

2023.07.23 p.m. Sermon

Leviticus 1:3–17

³ If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD. ⁴ Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. ⁵ He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting. ⁶ And he shall skin the burnt offering and cut it into its pieces. ⁷ The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. ⁸ Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar; ⁹ but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.

¹⁰ If his offering is of the flocks—of the sheep or of the goats—as a burnt sacrifice, he shall bring a male without blemish. ¹¹ He shall kill it on the north side of the altar before the LORD; and the priests, Aaron's sons, shall sprinkle its blood all around on the altar. ¹² And he shall cut it into its pieces, with its head and its fat; and the priest shall lay them in order on the wood that is on the fire upon the altar; ¹³ but he shall wash the entrails and the legs with water. Then the priest shall bring it all and burn it on the altar; it is a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.

¹⁴ And if the burnt sacrifice of his offering to the LORD is of birds, then he shall bring his offering of turtledoves or young pigeons. ¹⁵ The priest shall bring it to the altar, wring off its head, and burn it on the altar; its blood shall be drained out at the side of the altar. ¹⁶ And he shall remove its crop with its feathers and cast it beside the altar on the east side, into the place for ashes. ¹⁷ Then he shall split it at its wings, but shall not divide it completely; and the priest shall burn it on the altar, on the wood that is on the fire. It is a burnt sacrifice, an offering made by fire, a sweet aroma to the LORD.

Ascending to God in Our Reconciling Substitute

Main idea: The Lord provides a substitute, consecrated by blood and transformed by fire, in which the worshiper ascends unto heaven, and by whose blood the worship on earth is consecrated as well.

Introduction: Brought near by ascension (?!)

1. Choice from the heart

- Acknowledging generosity. All may come; what we have is from the Lord.
- According to the Lord's institution. Which animals, male only.
- Cheerful devotion of what is best.
- Necessity of purity not limited to externals.

2. Identification with the substitute

- Laying hold of, leaning upon, resting upon.
- Not transfer of sin; the animal still ascends (cp. Lev 16 and the scapegoat).
- The substitute accepted for reconciliation (forgiveness/cleansing are subordinate)

3. Consecration

- Death to self (worshiper slaughters)
- Cleansing, consecrating blood. Splattering, throwing, scattering, sprinkling, smearing, pouring. The life (cf. 17:11) touching what represents God.

4. Ascension

- All necessary final arrangements
- Necessary transformation ("burn it" here is "smokify it")
- Emphasis upon God's pleasure in it (cf. Eph 5:1 and the Beloved Son)

Conclusion: Christ our substitute has ascended. Even now, you may lay your hand upon Him. And He has done so as a Forerunner. All Who are His will follow!

(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 chapter 1. We hope by God's help to have as our portion versus three through 17. It's a lot of asking for his help.

Our father in heaven. How he thank you and praise you that You have spoken. To bring us near to yourself. Indeed, you gave the word himself to become flesh. And tabernacle among us. And you have given us to behold. His glory and in him. Your glory, as of the only begotten of the father.

Full of grace and truth. And we do. Thank you. For this law that came through Moses. And how it spoke of Christ to us. In whom the grace and the truth itself would come. And so we ask for the help of your spirit. That we might preach and hear preach this portion of your word.

Not. And the flash. But in the power of your spirit, That you administer your word. To us. That we would behold Christ by faith. And resting upon him. Be joined to him. And receive all of his benefits. Grant even. That we would know ourselves to be raised. And descended.

And seated with him. In the heavenly places. Help us. Then we pray. Oh God. But we ask it in Jesus name. Amen. Leviticus 1 beginning in verse 3 and going through verse 17. These are God's words. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish.

He shall offer it of his own, free will at the door of the tabernacle of meeting before. Yahweh Then he shall put his hand on the head of the burnt offering. And it will be accepted on his behalf to make atonement for him. He shall kill the bull before.

You'll think. And the priests Aaron's sons shall bring the blood. And sprinkle the blood. All around on the tabernacle all the round, on the altar, that is by the door of the tabernacle of meeting. And he's just skin. The burnt offering and cut it into its pieces. The sons of Aaron, the priest, shall put fire on the altar and lay the wood in order on the fire.

Then the priests Aaron's sons shall lay the parts, the head and the fat in order. On the wood that is on the fire upon the altar. But he shall washes and trails and its legs with water. And the priests shall burn all on the altar as a burnt sacrifice.

An offering made by fire. A sweet aroma. To yahai. If it's offering is of the flocks of the sheep or of the goats, as a burnt sacrifice. He saw bring a male without blemish. He shall kill it on the north side of the altar before y'all play. And the priests Aaron's sons shall sprinkle its blood all round on the altar.

And he shall cut it into its pieces. With a Ted and it's fat. And the priest shall lay them in order on the wood, that is on the fire upon the altar. But he saw washed the entrils and the legs with water. And then the priest shall bring it all and burn it on the altar.

It is a burnt sacrifice. And offering made by fire. A sweet aroma. To y'all for. And if the burnt sacrifice of his offering to Yahweh is a birds, Then he shall bring his offering of turtle doves or young pigeons. The priest shall bring it to the altar ring off its head and burn it on the altar.

It's blood shall be drained out the side of the altar. And he shall remove its crop with its feathers. And cast it beside the altar on the east side into the place for ashes. Then he shall split it at its wings but shall not divide it completely. And the priests shall burn it on the altar.

On the wood. That is on the fire. It is a burnt sacrifice. An offering made by fire. A sweet aroma. To your way.

So far, the reading of god's. Inspired. And And aren't worth.

When we heard versus one and two last week, it was marvelously encouraging Uh, to hear and to think of them more literally, because of the four uses of different words, or the two uses each of two different words. Uh, based on or built upon the root to bring near.

Because Exodus ended with the tabernacle and with the glory of yahweh filling the tabernacle and yet this Uh, this sad Tension that. Now, that the glory of yahweh had filled the tabernacle, Moses couldn't enter, it was like god had restored, Eden. And yet they were still shut out. And so, the lord began in the first two verses by resolving the tension.

He him, he is the only one who can resolve it. It can only be addressed from the lord's side. We can't bridge it from our side. And he spoke and he said near near near near. Near. And then he comes. At the beginning of our text and he says, If his offering is, An ascension.

From the hurt. Now i know that we have the the language here, burnt sacrifice throughout our passage and other english translations will say whole, burnt offering referring to this particular offering probably, because this is the one offering in which the whole animal is burned. And yet the word is actually just the Hebrew word for ascension.

For ascending for going up. And so here is another even more marvelous and encouraging word from the lord. That by these offerings, not only is he giving israel to come near and you're going to have that wonderful entrance of mooses and Aaron into the tabernacle. By the time, all this is said and done.

Not only is he giving israel to come near but he is giving them those copies and shadows that picture book that we have begun to talk about to which Hebrews 8 and hebrews 10. Refer back he is giving israel the picture book. Of bringing man near all the way to himself.

In glory. That is to say that one day, it will not be of the herd or of the flock. Or of the birds. But it will be from among men. That the lord jesus who had been made like us in every way, except without sin. Would ascend. Through the curtain to through the heavens.

Beyond now, not a curtain on earth, but into that reality of which the curtain on earth into the holy of holies was just a picture. And so the lord begins talking to israel about ascension. That he is going to bring them near in a way in which they may ascend to him and be pleasing to him.

Not only to ascend safely. But to ascend with god's favor, with god's smile, with god's delight in them. And so he gives them a procedure for ascension in the rest of this chapter. And then in the next chapter, he gives them an offering that is And we'll find it.

Literally translated tribute. And then, They all and offering a fellowship but first then in these 15 verses. Ascension ascending. To the lord. And he emphasizes really four things here. In his description of this offering in his instruction for this offering. First choice. And as is always the, the case.

Choice involving as it were, a matter of the heart in the analogy, in which the lord speaks to us, and words that we can understand. This is one of the marvelous aspects of the doctrine of election. Uh, that god. Receives us. Not because he is compelled to by our choice, but because he in his pleasure, Has.

Has chosen to redeem. And so, there's choice. Uh, first and we'll see that as choice from the heart and then there is identification. With the substitute. Which we shall see in verse 4. And then, there is consecration. This setting of blood and application of the blood. And then finally, there is the actual ascension.

The. Burning. Of the sacrifice that goes up first, then choice from the heart, he says, if his offering is an ascension of the herd or from the herd, let him offer a male without blemish. The first thing that we see here is that there are three possibilities. The offering may be Uh, from the herd verse 3 from the flocks, which is either a sheep or a goat.

Uh, verse 10 or From the birds. Uh, verse 14. And we must not. Imagine we cannot imagine that. This means that someone who could afford to bring a bowl, could, if he if it pleased him Go cheap as it were. And give a A sheep or a goat or a bird instead.

Rather. This is giving. This is giving even those who are the poorest the ability as it were by sacrifice to come near to god to ascend to god. And so there is an acknowledgment here that what we have is from the Lord. And if i have the ability, To offer a bowl as my ascension offering.

Then god has been generous to me and i choose in response to him. I am glad to be able to offer the bull. And if in god's providence, all i can afford is the bird. Then i see the bird as god's generosity to me. Because what is it to me?

If all i can offer materially as a bird, if the lord is bringing me near himself. If the lord has giving me to ascend, To him. All may come. Let every believer see that what he has, whether much or little in earthly things. Is of the lord. It's from the lord.

But let him especially see. That the lord has given him to come near and to ascend in the lord jesus christ. And so there is this choosing That takes place. And the first part of the choice is which one you are. Uh, you are able To offer and then you must choose a male.

Why must you choose a male? Well. The most fundamental reason is because God said so. Because god said, so. The giving of bread giving and receiving of bread and wine according to Christ's institution. Isn't that right? Our catechism kids. This is why, by the way, when you take the lord's supper you must take the wine.

You may not. Take the grape juice. Unless you are actually convinced convicted that it is a sin to take that great juice or the sin to take that wine. Why? Because it's christ's institution. How do we know that it didn't exist? This is why we confess. That we give and receive bread and wine.

Well, why can't they give a A heifer or a milk cow. Well, i can't they give a female From the hurt. Why must they give a male? Well, because god said so. Are there reasons in what we know from his word, understanding it wisely that it must be a male of course we're about to in the second place.

See that this animal is going to be a representative, a federal. Representative of the person who is laying his hand on its head. We know through scripture that males are the federal representatives even more. We know that this animal is the picture book communicating to us about whom who is the one, who is the sacrifice that we identify whose blood is shed for us by whom we are consecrated and brought near to God, so that our life touches God's life for us touched by God's life.

And in whom we ascend, Well, it's a picture book telling us about Jesus, isn't it? And so we might say, we might well say that there are good biblical theological reasons that it would be only a male. But when we come to choose, How to worship God?

How to draw near to God? What the Lord has said so first. What we have as far as from the Lord and we see his generosity as we. As we come near best, we can, in his worship and we come near in the way that he has said. And so they had to choose only a male.

And then cheerfully picking that, which is the very best. Not just let them off for a meal but let them offer a male without blemish. We shall offer it of his own free will. So, isn't it interesting? I'm afraid that I grew up and I hope I didn't hear this in church.

I hope it's just from my flesh. But I grew up thinking and hearing as if the Old Testament was the religion of the regulations, but the New Testament was the religion of the heart. And now we had the heart and it was a sneaky way at least in my own heart of thinking that you know, I'm so glad there aren't regulations anymore as if those two things were at odds.

But if we read our bibles, well, there's no way that we can think that of either of either of the testaments, the Old Testament is absolutely, a religion of the heart. That the man chooses by his own free will that he eagerly cheerfully give unto God. Not only that, which he is able to afford, not only that, which is according to the Lord's own institution, but that he look for the one that was without blemish.

But he give the best. That he has. And therefore, this necessity of purity is something that is physically represented in the animal, but it's also something that is being communicated. That is necessary of our hearts. Now, this is, this is true in order for the animal to be favorably, accepted as to be without blemish as to be transformed smoke.

As we'll hear. By the end of the chapter but it must be blameless. It must be whole. We know that, don't we? Isn't that what Hebrews 12 tells us? That without holiness, we won't see the Lord. Isn't that what? First, John 3 tells us. That if we're going to see him as he is, we are going to have to be like him.

And this is why we purify ourselves as he is pure. Isn't this what offended Nicodemus so much? When Jesus told him he couldn't see the Kingdom. Unless he had an entirely new birth. A great part of the reason of which was not just that he could believe and be joined to the Lord Jesus Christ.

But only that, which is holy. Only he who is holy? Isn't that what Psalm 24 answers? When the question is asked who may ascend, The mountain of the Lord. And it's the one of pure clean hands. And a pure heart. And so, there's a necessity of purity. This is one of the reasons why as we. As we think about each week, coming to.

A new week and we know that the next week is going to start with the Lord's day and we're going to assemble with the Lord's people for the Lord's worship. And we're going to take the Lord's supper. And when the Corinthian church is tolerating sin in their congregation, he says, don't you remember Christ, the Passover lamb is sacrifice.

You need to get all of the leaven out of your house. You need to get yourself clean. Well that was pictured to them even in even in the sacrifice, even in the substitute. And of course, the greatest example of all is our Lord, Jesus was holy and harmless. And undefiled.

Righteous unto God. Holy righteous. In relation to others, harmless even righteous within himself, and in his own character. On defiled. And he was so, so that he might be. Our sacrifice. So, the first part of the ascension offering, was choice from the heart. The second part we see here is identification with the substitute.

Then he shall put his hand on the head of the burnt offering. Of the ascension. And it will be accepted on his behalf to make atonement for him. This putting of the hand is as a literally heavy verb. It's a laying hold of leaning upon resting upon. It's not what some of you may have experienced at one point or another.

Someone's going to pray for you and they put their hand on your shoulder. They put their hand and on your head. And it's kind of this loving gentle holding. Now it's a it's a pressing leaning resting upon there's a wonderful picture even in the physical action of what faith does with the Lord, Jesus Christ resting upon him.

In this case it is a resting of identification. You can see that in the verse itself, it will be accepted in his behalf. That he is identifying himself with the animal. It's not. By the way, a transference of sin. Although the blood will have to be shed for forgiveness and for cleansing but it is primarily an identification between the worshiper and the animal.

Why do we say that? Because this animal still gets offered. This animal still ascends to the Lord. If we were to fast forward to the day of atonement chapter, 16 there are two goats. One over, which the sins of the people are confessed and the sin is put upon that goat.

Is that the goat that's offered unto? The Lord. Is that the goat that got? No, it's not. That's the goat that's driven away. That which comes to the Lord cannot have the sin on it. The Lord Jesus wonder of wonders and his full atonement and his suffering. All of the wrath of God, that was due to our sin.

He eliminated. The guilt of our sin. Before dismissing his spirit. Unto the father and before. Uh, some uh, 43 days or so. Uh, later 40 days after his resurrection ascending himself. Unto the father. So there is the problem of sin that comes up with the identification. So there has to be the shedding of blood in the second part of the verse.

To make atonement. For him. But first and foremost, what this laying hold of or leaning upon is doing is it's demonstrating and identification. With the substitute. So now, as the worshiper does, the rest of this procedure with the animal, or in the case, of with dove as the as he sees the priest.

Doing the what he is to do with the dove, he realizes that, he is to be identified. With this and more identified with this substitute that is being received in his behalf. And so there is the substitute being accepted for an atonement. Now, there are two. Ideas about atonement that are subordinate to or parts of the great one.

The main idea of atonement. And many of us, I think focus on either one of the two subsidiary parts, but the idea is reconciliation. The idea is, God is making the way for him to come near the way for him to ascend by resolving. What is wrong between himself and God?

You know, in your heart, don't you? That your sin has created enmity between you and God, you don't just know it's wrong, you know, God's righteous decree about it. You know what God righteously says it deserves, you know that you deserve his wrath. And what the Lord does and providing an atonement is he provides a reconciliation.

Now, the two things that this means have to happen and they correspond to what we call justification and sanctification, the two things that have to happen are forgiveness of guilt and justification and cleansing from the impurity of sin. Which does occur also in sanctification. But a tournament here is the substitute being accepted to reconcile him to God.

It will be accepted in his behalf. To make atonement for him. And so what has to happen then? Is the the shedding of the blood. And this brings us to consecration. There's the choosing. Of of the animal, the offering of the heart, the then there is the identification. With the substitute and then consecration and notice who it is that slaughters.

Uh, the animal. It's not the priest, the priest comes in and the second half of verse 5, doesn't he? But it's the worshiper. He shall kill the bull before the Lord and the word that's used there. For kill is a word that especially means slaughter. It means that he is to cut the animals throughout now, in the case of the bull or the sheep, or the goat, there's enough blood.

That the worshiper can do this and must do this himself. And, And the priest, then is supposed to capture to collect the blood with the bird. There's not a, there's not as much blood and so the process is accommodated to the size of the bird. And The priest, rings, its head off and pours, the blood directly.

But in the case of the bull or of the sheep or and the goat, the worshiper himself has to do the slaughtering. Of the animal that he has just identified himself with. He knows that he ought to die. He knows that his blood ought to be shed for the guilt of his sin.

He is identified with it and so he, he disowns he disavows. All right, to himself, he disavows. All right to his own life as he slaughters before. God, the animal that he has just identified, With himself. And this is something that we still are called to do not that.

We identify ourselves with an animal or and slaughter it not that we identify ourselves with christ and kill him but aren't we commanded by the lord to disavow? All right, to ourselves. To receive christ, not only as the one in whom we will live, but the one in whom we first had to die.

And to receive christ's death on the cross. Christ's bleeding, sacrifice as necessary for ourselves. You see the dying to self and the christian life that is day by day as we make choices and decide to live, according to god's word. And according to God's will for god as our great pleasure and his praise as our great priority.

It's actually something that has a beginning in the christian life, when you came to christ at first, And you. Rejected who you were outside of him. And you wanted only to be. Who you would be in union with him. And so, the, the worshiper here. The one who is coming near for the ascension to use the language of this chapter, he dies to himself.

He cuts. The throat of the bull. Or of the sheep or of the goat. And then the priest leaps into action. Uh, the priest captures, the blood, and he brings the blood and sprinkles it all round on the altar. And this is something that we are going to see.

Uh, throughout the book of leviticus. The cleansing consecrating use of blood. Blood is going to be splattered and thrown and scattered and sprinkled and smeared and poured. Always. The, the blood being applied, Um, There's not going to be any immersion. Uh, in blood. And in all of this, it's going to be applied to something, some part of the furnishing of the tabernacle, whether it's applied.

All around on the altar or on the horns of the altar or at upon, or maybe at the veil or one of the Or applied to the lid of the arc and the holy of holies and the day of atonement or any of the other furnishings. And so the blood is being applied to something that represents god himself being present to and coming and dwelling among his people.

But the blood itself represents the life of the worshiper. That's the point of all of this blood chapter 17 verse 11. Reminds us of something that we remembered and knew already from genesis 9. Why was it that you couldn't eat? Uh, meet with the blood in it. Well, the the life was in the blood.

But now, in this case, The worshiper has identified with the animal. And the life is in the blood. And so what he sees is a picture of god, bringing his own life into contact or that, which is representing his own life into contact with something, which represents the life and presence of god.

God is displaying to us that when the fulfillment comes, Of which the sacrificial system was a picture. And they knew it. Didn't Solomon know it. When he built the temple. And he's inaugurating. The, the the temple and he says, heaven in the highest heaven, can't contain you much less this house.

And yet in the picture that god was giving them. His communicating to them. That he would literally. Make our life. To touch him. He gives us a picture of that. And baptism, doesn't he even without the water? Sorry, without the blood he uses water. But when he gives us the picture of the water coming upon us, Now, it's water that cleanses not, not blood and and the the water is actually the less important of the two baptisms that a Christian receives, why?

Because the main baptism the christian receives is Christ himself, pouring out his spirit. Who applies to us what the life of the lord jesus christ and all of his benefits. By the ministry of His spirit. And so, there is this consecration, there is the The application of the blood of the representative, to the pictures of the representation of god, But you know what's even more glorious.

Jesus. Took his own blood, didn't he? As it were into heaven. The book of hebrews tells us that whereas the copies. We're consecrated with the blood of bulls and goats. The reality of which these copies were a shadow. It was consecrated by the blood of the lord jesus himself.

He who is our life. Has taken the blood that was shed. For our forgiveness. And for our cleansing. He has taken it to glory. And he is there, and he doesn't He appears in glory. Yes, as the glorious and majestic, one. The son of man, the image that john gives us that rather lines up with Ezekiel's.

View image in his vision of yahweh. And yet. What else does revelation say? He appears as in the vision. As a lamb. But not just a lamb, a lamb, that was slain. Who has redeemed them by his blood? As the great congregation glory sings.

And so, if you are identified with christ, The blood. That has been for your reconciliation with god. To take away your guilt to take away your impurity. Has also consecrated heaven itself. As the place of your worship as the place where you connect to god. And god, Connects your life.

To himself. And so there's this wonderful consecration. So there's first the choice from the heart, that's identify occasion with the substitute, there's consecration. Well as i'm happy yet. Well, there hasn't been an ascension yet. It's called the ascension. But so far in all of this offering there has not been any ascending.

And now when the consecration is complete, it's ready it's time. It's ready for the ascension to begin in. In earnest. The priest puts the fire on. He gets the wood on top of the firing. He's got it started with the kindling and Good pieces of wood and the worshiper.

Skins skins at first and and the and cuts it up and into appropriate parts, and the priest to stacking the parts and is very active, very vigorous, And as the priest is arranging, the parts, the the worshipers using the water to wash the intestines and the legs. You know, one.

Uh, one last measure to make sure there's there's no filth. Uh, left upon it because the whole thing, Is going to be. Offered unto God and all of this arranging and washing and putting it all on the altar verse 9 ends with an ascension. Um, the priests shall burn all on the altar as an ascension.

And offering made by fire a sweet aromati, always and this word translated burn here. There are several Hebrew words for burn. This one is Is. Is a word that that comes from the root to smoke. The same route to as the word smoke. Now we We mean something else when we say, you know, smoking a roast or, or something like that.

So the so it's the way we are saying it as he's smoke a fighting it. He's transforming it into smoke. Now, there is a burning of the wrath of god, that does consume. That which or consume and destroy. You know, the eternal destruction that comes from the presence of from the presence of god that sort of Fire.

That is full of wrath. But this is actually describing a transformation into smoke so that he can ascend. And the priests shall smokeify. All of it on the altar as an ascension. That's what verse 9 is saying. And offering made by fire and then he uses two words, both of which means sweet aroma.

Uh, they're just synonyms. But it's sweet aroma. Sweet aroma. There's an intensification by the doubling of the word, how pleased god is. With what a sense to him, why? Because god likes smoke. Because god likes calves or bulls. No. We know better than that. Just Uh just by the fact that god does not is not physical.

These are creatures. But we know even better, don't we? Because it is with his beloved son. That he is well pleased. That in the beginning, the word was With god not just the word was god but the word was with god facing god literally there in john chapter 1.

And the lord jesus is baptism. And then again At. The transfiguration saying this is my beloved son with whom. I am well pleased and that's how psalm 24 ends, isn't it? It begins with. Um, you know, the early part is concerned with who can ascend the mountain of the lord.

But at the end, the ancient horse. Uh, must give way must open. Why? Because the king of glory yahweh, Is entering and he is the joy of glory. He is the love and the joy. Of his father. And so there's an emphasis here upon god's pleasure. Not just that we can come near and that we can ascend.

But that god is delighted to bring us near. And god is delighted to make us. To ascend. This is part of why the christian loves. To walk in love and walk in light and walk. In wisdom. No, it's been a month or two. Yeah, since we heard that sermon in ephesians 5 and 6, So, let me remind you of how those chapters begin.

Therefore be imitators of god as dear children. And walk in love as christ, also has loved us. And given himself for us and offering and a sacrifice to god for a sweet smelling aroma. The holy spirit could hardly make it more plain, could he That. God delights in his beloved son.

Who ascends to him. But effusions is also that book that three times. Talks about or at least twice. Talks about our being seated with him. In the heavenly places. We have been joined to christ. We have ascended in christ and he who says of him, he is my beloved son with whom i am.

Well, pleased says of all, who believe in him. Each one of you. But if you have come to god in the provision that he has made for you to come near and to ascend in the lord jesus, You are a sweet smelling aroma as well. You are his beloved child?

With whom he is, well pleased. Christ has Put away. The guilt. Put away. The stain. Brought you near? Your identified with him. And god brings you near and is delighted in you. For the sake of his son. Our lord jesus. Even now we may lay our hands upon him.

We may rest Although all of the pressure, all of the weight to rest upon the lord, jesus christ. And ascend with him into heaven. Where he has gone as our forerunner. And we too will be transformed, won't we? That we may ascend. And actually, body and soul. Be with him.

Forever. Man, let's pray.

Lord. We thank you and praise you that you have. Put away the enmity in the lord, jesus christ. And reconciled us to you in him. And we pray that your spirit would stir up our faith. That we may rest all the more upon the lord jesus. And know that not only are we identified with him.

But his blood has been shed, has reconciled us to you. Has brought our life near. Where it may touch you. Where we may Not only be in your presence and be in fellowship with you. But know that you delight. To bring us near. To bring us up to yourself.

With the very pleasure that you have in jesus, So we pray that you would help us to continue. To. Cleanse ourselves to pursue holiness to purify ourselves even as he is pure. Even as we prepare to follow our substitute, And come into your presence. And your pleasure. Forever. Give us this help of your spirit, we ask through the same jesus.

Amen.