yahweh.

So far, the reading of god's. Inspired and inherent word. The Holy spirit has given us an indication. The end of verse 9, the end of verse 16, and Towards the end of verse 33 of The different places where there are. Um, Section summaries are your way. Sanctify. Uh, i sanctify that first nine, i sanctify them.

Verse 16, and then Um not verse 33, the end of verse 32, i am yahweh. Who sanctifies you? Now, the first section then, and Verse 9, they therefore they shall therefore keep my ordinance. Lust. They bear their sin for it and die. Thereby, and that reminds us, of course intentionally takes us back to chapter 10.

Where right before he gave that statement about how They must distinguish the holy from the unholy and the clean from the unclean and teach all of the lord's statutes to Uh, israel. And versus 10 and 11 of chapter 10. Remember in? Verse 8 and 9. Of chapter 10, he gave the prohibition.

Of drinking alcohol when they are. Uh, going to be In the tabernacle, which may have been Related to the grieving you remember, Uh, in chapter 10 that was proceeded to immediately by Um, Warnings against ordinary sorts of grieving, that would have profane the tabernacle because And i couldn't remove their hat.

Um, or put ashes on their head. Because they were wearing the holy hats. They mustn't tear their garments because they were Wearing their holy garments and they were not to leave because they were in the middle of well, at the end of climax, Of their consecration as priests. And so, they were not to leave the temple precinct at the time and their uncles had to come.

Carry away the bodies. So you remember All of that. But when he gave the instruction about not drinking alcohol when they're coming on duty, In the temple. He said so lest you die, that Um, The instruction that was being given for the priesthood. Was a life-saving life preserving. Uh, instructions so that they could perform their ministry.

Properly. Well we have the same summary. Idea here in verse 9 gently. After versus one through eight, and if we If we pay good attention, then to verses 1 through 8, we see that the The priests. Um, Or. Uh, treat the lord's name as holy And they have been consecrated for this holy duty, so there's that holy verse common.

That has been the subject of chapters. 17 through 21. Um, and then Even the even as those who are consecrated as holy, They also had to distinguish not just, Those who can come near because they are holy but between the clean and the unclean the The consecrated one, the holy one.

Could not come near. Uh adjust at any time he could only come near when he was an estate of being ceremonially clean. And so that's what's behind this instruction in verse two, speak to Aaron and his sons that they separate themselves from the holy things. Of israel. And we can see that this is for the purpose of making sure that only when they We're going to verified state of cleanliness ceremonial cleanness.

Um, did they come near and you can see that in verse 3? Whoever, if you're descendants throughout your generations, who goes near the holy things, Um, While he has uncleanness upon him. That person shall be cut off from my presence. And so, there's this. Um, Summary. Uh, reference in verses four through eight.

Uh, which refers to different parts of that uncleanness section. In. Um, chapters 11 through 15. Um, And we comprehend then. Or versus four through eight comprehend, the whole of the cleanliness coat. And, The necessity of those who are consecrated as holy to be clean when they come near. And so, all of this, is a right response.

To the great holiness of the lord. That they do not profane my holy name. By what they dedicated to me. I, Um, Your? Therefore they that's from. Verse 2 and then verse 9, They shall therefore. Keep my ordinance, lest they bear sin for it and die? Thereby. If they profane it?

I yahweh consecrate them or sanctify them. As. Holy. And so what the lord does reminding us here is Um, That he has not compromised, or diminished or reduced his holiness in order to bring them near. Remember, that was the great problem once the lord Once the lord's glory inhabited, the tabernacle Uh, the end of exodus 40.

Uh, moses was not able to enter And then the beginning of the book of leuiticus yahweh, cries out. Um, Which is actually the name of the book in hebrew, is he cries? Or he cried. He cried out. Was just the first uh word the verb there. At the beginning of the book.

But you always cried out from within the tabernacle and gave Uh these offerings which literally, you know, where you see the word offering. Remember, it's Um, it's a form of the word to for bringing near these brought near things. He gave them as a way by which Israelites could draw near to him.

To be. A turned for. With the sin and the trespass offering. Could ascend and the ascension offering. You remember that? The Uh, where the english says burnt offering, it's just the ascension. And they ascend bringing tribute. In what is called the grain offering? Because ordinarily, the, the tribute was grain but Where you see the word grain offering?

In our, When our english translations, it's just the Hebrew word for tribute. And having ascended with the tribute. Then they could enjoy the peace. And it is the the piece, the fellowship. Offering with the lord. Um, That is especially going to be dealt with. In the Um, Third. Part of this chapter.

But the lord had given them the the way of drawing near to him and he had done it. Not. By relaxing, just holiness. But by giving them, His instruction for how to come here. The holy god, which is why it was so dangerous. To come in any other way than he had said, and he had executed No need.

I've never here. Um, And, That's why it was a dangerous to come in a condition other than he has said. Uh, which Well, even for those who are holy to come, In an unclean. Matter. And so, you see, Not how great are the bulls and the goats and the grain and the oil and all of the other things.

Uh, but how great is the lord jesus himself? Uh, that Um, God gives us to come near to him in christ. Uh, because Christ is god, the son. And he is the propitiation for our sins. And in him, we may be fully atoned in him. We may fully ascend Coming with him and he is tribute worthy.

Of the living god himself. And in him we have fellowship in and with god himself in the lord jesus and so how great. Is the glory of christ. Uh, and that Um, these shadows and symbols. All look forward to him. And god here teaching us, reminding us. He isn't relaxing, his glory.

He hasn't relaxing his holiness. How that reminds us then, doesn't it? Uh, we must come of course, in the New Testament only in the way that god has given us to draw near to him in the new testament. If we invent our own things, Um, Then we come without christ.

We cannot decide how to come through christ. We know that we must come through it. So that it's not merely the actions of the worship. By which we come. But in those actions, we come resting upon the lord, jesus united to him. Cleansed by his blood made worthy in him and his himself as our righteousness.

And then, that way. Uh we by faith and union with him and the work of spirit, do enter into the presence of god. Who is? Um, Who sits and thrown to fall above the cherubim not. Hammered out, gold things in a tent or a house in the engineer east.

But who makes his presence. His glory to be displayed in the third heaven above actual cherubim right now. And and in the ascendant the risen and ascended and seated, lord jesus, when we come in the public courtship We come there by union with him. That's wonderful. That wonderful. Um, Confirmation of that and ephesians as a spirit carries paul along but teaches and reminds us we are seated with him.

In the heavenly places where united to christ, not by way of rule, Um, All things are for our sakes and the The throne is not ours per se. But the nearness the union. There's all the way to the throat. It's there that we Approach when we pray. The throne of glory is a throne of grace.

For us. And if we know that, then, How holy we ought to be. In our life in between the times. Of the public worship in which we assemble the earth. And how we ought to prepare, as we come and how we ought to conduct ourselves in it. Mindful of what it is.

That the lord has. Brought us into by faith. In the lord, jesus. And then, of course, in The ultimate long-term way. In order for our souls to enter. The actual presence. Hot and glory, we will have to be perfected. And so, the souls of believers are at their death made perfect and holiness, without holiness, we will not see the lord.

But even our bodies have to be perfected. This first Corinthians 15 reminds us and teaches us. The corruptible cannot inherit the incorruptible, and it's not just they're talking about and you heavens in anywhere. Which then you haven't done the new earth will correspond to our glorified bodies. But our bodies themselves.

Must be glorified in order to draw near to god, as we will draw near to god. Even physically, not just with our souls. But in the bodily, resurrection, the new heavens and the new earth. We will draw near. To god physically. And so we will have to have bodies.

That are appropriate. To that and we have that hinted death, don't we? Uh, particularly in the In the end of the last chapter, you remember? Uh, they could not have a defect that inhibited their ability to fulfill their part. The priests couldn't have a defect that it inhibited their Ability to fulfill their part in administering the public worship.

Uh, but here we see that it's not just the priests Um, But, Uh, none of Uh oh sorry. That's the the third section. So, we'll get to that. Um, Well, in In the third section, before we, before we come to the third section. However, we see in the second section that those things that are made.

Holy By their connection with the lord, the holiness persists. So, it's not like it's Um, It's used up in the service of the tavern or it's employed in the service of the tabernacle and then it ceases to be holy. No, if it continues to be holy And, And they must, Only those who are holy.

Uh, may eat. Of it. Uh, verse 10. Through 16 and here. Uh, we see the covenantal holiness. Of the household. The household being the fundamental unit of god's

people. If you were a guest in the house, you are not a member of the household. But if you had been, Purchased or adopted.

Then you had the head of the household as your covenant head. And his Consecration. Qualified you to eat. If you're a daughter who had been under a priest, and Um, you married. Outside of Uh, the descendants of Aaron. Uh, you became covenantally under your husband. You could not eat.

The holy food at your, At your dad's house anymore. But even if Um, if her husband Put her away and she was divorced or her husband died and she was widowed. If she came back in that condition to her father's house and she was under Uh, his covenantal headship.

Um, then as a member of his household again, The privileges that belonged. To that particular house and the visible church or privileges that belong to her. And we know that the lord still Uh, Still operates in his church and his visible church in this way. Uh, we know that from the new testament reference to household baptisms.

If you were in the household of, Man, who was converted? Uh, then you would be baptized us. As part of his household, you would be called a saint and not just of a man. But in god's Uh, wonderful mercy of the new testament church. He doesn't just call. Um, the children of believing fathers saints.

But even the child of a believing mother is holy, even if her husband doesn't The child is counted. Holy and the child is counted as holy. As if the father had been converted as well. Uh, so that First corinthians, 7 tells her that, if her unbelieving husband is willing to stay with her.

God will treat her kid as if her husband also was converted. And so the kid and the husband are counted. Holy for that covenantal, purpose, and in the visible church, Um, And of course, he addresses Uh, children of saints and And so forth. So we see the the biblical doctrine of the household The covenant household and Having.

Visible, whatever visible church privileges Um, As. Belong to the head of your house. In verses 10. Through 13. So even before The lord brought you to faith. And, And you profess that faith and we're admitted to the table. It is not a privilege of the visible church to eat without faith at the lord's table.

Or to eat in the wrong manner, at the Lord's table. But it is a privilege of the church. Um, to be baptized to be called saint to be counted a member To draw near to god in that. External covenantal way. Um, That's part of his worship assembly. And so, we have that.

Uh, taught. And versus 10 through 16. Uh, in the last place then. This, uh,

A necessity of bringing. A sacrifice that is Without blemish. It's not just. You know, it's god you should give him the best stuff. That's true enough. Uh, but it's related to the sacrifice being a substitute for us, one with whom god identifies the worshiper in this picture way. As.

The life of whatever the animal was in itself is ended. And it is slaughtered. And the blood is applied to show where what its new life, it's new purpose is as a sacrificial substitute as an offering a brought near thing. And then, Uh, whatever is done with it. You know, for instance, in the ascension offering the whole thing is smokeified because this that particular substitute indicates the ascension Of the worshiper.

And so it's not just for priests, but any man from the house of israel, Or of the strangers. Who even dwell among israel. When they brought a sacrifice, the sacrifice could not have any of the defects in. Uh, chapter 22. That. Uh, And verse 22 in particular lists them and And you can see the relation of and near approximation.

Of those defects to the ones that had been mentioned towards the end of chapter 21 for the priests. Who did the service of the tabernacle? And so it's a reminder that The substitute was to. To indicate or represent. The worshiper himself his identified with the worship for himself ascending to the lord and therefore he shouldn't bring a sacrifice that wasn't fit for service.

And,

The. The only. Um, Exception, that it was given. I was the, the free well offering one of the Uh, one of the piece offerings. Uh, where It's not something that. Has been vowed and so identified with the lord or sent him for the service, but you remember in the freewill police offering That the fat parts belong to the lord, and they would be smokeified upon the altar.

Uh, but that was the one from which the ordinary worshiper. Could eat part of it. And it was okay if there was something wrong with the ordinary worshipers part, And so, Um, Specific part not. Not even the whole, you know, Still had to be blemishless. And the other ways.

But if there was a limb to longer too short, while that limb was Part of was the roasted meat that. The worshiper could eat. And, And that was okay. But there could be. Uh, no defect And it could not be something that had already. Uh, received upon itself some Uh, some beginning of death.

You see that in verse 24? Um, in order to be identified with the worshiper, you remember, it had to be slaughtered and there had to be application of blood. Uh, but here in verse 24, you mustn't offer to Yahweh. Anything that has been bruised or crushed or torn, or caught, Um, And, Uh, one of the great reasons then therefore is because the actual method of death, the slaughtering of the death, and the applying of the blood was the the mechanism by which the lord.

Um, gave them a picture. Of the animal becoming a substitute for them. The animal Uh, standing in in their place and so that needed Uh, that needed to be. Uh, completely and totally just by the slaughtering that the lord had commanded. Um, nothing that Any indication of the very beginning.

Of a demise or their entire demise. In another way. Bruis crushed. Torn cut. Because they had not been identified. With it. And those were not the ways by which the slaughter Uh, was commanded to be done.

Other rules that? That. That went along with this identifying with and drawing near to god. Uh, by means of the substitute included. Um, Not slaughtering an animal. Uh, before The day. On which And israelite would be covenantally recognized before the lord. And so, just a circumcision was on. As was on the eighth day.

So also an animal could not be offered as a substitute as a sacrifice that brought near thing. Until the eighth day. The. Uh, connections that belong to the animal in this world. Um, Were to be avoided. In years in employing, the animal as a brought near thing or a substitute.

So you would not sacrifice. Um, the mother The animals mother and the animal at the same time. Uh, lest any of its former life. Connections. Be maintained at all. No as if the animal is going to be offered unto God, it's entire Purpose and existence now is to be considered in terms of being the substitute that that god has offered.

And this, of course, is Helps us understand in verse. 29. And 30. The. Prohibition. You remember of? Of eating it. On the second or in some cases you could have two days but you couldn't eat it on the third day. That the eating of the meat that was offered in the fellowship offering or the thanksgiving offering.

Was a fellowship with god. That was understood to take place. As it were symbolically in heaven. And so you don't get leftovers from evan to eat on earth. Uh, when the interaction with heaven was over. Uh, then Whatever. Uh, was left over, had to be burned, had to be destroyed.

It could not be. Left until morning. And so, you have this. This overall lesson in levticus 22 as a whole. That God really is providing. Without relaxing his holiness. The ability for centers on earth. To interact with the holy god. In heaven. And it anticipates a day. When the lord jesus will be our tabernacle and dark temple.

And where the lord jesus would be our priest. And where the lord jesus would be. The sacrifice, the substitute, the one in whom we draw near to god. And, Um, bus god that day. Has come. Now, the completeness of our actually, Having our souls. Brought to the actual presence of god, not just by faith and christ and by mystical union with him, but entering into his presence, that doesn't come until you die.

And of having being bodily in his presence. That, of course doesn't come until the resurrection. And so there are glories that are Taught here. That we have not yet even come into. But we know that there are certain We are know that there, we know that there are certain from god's word.

He has told us about them. We know that there are certain because of the The sacrificial system that god here gave israel to teach them about them. We know that there are certain most of all however Because they are in christ. And they have been secured by him. And the spirit is now gathering and uniting to him, through faith, all for whom he died.

And when that work is done, Then we'll come the day of resurrection, then we'll come The blemishless glorified body. In which we will serve god in a new heavens and a new earth forever. And in which we can actually be physically in the presence. Of the lord. Jesus not just Geek not just by the Geography of our soul.

As it were, which comes a death. So let us be amazed that god would bring us near. And amazed the lord jesus. Um, is Equal to the glory of god. And yet, given to be our substitute. And that we may be. United to him. And let us respond. With a life of holiness, now, a treasuring of public or worship now.

And a sure hope. Of our souls being with the lord of death. And our bodies being transformed. Uh, to be fit for the presence of the lord at the resurrection. And let's pray. Thank you, father for This portion of your word. Thank you. For levticus as a whole up until this point.

And, Even from Exodus 20 until now. Where you have begun and ended. By reminding your people that you had redeemed them out of egypt. But that it was more about. What you had redeemed them for them. What you had redeemed them from? That you had redeemed them for yourself to draw near to me.

To enter your presence. To have you as their god, and for them to be your people, to be consecrated by you for your worship, for your service. And we thank you. Lord. That that Uh, which you did then for that nation. And for that age of your church, That this you have done everlastingly and invisibly in christ.

And that even now in this, Season of your. Work upon the earth. But you have given us great privileges and the visible church For which we must be careful and holy. In our conductant, in our worship even now. Help us o. Lord, keep doing the work in us. We pray by your spirit.

That is necessary. And grant that, when we come to leave this world, you would perfect us and holiness. As is necessary. And as you have promised, And that when the time comes to serve you bodily, That you would resurrect us with glorious bodies. Suitable into the service. Um, That you will.

Welcome us into. On the great day. So help us, lord, we ask in jesus name. Amen.