

Leviticus 11

1 Now the LORD spoke to Moses and Aaron, saying to them, 2 “Speak to the children of Israel, saying, ‘These are the animals which you may eat among all the animals that are on the earth: 3 Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud— that you may eat. 4 Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you; 5 the rock hyrax, because it chews the cud but does not have cloven hooves, is unclean to you; 6 the hare, because it chews the cud but does not have cloven hooves, is unclean to you; 7 and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you. 8 Their flesh you shall not eat, and their carcasses you shall not touch. They are unclean to you.

9 These you may eat of all that are in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat. 10 But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which is in the water, they are an abomination to you. 11 They shall be an abomination to you; you shall not eat their flesh, but you shall regard their carcasses as an abomination. 12 Whatever in the water does not have fins or scales—that shall be an abomination to you.

13 ‘And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination: the eagle, the vulture, the buzzard, 14 the kite, and the falcon after its kind; 15 every raven after its kind, 16 the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; 17 the little owl, the fisher owl, and the screech owl; 18 the white owl, the jackdaw, and the carrion vulture; 19 the stork, the heron after its kind, the hoopoe, and the bat.

20 ‘All flying insects that creep on all fours shall be an abomination to you. 21 Yet these you may eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth. 22 These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. 23 But all other flying insects which have four feet shall be an abomination to you.

24 ‘By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening; 25 whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening: 26 The carcass of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, is unclean to you. Everyone who touches it shall be unclean. 27 And whatever goes on its paws, among all kinds of animals that go on all fours, those are unclean to you. Whoever touches any such carcass shall be unclean until evening. 28 Whoever carries any such carcass shall wash his clothes and be unclean until evening. It is unclean to you.

29 ‘These also shall be unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind; 30 the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon. 31 These are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean

until evening. 32Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. 33Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean: 34 in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. 35And everything on which a part of any such carcass falls shall be unclean; whether it is an oven or cooking stove, it shall be broken down; for they are unclean, and shall be unclean to you.

36Nevertheless a spring or a cistern, in which there is plenty of water, shall be clean, but whatever touches any such carcass becomes unclean. 37And if a part of any such carcass falls on any planting seed which is to be sown, it remains clean. 38But if water is put on the seed, and if a part of any such carcass falls on it, it becomes unclean to you.

39 'And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening. 40 He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.

41 'And every creeping thing that creeps on the earth shall be an abomination. It shall not be eaten. 42Whatever crawls on its belly, whatever goes on all fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they are an abomination. 43 You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. 44 For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. 45 For I am the LORD who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.

46 'This is the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, 47 to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.' ”.

Called to Continual Consecration

Main idea: Christians are called to think continually about belonging to God, so that everything they do is done in obedience, service, and devotion to God.

Introduction: An exhausting set of regulations, but presented in a highly motivating context. We are helped by Scripture's own application of it.

1. The heart with which we eat

a.v2 in the context of 10:19

b.Clean/unclean in the context of 10:3 and 10:10–11

c.A lesson lost on the scribes and Pharisees (Mt 15:1–20, esp. v11)

d. A lesson in danger of being lost on the church (1Cor 10, esp. v7, 16, 25–26, 31)

2. Regulations intended to expire, but a principle intended to remain

- a. Mt 15 (above) and Ac 10:12–15. This is a caution against any “health food” approach to reading Leviticus 11.
- b. Gal 3:19–24 applies not only to justification as in that context, but to sanctification as in the context of thinking about what a life consecrated unto Christ looks like.
- c. But a principle intended to remain. vv44–45, cf. 1Pet 1:13–16.

3. God’s intention and our devotion

- a. God’s intention: “I am YHWH who brings you up... to be your God.”
- b. Our devotion: “You shall be holy, for I am holy.”
- c. Live like those about to gather together for worship (cf. 1Cor 5:6–8).
- d. Live like those about to be gathered by God eternally for worship (cf. Heb 12; 1Jn 3:2–3).

Conclusion: the importance of holiness because of Who has saved you, and for what He has saved you. Live a life ruled by obedience, driven by service, and fueled by devotion!

(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 11. These are God's words. Now, you always spoke to Moses and Aaron saying to them, Speak to the children of Israel saying.

These are the animals, which you may eat among all the animals that are on the earth. Among the animals, whatever, divides, the hoof, having cloven hooves and chewing, the cud that you may eat. Nevertheless, these you shall not eat among those that to the cud or those. That have club and hooves the camel.

Because it choose the cut but does not have clothing hooves as unclean tea. The rock hyrax because it chews the cud but does not have clothing hooves as unclean to you. The hair because it chews the cut, but does not have clothing hooves. Is unclean to you. And the swine though, it divides the earth.

Having cloven hubs yet, does not chew the cud. Is unclean to you. Their flesh. You shall not eat and their carcasses. You shall not touch. They are unclean to you. These, you may eat of all that are in the water. Whatever in the water has fins and scales. Whether in the sea is or in the rivers, That you may eat.

But all in the seas are in the rivers. That to not have fins and scales all that move in the water or any living thing which is in the water. There, an abomination to you. There should be an

abomination to you. You're so naughty their flesh. But usual regard their carcasses as And abomination.

Whatever in the water does not have fins or scales. That shall be an abomination to you. And these, you shall regard as an abomination, among the birds. They shall not be eaten. They are an abomination. The eagle, the vulture, the buzzer, the kite. And the falcon after it's kind.

Every raven after its kind. The ostrich the short-eared owl. The seagull and the hawk after it's kind the little owl, the fisher owl, and the screech owl, the white owl, the jackdaw And the carrion vulture. The stork the hair and after it's calling the hoopo and the bat. While flying insects that creep on all force, Shot me in abomination to you.

Yet these you may eat of every flying insect that creeps on all fours, those which have jointed legs above their feet. With which to leap on the earth. These you may eat the locust after its coin, the destroying locust after its kind the cricket after its kind and the grasshopper After it's kind.

But all other flying insects which have four feet shall be an abomination to you. By these, you shall become unclean. Whoever touches the carcass of any of them. Shall be unclean until evening. Whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening.

The carcass of any animal, which divides the foot. But is not cloven. Hooved, or does not chew the cud. Is unclean to you. Everyone. Who touches it shall be unclean. Whatever goes on its pause among the all kinds of animals that go in all fours. These are unclean to you.

Whoever touches any carcass shall be unclean until evening. Whoever carries any such carcass? Shall wash his clothes and be unclean until evening, it has unclean to you. These also shall be unclean to you among the creeping things that creep on the earth. The mole, the mouse and the large lizard after its kind.

The gecko. The monitor lizard, the sand reptile, the sand lizard. Than the chameleon. These are unclean to you among all the creep. Whoever touches them when they are dead, shall be unclean until evening. Anything on which any of them falls? When they are dead shall be unclean. Whether it is any item of wood or clothing or skin or sack, Whatever item it is and it's any work is done.

That must be put in water. Then it shall be unclean until evening and then it shall be clean. And the earthen vessel into which any of them falls, you saw break. And whatever is in it shall be unclean. In such a vessel any edible food upon which water, falls becomes unclean.

And any drink that may be drunk from it becomes unclean. And everything on which a part of any such carcass, falls shall be unclean. Whether it is an oven or cooking stove, it shall be broken down for they are unclean. And they shall be unclean to you. Nevertheless, a spring or a cistern.

In which there is plenty of water shall be clean. But whoever touches any such carcass becomes unclean. And if a part of any such carcass falls on any planting seed, which is to be sown, it remains clean, But if water is put on the seed, And if a part of any such carcass falls on it, it becomes unclean to you.

And if any animal, which you may eat dies. He who touches its carcass shall be unclean until evening. He who eats of its carcass all washed his clothes and be unclean until evening. He

also who carries its carcass, so wash his clothes. Then be unclean. Until evening. And every creeping thing that creeps on the earth shall be an abomination.

It shall not be eaten. Whatever crawls on its belly would ever goes on all fours. Or whatever has many feet among all creeping things that creep on the earth. These you shall not eat for they are. And abomination. You shall not make yourselves abominable. With any creeping thing that creeps.

Nor shall you make yourselves unclean with them? Bless you, be defiled. By them. I am yahweh, your god. You shall therefore consecrate yourselves. And you shall be holy. For all i am holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. For, i am yallah.

Who brings you up out of the land of egypt? To be your god. You shall therefore be holy. For i am holding. This is the law. Of the animals and the birds, and every living creature that moves in the waters. And have every creature that creeps on the earth.

To distinguish between the clean and the unclean. Between the animals that maybe eaten. And the animal that may not.

Amend the sends this reading. Of god's inspired, and The narrant worked.

Well, not just on a lord's day afternoon after lunch, but under ordinary circumstances, Uh, reading these 47 verses. Uh, does start to take on Um, A little bit of a. Teach us sense. For us, it is Exhausting. And we're not even. Having to be careful to follow all these things.

It's exhausting for us. Just to read. And just wait until we get to the 116 verses. Covering various sorts of leprosy in skin or in garments or in houses etc. It is an exhausting set of regulations. But is presented in a highly motivated context. Because distinguishing between the clean and the unclean and the holy and the unholy.

We have just heard Is something that the priests need to do? Leviticus 10 verse 10 less god's people. Who he has given to come near him. Failed to regard him as holy You remember this what he said? About why uncommanded worship. Is. Such. To use the language of our own chapter abomination.

Is by those who come near me. I must be regarded as holy. And so he gives us his logic at the end of the chapter That he who is our god is holy And therefore, we who are his people must be Holy. For he has saved us to bring us to himself, to be our god.

To. Bring us near. To himself. Now, they ought to have been motivated enough by the holiness of god, and the desire to regard him as holy, but he gives them a very self-interested. Addendum or corollary to that motivation. Which is they've just seen the wrath of god. The fire of god come out from before y'all way.

And consume too. Who they thought? We're holy, And so they are not in a position where they are going to read leviticus 11 and say well that's a lot of rules and a lot of distinctions and Boy, that's really. That's really exhausting. I, you know, i don't think it's a serious as old act.

No, they were literally going to take it dead. Seriously. When the lord. In many parts of his word, particularly in the new testament. It helps us to understand why he gave them. These regulations concerning eating. These animals are touching the Carcass of any of these animals. And then, even if it is not properly slaughtered eating, or Uh, touching the carcass.

Of one of the permitted animals. As we saw. Towards. The end of the chapter. And helped by scripture's own application. Of this portion of his word. Uh, we come this afternoon and consider three things first. The heart with which we eat. The heart. With which We eat. Second. The principle that these regulations taught, which is an enduring principle for the christian life.

Yeah, thankfully Uh, we don't have to Yeah, examine Every animal, so carefully. And, We are not subject to. These exhausting regulations. And yet the principle that should be energizing rather than exhausting. Is one that continues and so we'll consider that second And, Finally, by god's stated intention. About himself concerning us.

Which is given in the Summary statements and verse 44, and 45. Uh, we hope to have our devotion. Towards god established. So, first, the heart with which we eat Now, this is one of the One of the places where It's helpful to. A very kind of intentionally mentally get through the chapter division.

Because at the end of last week's, portion you remember? Uh, when moses was concerned about the goat of the sin offering being eaten. Aaron had actually done better than Moses in this case. Aaron. Was concerned that he would not just eat the right animal and the right place. But that he would eat with a right heart.

And recognizing that the sin offering would be honoring him and his family as gifts to israel means, by which The lord gives for the atonement to be made. He, he asks, if Look this day, they have offered their sin offering and their burnt offering before yahweh. And such things have been fallen me if i had eaten the sin offering today.

Would have been accepted. In the sight of your And so this idea of Eating with a right heart is already there. Immediately in the context when Your voice says to Moses and Aaron speak to the children of israel saying. These are the animals which you may eat among all the animals.

That are on the earth. And so he gives them this. This animals that you may eat in terms of clean and unclean. Those animals that are. Uh, that they may eat and those animals that are unclean to them. Those animals that they eat and those animals. That are an abomination to them.

And by which they themselves may even become abominable. Verse. 43 and unclean verse. 43. Now, this that Um, That they were to eat with a right heart towards god, and that this was something that was given to them in instructions that god had given them and that they had to follow, but that were to teach them something about them themselves and something about their hearts.

That's something that should be fairly obvious from the nature of the regulations. Just like it's fairly obvious that the blood of a bowl or the blood of a goat, can't take away sin, especially if you have If you have to repeat it, That god. God views them as needing the cleansing, not just of the The outward formal cleansing.

But the cleansing of the heart. Uh, we've mentioned recently about the baptizings of hands and couches and And so forth, all of these baptisms that The pharisees had, and they're coming to john and matthew chapter 3. To add his baptism to their collection. We've referred to that recently. And they did not like, That what they thought was a helpful extra headge around.

Leviticus 11. Jesus's disciples did not follow. So matthew 15, we read then the scribes and Pharisees who are from jerusalem. Came to jesus saying why do your disciples transgress the tradition of the elders for? They do not wash their hands when they eat bread. He answered

and said to them, why do you also transgress The commandment of god because of your tradition.

For god, commanded saying, honor, your father into your mother and he who curses father or mother, let him be put to death, but you say, Whoever says to father or mother, whatever prophet you might have received from me is a gift to god. Now, remember that word korban is.

Uh, the Word for offering. That's the verb for drawing near in the Hebrew that we have been seeing throughout the book of Of leviticus. Leviticus is definitely in the background of this, in multiple different ways, but you say, whoever says to his father or mother, whatever prophet you might have received from me is a gift to god, then he need not honor his father or mother.

Thus, you have made the commandment of god of no effect by your tradition again. Paying attention to formality and regulation. Um, but not obeying god's commandment from the heart. Hypocrites. Well did Isaiah prophesy about you saying these people draw near to me with their mouth. And honor me with their lips.

But their heart. Is far from me. And in vain, they worship me. Teaching as doctrines. The commandments. Of men. And so there's a very close connection. Between. On the one hand. Drawing near merely an externals and not with the heart. And on the other hand, Adding to what god has.

Commandant. And he says, such worship is vain. And when he had called the multitude to himself, he said to them here and understand Now, he's going to apply. Um, Leviticus 11. For us. Not, what goes into the mouth, the files a man. But what comes out of the mouth, that's defiles a man.

Than his disciples came and said to him. Do you know that the Pharisees were offended when they heard that saying? But he answered and said, Every plant, which my heavenly father has not, planted will be uprooted. Let them along. They are blind leaders of the blind. And if the blind leads the blind, this will fall into a ditch Then peter answered and said to him, explain this parable to us.

So jesus said, are you also still without understanding? Do you not understand yet? Understand. That whatever enters into the mouth. Goes into the stomach and is eliminated. But those things which proceed out of the mouth, come from the heart, And they defile a man. For out of the heart.

Proceed evil thoughts. Murders. Adulteries, fornications Thefts. False witness. Blasphemies. These are the things which defile a man. But to eat with unwashed hands. Does not defile a man. And so the lord had given his people, these laws, and Leviticus 11 that they needed to follow, why do they need to fall?

Because the lord gave them these laws. And because by then the lord made a distinction between the clean and unclean and the holy in the holy and he taught them to make the distinction. But did he teach them to make that distinction? Just so that they could be really good at the cleanliness, taxonomy portion of their biology class.

Or. Was it because of how much sin defiles us. And to keep us constantly in mind. Of god having saved us for himself, so that we would come near to him. And the need then to come near. Not flippantly. And certainly not according to our own ideas of what's clean and unclean and holy unholy.

But according to god's word, You see that which comes out of our hearts? And out of our mouths. From our heart does defile us, doesn't it? But we're so slow. To see how filthy and how unworthy of god. Such sin that comes out of our hearts us. And then we are.

Dull to see how great has been. The sacrifice of the lord jesus christ, which is not only put away our guilt, but washes us, clean. Not with the water of baptism, but with the cleansing of his blood, So that the washing of our bodies with pure water points us to having our hearts sprinkled clean.

By an evil conscience. And so there's this is a lesson in levticus 11, that was lost on the scribes and the Pharisees and we're even in danger of having this lesson be lost on us in the church. See that, what i Plan to take would take too long, so i think we'll just summarize In first corinthians 10.

The. Uh,

Well, really, we wouldn't need to work through the whole the, uh, Uh, the people who have Eaten the Passover and come through the red sea and they've come out with mosas. And yet. The lord was displeased with them. And they. They fell in the wilderness, the lord gives. As an example of there being devoted to themselves in idolatry in verse 7.

Do not become idolaters as were some of them as it's written. The people sat down to eat and drink and rose up to play, and he picks that particular. Aspect of the quote unquote feast to yahweh. That had been observed in the wilderness. Uh, to show how they were not mindful of the lord they were.

Indulging themselves. And And this is an idolatry to fail to be mindful of the lord. It has saved us for himself. He brought them to the mountain. For himself and there at the foot of the mountain, they forgot all about him. But he's telling the Corinthians, they're in danger of doing the same things.

Because, The. Sorry. Is verse 16. The cup of blessing which they bless. It's the communion, it's fellowship with the blood of christ, the bread which they break, it's fellowship with the body of christ. So how can they be willing to become? Unclean. And partake of that. Which, Which belongs to demons in.

The, the following versus, And in the discussion he starts talking, then about the eating of meat. And the the need. To do that. Which Which honors the lord in their eating of the meat. He says, the earth is the lords and all its fullness verse 26 and so they can eat, whatever is sold in the meat market without asking questions.

The problem is not in the meat itself. The meat belongs to the lord, the lord feeds him, but If they do find out. That it is. Um, That it is against the lord. Then for the sake of conscience. The earth is the lords and all its And all its fullness, and this is the context in which you get verse 31, which is a very famous verse for, for us.

And we even had it in. In the answer to the first catechism question man's chief end is to glorify god and to enjoy him forever. Therefore whether you eat or drink or whatever you do Do all unto the glory of god. Well. The the laws given in levticus 11 would have driven that home.

Because they always had to be thinking about whether what they ate. Had, you know, was of the right kind and had it died in the right way and was it prepared in something clean and all of those things. And so, the lord used his, these regulations. To. Keep them thinking about whether they were eating in a way that was appropriate to those who belong to god.

Now, you and i don't do that by avoiding Um, Bacon. And shrimp. But we are aren't we always to be eating unto the glory of god? And if you and i ever eat or ever drink, or ever do anything, and we're not mindful. Of being those whom the lord saved for himself.

Those whom the lord has consecrated to himself those who are About to come near again for public worship in the short term and those whom he is bringing near to himself, ultimately everlastingly in the long term. Then we will be missing. The point of leviticus 11, just like The scribes and pharisees did.

Now, these were these particular regulations were meant to expire that principle continues. You know, we had the devotional at the camp out. Friday night in first Thessalonians 4 and 1st, Peter 1. Uh, seeing that the principal principle of wanting to be clean. In first Thessalonians 4 and being holy because God who called us as holy in 1st Peter chapter 1 that this principle remains And yet, we know that Leviticus 11 was Uh, designed intended to expire.

How do we know that? Well, the lord declared all foods clean. Uh, you remember the sheet that he let down to peter? And peter was horrified. And if we were to go we won't take the time now to go to act 10 and read verses 12 through 15. The description of what was on the sheet is almost a list of abominations from leviticus chapter 11.

And the point is, That god meant for these regulations to expire. These regulations kept us. Kept us, constrained. Until christ came. Very similar to what Galatians 3 verse 9, 19 through, 24 says, about our justification, So, also in our consecration, So god gave israel a law to keep that.

Would that would make it clear to that. By all of the all of the sacrifices and all of the ceremonies that the only hope they ever had. For righteousness, was the christ who was to come. Right? How were pious persons saved before the coming of christ? I believing in the savior to come.

So galatians 3, verse 19 to 24 says, don't, you see how God used his his law to keep them hoping only in the savior to come for their righteousness? Well, god also used this uses his ceremony ceremonial law to press home to us how necessary it is that those who they have saved, would be wholly unto the lord, in every moment of every day.

But now the training wheels of the law have come off, What we have instead of, The these food regulations is the knowledge that we are united to jesus christ. That we are the dwelling place the temple of the holy spirit that must be kept clean. That must be kept.

Holy And so, there is, there's not a less constant or less intense devotion of the christian's life to cleanliness and holiness than there is Of the believer before christ came. It's not less constant or less intense. I suggest to you based on the substance that has come and the shadow that has been set aside, it ought to be More intense.

We ought to be more vigilant. You know we're saying who like we has praise should sing What we should also sing and think. Who like we his holiness? Should devote ourselves to as holy. And so, that brings us to the last place to god's intention. And our devotion. He says i am your way.

He brings you up to be your god. And since he has brought us up, Brought us to himself, since he has saved us for himself. His intention to be ours. And that we would be his Ought to produce our devotion. We were not saved just so that we would be forgiven.

We were not saved just so that we would be spared. We were saved so that we would be his. And so he saved us to live lives. That say That we Are his. And so, Leviticus 11. Long chapter. Exhausting chapter. But we rather than being exhausted by regulations now.

Ought to be invigorated by a reality. God has saved us to be ours. To make us his own. And how dreadful it is, if we were to eat In any other way than those who belong to him. Those to whom he belongs or to drink. Apart from the knowledge that he has given himself to us and he has taken us for himself or to do anything.

And any other way. And then, let's pray.

Holy Father, we thank you and praise you for giving us. To address you even with that wonderful phrase. That god, the son, your son. Our lord Jesus. Used. In John 17 and we thank you that Knowing that you have adopted us as your children and him. You have made us holy children.

In the holy son of the holy father. We thank you for teaching us this by your scripture and communicating it to us. By your spirit whom you have made to dwell in us who himself is the holy spirit. And is for us the spirit of holiness. Who produces a devotion of life towards you.

We pray o, god, that you would Uh, grant to us to rejoice over how we know you father, son, and holy spirit. And that with this knowledge of you, you have set aside the Um, The old form. Of the regulations that pressed upon us being devoted to you being clean for your sick.

And we pray lord that. Now this new living reality That has replaced regulations, would stir us up all the more Oh, forgive us lord for when we have felt it too much of a burden to be devoted to you. How unloving? That shows that we still are. And so, we thank you for the blood of Christ that puts away our sin and the righteousness of Christ that state.

Oh, that stands for us and we pray. That you would make us. That you would make us those who love you. And therefore, keep your commandments and don't find them burdensome. But find it joyous and life-giving and freeing. To devote ourselves entirely to you, intensely to you. Lord, this is Almost foreign to us.

We're grateful to you for the moments in our lives. When we have had a taste Of that kind of consecration and devotion. And yet, we confess freely, there's no use in trying to hide anything from you or ourselves. That this sort of devoted consecrated life. As something that. We often find ourselves resisting.

And often find ourselves just having forgotten you all together. So help us by your spirit and bring your word home to our hearts and conform us to Christ who did only ever eat for your glory and only ever drank unto your glory, and only ever did anything unto your glory, And now grant that This righteousness of his, which has been counted for us.

Would also be replicated in us from him. Grant that we would only ever eat until your glory only ever drink unto your glory. Only ever do anything. Unto your glory. We ask in Jesus name, Amen.