

## Leviticus 21

1 And the LORD said to Moses, “Speak to the priests, the sons of Aaron, and say to them: ‘None shall defile himself for the dead among his people, 2 except for his relatives who are nearest to him: his mother, his father, his son, his daughter, and his brother; 3 also his virgin sister who is near to him, who has had no husband, for her he may defile himself. 4 Otherwise he shall not defile himself, being a chief man among his people, to profane himself. 5 ‘They shall not make any bald place on their heads, nor shall they shave the edges of their beards nor make any cuttings in their flesh. 6 They shall be holy to their God and not profane the name of their God, for they offer the offerings of the LORD made by fire, and the bread of their God; therefore they shall be holy. 7 They shall not take a wife who is a harlot or a defiled woman, nor shall they take a woman divorced from her husband; for the priest is holy to his God. 8 Therefore you shall consecrate him, for he offers the bread of your God. He shall be holy to you, for I the LORD, who sanctify you, am holy. 9 The daughter of any priest, if she profanes herself by playing the harlot, she profanes her father. She shall be burned with fire. 10 ‘He who is the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to wear the garments, shall not uncover his head nor tear his clothes; 11 nor shall he go near any dead body, nor defile himself for his father or his mother; 12 nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am the LORD. 13 And he shall take a wife in her virginity. 14 A widow or a divorced woman or a defiled woman or a harlot— these he shall not marry; but he shall take a virgin of his own people as wife. 15 Nor shall he profane his posterity among his people, for I the LORD sanctify him.’ ” 16 And the LORD spoke to Moses, saying, 17 “Speak to Aaron, saying: ‘No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God. 18 For any man who has a defect shall not approach: a man blind or lame, who has a marred face or any limb too long, 19 a man who has a broken foot or broken hand, 20 or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. 21 No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God. 22 He may eat the bread of his God, both the most holy and the holy; 23 only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the LORD sanctify them.’ ” 24 And Moses told it to Aaron and his sons, and to all the children of Israel.

### **Sanctity of Worship: Living in Readiness to Draw Near to Holiness**

**Main idea:** The Lord gives priests a role in His worship that requires a greater consecration of all of life

**Introduction:** Increasing degrees of consecration. Blood (17), marriage (18), saints (19), church (20), what we do in worship (21), what is “God’s” in worship (22)

1. **The Priesthood**, v1–9.

- a. Guarding against uncleanness due to death. 10:4–5 a stopgap. A husband's/ master's duty to the living (v4).
- b. Guarding against uncleanness due to pagan/common grieving/mourning (v5–6, cf. 19:27).
- c. Guarding against uncleanness in marriage/family life (v7, cf. 1Tim 3:4–5, 11). Those who attend to God's bread table must break bread in godliness at home (v8). Even his family has increased incentive to holiness (v9).

**2. The High Priest Himself, v10–15.**

- a. Heightened regulations of the ones in v4–5. Special headgear and special garments were reminders of something in which special rules about head and clothing now apply (v10). Narrower rules about attending to the dead (v11); always be sanctuary- ready (v12)
- b. Heightened regulation of v7–9 (v13 –15)

**3. The Holy Place and the Altar, v16–23.** The defects are not at all of the value of the person (n.b. v22), but rather the importance of ability, skill, and diligence in the service of the veil and the altar. The sanctity of the worship itself (helping us better understand vv1–15).

**Conclusion:** our Great High Priest's consecrating Himself, sanctifying us (cf. Jn 17:9, Heb 10)

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Leviticus 21, let us ask God for his help. Our gracious squad never heavenly father. We are so thankful that you have given to us to. Walk with you to draw near to you. Even by the blood of, Your son, our lord jesus. Whom you have. Called to his priesthood that he didn't take to himself.

And that blood, by which He then consecrated himself. For the ministry to which he was called and leading our worship. And sanctified and consecrated us that we might come in him and with him through the veil. By the blood of jesus. How we thank you then that we have come through the veil.

That you who dwell above. Cherubim do. So even now as the lord jesus himself sits and thrown above actual cherubim. And we are amazed o lord that your word tells us. That you have seated us with him in the heavenly places. Not that we are. On the throne but that we have drawn all the way there.

And you have made it unto us in him, a throne of grace and we come now to ask For grace and mercy. Not just to ask, oh lord. But to find grace, and obtain mercy, to help us in time of need. This is our time of need o lord.

As we think about hearing your word and not refusing, you who speak from heaven, And realizing that in order to receive your word with the humility and submissiveness and reverence, and joy and worship. As those who worship you, who are consuming fire? We must have grace by which we may worship acceptably.

We must have grace by which you fill our hearts with reverence and cause us. To conduct ourselves with all. And so give us that grace, we pray. Give your grace to your servant as he preaches. Give your grace to all of us your children as we hear even as we come as servants.

Pleading with you to speak now o lord. For your servants are listening. So granted we ask through christ by your spirit. For we ask in the name jesus. Amen. Leviticus 21. These are God's words. And yahoo is said to Moses, speak to the priests, the son sons of Aaron and say to them.

None shall defile himself for the dead among his people except for his relatives who are nearest to him, His mother, his father, his son, his daughter and his brother. Also his virgin sister is near to him who has had no husband For her, he may defile himself. Otherwise, he shall not defile himself.

Being a chief man. Among his people to profane himself. They shall not make any bold place on their heads. Nor shall they shave? The edges of their beards are make any cuttings in their flesh. They shall be holy to their god. And not profane, the name of their god for they offer, the offerings of god, made by fire.

And the bread of their god. Therefore, they shall be holy. They shall not take a wife who is a harlot or defiled woman nor shall they? Take a woman divorced from her husband for the priest as holy to his god. Therefore you shall consecrate him. For, he offers the bread of your god.

He shall be holy to you for all. Ye all way, who sanctify you emoli. The daughter of any priest. If she profains herself. By playing the harlot. She profanes her father She shall be burned with fire. He who is the high priest among his brethren. On his head, the anointing oil was poured and who has consecrated to where the garments shall not?

Uncover his head, nor tear his clothes? Marshall. He go near any dead body, nor to file himself for his father or his mother. Nor shall he go out of the sanctuary nor profane in the sanctuary of his god? For the consecration of the anointing oil of his god is upon him.

I, And he shall take a wife in her virginity. A widow or a divorced woman or defiled woman or a harlot these he shall not marry but he shall take a virgin of his own people as wife. Nor shall he profane has posterity among his people. For i yahai.

Sanctify him. And you always spoke to Moses saying speak to Aaron saying, a man of your descendants and succeeding generations, who has any defect may approach to offer the bread of his god. Not approach. I'm in blind or lame or who has a hard face or Any limb too long.

A man who has a broken foot or a broken hand or as a hunchback, or a dwarf. More man who has a defect in his eye. Or eczema or scab or is a eunuch? No man of the descendants of air and the priest who has a defect shall come near to all for the offerings made by fire to Yahweh.

He has a defect He shall not come near to offer the bread. Of his god. He may eat the bread of his god. Both. The most holy and the holy Only, he shall not go near the veil. Or approach the altar. Because he has a defect. Lest he profane?

My sanctuaries. Foreign yahweh. Sanctify them. And Moses told it to Aaron. And his sons. And to all the children of israel. Oh man, this ends this reading of god's inspired and inherent word.

We are separated by some 1500. Uh, or so, a little bit more than that now years. And, by a new covenant under. And in the Lord, Jesus rather than under Moses administered by Moses and under high priests from Aaron and down through his line we are separated from the world of Leviticus. In fact, we are separated even more from the world of Leviticus by the weakness of the church in our days.

Even today, there are in many places those who are observing a feast of the nativity of feasts that the Lord did not institute, it's nothing that he commanded in his worship or or asked us to do. And therefore, there is not this awareness. That God himself has commanded. The worship.

We bring that God has given himself to us. And that when we come by the worship that he has given, to us by which to come to him that he gives himself. To us. And so we're very disconnected from the world of Leviticus and it may be easy for us then to bog down in all of these.

Odd sounding details. That just seems so strange to us in our ears being both culturally and even sadly, theologically and spiritually removed. Uh, from Leviticus and the worship and the God of that worship. So, I think it's helpful for us to remember, that we're still in that big middle section of Leviticus that is occasioned by what happens with Nadab and Abihu. And on the first full day of their priesthood, you remember?

They were consecrated for seven days and then they came on the eighth day and but on the first full day of their priesthood, they offered worship that God had not commanded. And suddenly there was an existential crisis for the tabernacle and for the priesthood. Existential crisis for the tabernacle.

Because now there were dead bodies in the tabernacle and not just dead bodies, which were bad enough, been bad enough for the uncleanness of it, but those who had been executed for profaning, the worship of God teaching it as common, treating it as if man could just invent things.

Rather than the Holy God giving us his Holy things and atoning for us and cleansing us and bringing us near by means that he has appointed which was the great theme of all those sacrifices and the first nine chapters. And so you remember at that time, the Lord by Moses gave very very clear.

Explicit instruction. It should not be. Aaron the father or really is our FMR, the remaining brothers, but uncles, who are kind of nearest of kin who had not gone through the ordination, and did not have to stay there. They should be the ones who would carry the bodies away.

The bodies incidentally. That had been supernaturally burned because they're they're cloaks were still intact. Us to carry away the ashes. Um, I've made up and the ashes of about who and Aaron had to give not Aaron Moses had to give Aaron and his sons. Instruction reminder. Uh, not to grieve, not to uncover, their heads, not to tear their clothes.

Uh, which ordinarily as we heard even. The last couple of weeks and Uh, chapter 19 specifically uncovering your head or tearing your clothes appropriate but just figuring your head with the shaving or cutting yourself, inappropriate worship, or grieving, as those who have no hope. Uh, but as often happens when you, when you have a moment of agony and people have come into a crisis.

You really just have to give them the step by step, lead them through stabilize. The situation. But it was in that context. You remember back in chapter 10 and verse 10 that he highlighted

that there's not just a call a Crisis for the tabernacle that it needed to be cleansed and praise God, he gives the way of reclensing it and chapter 16 and the day of atonement.

But that is a crisis for the line of the priests. Because Aaron and his sons is, especially had this duty of distinguishing the holy from the common, or the unholy and of distinguishing, the clean from the unclean. And so in chapters 11 through 15, he gave them ways by which The ceremonial cleanliness of the people would be maintained so that the worship of god would not be profaned and then from chapter 17 through not this chapter.

But through the next chapter, he gives them. How to preserve and safeguard the holy from the unholy. And seeing that big broad picture. Then of the whole book of leuiticus. We can trace within that. Holy and common section and increasing consecration and increasing intensity of consecration in chapter 17, we had the sanctity of blood, something that goes even beyond.

Even man, god, giving Giving other creatures to have their life in their blood and and therefore the necessity. The that blood be treated respectfully and rightly according to have god says to treat it. Blood also being used in the sacrifices that look forward to jesus's shedding of his own blood and securing our new covenant with god, in his own blood.

But even the animals then having the life in the blood, the lord Has to prohibit us because Have how easily? We corrupt any? Anything. The prohibits us. Uh, from eating and drinking blood lest. We think that we are getting life from the life of the animal. Rather than the animal being unto us, a means that god has provided When God himself, is our life.

And so we had the sanctity. Of blood and the sanctity of marriage in chapter 18, something that is common to all people's But then the sanctity of saints. In chapter 19. Uh, and then the sanctity of the church, and The duty then of all of these penalties when israel was both a state and a church and, and these various excommunications.

And next execution's That we heard about in last week's portion in chapter 20, And then, We come this week to the sanctity, the consecration. Of god's worship itself. And then next week, lord willing lord sparing us to one another in chapter 2. Uh, the sanctity, the holiness. Of those things.

That have been given over to god in the worship that. Uh, which he not only has commanded us, but In, in his sustaining us by his grace, to give the worship that he has commanded that, which he has laid claimed to and received and is consecrated as his. Well, we'll come to chapter 22, lord willing next week.

But what we have before us then in chapter 21, Is the sanctity or the consecration. Of the worship that is offered and that doesn't immediately become. A parent to us. Because as we go through versus one through 15, we see these rules for the priesthood and we see these rules for the high priest and we see them Connected.

To the service of god. But then we come to what seems like a strange. A strange section to us and verses 16 through 24. Uh, and we see the the prohibition of the quote, unquote defective man. And yet when we get there with the prohibition against the defective man, Offering the service conducting The service of the altar or the service of Of the table within the holy place.

And Uh, Whether at the veil, or at the altar, We see that. The man is not defective in himself in his value or even in his own consecration to god. A. You know, the most to use the language in our translation. The most defective of Aaron's sons. Uh, still had a right to eat to the most.

Holy Of the bread. And so there's no defectiveness in his value as a person or even his value or holiness, as a priest. But it draws attention, then to the fact that these defects are defects that inhibit the conduct of the worship itself. And that Leviticus 21 and what has given for the priesthood what is given for the high priest himself.

And then what is given for the holy place and the altar in that last section to which we were just, referring is really teaching us. About the consecration, the sanctity of god's worship. And that. Because of the greatness of the worship that the priests were. Were to engage in and lead, and That they were to have a consecration that applied to their whole life.

Which, as you can already begin to think and see is something that applies directly to the believers. Because now we have the great high priest Jesus. Who said he consecrated himself in order that he might sanctify us for the worship of God for the enjoyment of God, for the beholding of God's glory for entering into the fellowship of God, that language is from the high priestly prayer.

John. Uh, John 17 where he says. He consecrates himself. But he consecrates himself also so that we might come through him even as we have just prayed in the language of Hebrews 10 which talks about his once for all sacrifice. Which Um, by which he has sanctified us. Who come through the veil?

To God himself. So, there's a brief summary and a roadmap. And let's come back now to those three headings the priesthood, the high priest himself And the holy place and the altar. And just fill in a few more. Details. In the passage. The priesthood. Versus one through nine. The very first thing he being saying is none shall file himself.

Uh, for the dead among his people. This would have these are regulations then applying to who may attend to the dead bodies. Of a loved one. And the reason for not the filing themselves, not attending two dead bodies except for what we would call immediate family. Uh, in versus two and three.

Is because they are. Uh, and they're translation in verse 4, says chief men. Uh, husbands or masters among their people leaders. Um, within a home might be called this word and it's actually the same as the word bail. Uh, But in this case, it's just referring to the husband or the master and especially the hundred of the husband of the master who is under.

Uh, under the Lord and because of the the place of leadership not just in households. Now But in verse 4, a chief man among his People. Because if the leadership that God had appointed for the priesthood, Among the people and in the worship of God, they could not afford. To always be attending.

Upon the those who are deceased, taking care of the bodies of the deceased and defiling themselves. And so there's a guarding here. Against uncleanness. And there's also, A guarding here against that particular uncleanness that wasn't just attending to the body of the disease. As versus one through four are covering but that wrong form of grieving.

That we had been. Prohibited or seen God prohibit them. Uh, in chapter 19. And now we see here again, repeated in chapter 4 or in verse 5, they shall not make bald places in their heads or Save the edges of their beards or make cuttings in their flesh. That is, they are not to disfigure.

Either their head or their body. Uh, to convey their identity. As. As one who has been bereaved. The identity of a believer is not one. Who has been bereaved the identity of a believer, as one

whom god has brought near To himself. And therefore you see the connection then they shall be holy to their god.

Not profane the name of their god for they offer the offerings and we need to remember what these words mean. You remember the words that are behind that they bring near the brought near things of yahweh? Made by fire and you remember all of these then. Um, bringing near By smoker firing.

Uh, unto god and how god has brought a people near himself. Not only has he put his tabernacle in the midst of them. Not only has he indwelt that tabernacle with the expression of his glory. That's what they had at the end of the book of Exodus remember, but they could not enter And the marvel, the wonder, the grace, the generosity of the book of leviticus Is not just that, god has made his presence known among them, but he has given them a way of drawing near to him that spoke of something that goes even beyond death.

A drawing near to him, that is An ascension. You remember, i hope that that burnt offering word is actually just the verb for ascending And so god has given his people to ascend to him and to have fellowship with him and that that fellowship and in the language of or is remind we reminded of that fellowship in the mention of the bread there in verse 6.

And so not only should they Uh, be careful about the frequency with which They are willing to be defiled by attending to dead bodies versus Um, Versus. Uh one through four or two through four, no one through four. Uh, but they should especially follow that instruction that applies to all the people but how much more For the priesthood that they not grieve.

Like the pagans grieve as those who have no hope. Because they have been consecrated as holy as the ones who had minister drawing near to god and even ascending to god. And in one of these ways of drawing near that has has been Uh, given and fellowship with god as communicated to them.

In the bread. This too is we think about Not defiling ourselves with the wrong, kind of grieving the wrong, kind of living all of the perversions of all our cultural of those things that we heard about and the consecration of saints in verse 19. And have very much the culture around us has descended to be like the culture of the canaanites.

That was That was around then, but it's not just that we would that we would resist becoming filthy. Like they are certainly, we ought to we we don't want to be abhorred by god. Or to corrupt and confused ourselves being made in the image of god. But there's something even greater here.

And that is that we have been given to draw near to god. Are creator. Has restored us to fellowship with himself. And not just eden, level fellowship if we can speak in that way. But in this wonderful eden and heaven together, not just in the design of the tabernacle but even in, what's communicated to us in the offerings, we have too high a privilege to great a joy.

To indulge in things in our lives that are going to diminish rum or detract from, or make us unsuitable to come near and reclaim to the blessedness. That is ours. In the lord. And how much more for us. For whom jesus is the tabernacle in jesus is the sacrifices the one in whom we come near and through whom we come every one of us.

Not just one man once a year, but all believers every week. Through the veil. Into the holy of holies. Where we don't come trembling that we might be struck dead. But with do reference and awe yet. Also boldness and confidence. Because it wasn't the blood of bulls and goats that consecrated us to come in.

As the blood of the lord jesus christ. And he's even given us a sign by the washing of our bodies with pure water. That doesn't just Yeah, qualify us by a ritual act that happened once a long time ago, in our christian life, But an actively continues to cleanse our hearts from an evil conscience so that we can come there in him with joy.

And would we really? Would we really want to do anything? That would compromise. That. And so there's a guarding against uncleanness, especially than in marriage and family life. That applied to the priesthood. In verses one through nine. That applies to all of us in the priesthood of all believers.

In the church. They were not to take a wife. Who was immoral? You see that the the wife is a harlot or defiled woman Or divorced from her husband. Notice that the priests generally, they couldn't take a widow, there was nothing wrong. Immoral about being widowed. And they could take a widow, but there is There is a duty a necessity of consecration of family life in the household.

There's especially needful if, if you are a priest and you knew the regulations and Leviticus 21 and and god having helped by his spirit, your dad to teach you. Uh, what the the bible said with the Uh, what the the tora? Said, you wouldn't just take it as a checklist.

Yeah. Okay. She's She's not harlot, she's not been defiled, she's not been divorced. Okay, she's good. No, you'd be looking for a godly wife. With whom you can have the sort of consecrated home, life unto God and train up your children to be godly children by god's grace to them.

So, that your home life would would enable and equip Uh, your leading in the public worship of god's people. This is something that continues today, doesn't it? If we pay attention to the the qualifications of elders. And first of my three and and Titus 1 But it's something that applies to all of our households.

You don't get to wipe our brown say huge, i'm glad i'm not a priest. I can marry whatever barely believing uh worldly girl i want So long, as you know, we fall in hormones, with one another No, we don't do that. We say i'm never more than six days away from entering heaven through the blood of jesus.

Lord. Work in and sanctify. Even now a wife that i will marry one day and help me not to settle for anything less than a godly woman. So that the life that we have together at home and our marriage and and with our children will be something that prepares us to worship well in the public worship every lord's day.

Not something from which we come barely having survived. By the inexplicable mercy of god. And then pretend Our way through another service. So that we make and continue to to Be not just members in good standing, but and good esteem of others. No.

The lord. Connects the home table with the holy table in verse 8, therefore you shall consecrate him. It's right between Uh, a lot of the wife issues that are warned against in verse 7, and the daughter issues that are warned against him verse 9, Therefore you shall consecrate him for.

He offers the bread of your god. He shall be holy to you. For all you always sanctify, you i'm holy. And so we want to be Uh since we are all now in in christ and the priesthood of all believers and they would have wanted to be holy in in the breaking of bread in the home.



And then the breaking of the bread of god and the house of god, the tabernacle the the tent of meeting as one of the names that god gave it But we also, Now. Want holiness in our homes. Dear children. And you should want god to give your dad. To be.

Such a husband, such a father. As he might call to the eldership one day. But then you yourself have increased incentive. Not to profane your own father like this daughter does in verse 9. And the burning with fire. The burning with fire, you remember is one of those several different types.

Of x executions. That was commanded in chapter 20. Uh, not one of them really. Identifying a more heinous sin than the other, but the lord himself, reminding them that he is the one who consecrates his people. He is the one who turns his face against the one who's being X communicated, he is the one who cuts them off and that church discipline or excommunication on earth is actually reflecting a reality that already exists from heaven.

And how dreadful when that understanding from chapter 20? Is understood behind verse 9. For this daughter of the priest. Who did not take god's providence to her as a help unto holiness. But held lightly the fact that she was the daughter of a priest. And now, not only Dear daughters or you daughters and Um, some of you in the household, Of an elder.

And daughters and households of potential elders. But if you've been paying attention you've noticed, haven't you? That in Jesus, the great high priest, you have been consecrated for priestly service. This is not just opened it up beyond the sons of Aaron. And beyond the levites, and beyond the Jews, and to all the nations.

But now a little girl. In the public worship of god who comes through Jesus Christ. And has had her body wash should washed with pure water and her heart. Sprinkled clean from an evil conscience and she comes with confidence through the blood of Jesus. Every one of us must guard mustn't.

We The holiness of our life as those who need to be ready to worship. Well, that which is given for the priesthood. Generally in verse one, through nine is heightened. In verses 10 through 15 for the high priest. He not even for his father or mother could attend. Uh, to a dead body.

Um, He was. Uh, not allowed even to uncover his head or tear. His clothes verse 10 at the end there. Which is an appropriate way of mourning, but you remember? That head is the head that had the anointing oil poured out on it and on which sometimes that high priestly hacked.

Has put and uh, yes he does. Wear other clothes, praise god and often the regular linen. Garment and Uh, probably other garments as well when he's not in the tabernacle. And yet. He is not to terror his clothes who wears those garments at other times. On, who has had the anointing oil was poured.

And who has consecrated to where the garments? Says verse 10. In other words, even in the way he grieves, He must remember that he has been consecrated as a high priest. For god's people. And then he was not even permitted to marry a widow. Not because the, the widow was Unclean to some extent.

But because there is a singleness of Of devotion of the man but especially Note verse 15, nor shall he profane his austerity. Among his people, you remember the high priest was also the father Of all of the high priests who are to come. So first it would be Aaron and, and then each high priest, the, the following high priests would be descended from him.

And so here's to remember that he's not just been appointed for the glory of god and the good of god's people who are worshiping at that time, and will need him to especially perform the duties of the day of atonement. But for all of the subsequent, high priests, He has been appointed as the one through whom they would come.

And so, there were even Stricter or narrower. Regulations upon his marriage. Which gives us to see. How he would value what god was doing for his people. And what he had been given, what he the priest, the high priest had been given in the privilege of his role in what god was doing for his people?

And this is what our lord jesus does, isn't it? He does, whatever is necessary. Part of which, of course, was Uh, taking to himself a human body and a reasonable soul. Psalm 40, we've been singing all month long. Praise god. And jesus took that body to himself because all of those sacrifices And the Levitical system, they were about him.

And he came. He humbled himself, he took the form of a bondservant. Visit found in appearance as a man and he offered perfect obedience as whole life long. Both, especially, praise god, that he could be our righteousness, You know, children jesus never dishonored his parents once. And always obeyed his parents, and exactly the right way.

So that if you believe in him, not only does his cross, take away your guilt for all the times that you haven't. But all of that obedience that he has done, has counted for you because he is your righteousness, it's not even, you know, the some total tabulation of all the righteous stuff he did.

I used to hear it taught me that way when i was a kid. But jesus himself is Is your righteousness. But jesus also consecrated himself lived obediently, his whole life long. Because he was going to be. The great high priest. And one day, he would go to a cross where he hung, Between earth and heaven.

And the wrath of god was poured out on him. And his blood was shed and poured out of him. And so he lived a life preparing. To do that priestly work. He consecrated himself. Both in his intentions and in the whole life of his actions.

Now, we have run. A little bit long for an afternoon. So Assign to you. To read john 17 and especially hebrews chapter 10. Especially hebrews chapter 10. And what jesus was doing at the cross, because he wasn't just Just as if it's a small thing. Not only was he.

Atoning for our sin and obtaining our forgiveness. He was consecrating us. For the worship of god. Even, especially for the assembling of ourselves together. You know, covid years come and people, you know, really, pay attention to hebrews 10 verse 25, praise god. But pay attention to the rest of it.

Because the assembling of ourselves together in the way that we've been thinking, about several times already in this sermon was one of the primary reasons. That jesus shed his blood on the cross. To consecrate us. To come there. Through him. To offer that worship that he has commanded. Glorious priest.

Glorious sacrifice. And glorious blessedness and privilege for us. That he obtained. Thereby. So let us respond to that, sacrifice and part. By always living, especially in our homes, but in the whole of our lives, In such a way as we will wish we had When it comes time again to gather For the public worship of god.

In Jesus Christ. Man, let's pray. Thank you and praise you. Lord God. Who have given yourself to us in your Son by your Spirit. We thank you and praise you. Lord Jesus. That you consecrated yourself in order to consecrate and sanctify us. For your worship. We pray Lord that you would make us to value that worship and prepare for it.

And delight in you who have brought us near? Give us to live our lives as those who are always? Mindful that we are preparing again soon. To gather to you. Thank you for having given us this day, in which we have laid claim to the privilege. And we pray that you'd preserve us now in the rest of this week.

As we prepare either to claim it finally upon your return. Or in six days time upon the return of this day. For, we ask it in your name, Lord, Jesus. Amen.