

~APPROACH TO GOD (2312)

- Sanctity Of God's Presence
- Approach Through Faith, Right Works, And Sacrifices
- Melchizedek's Priesthood
- Approach By Other Patriarchs
- Importance Of Approved Approach Stressed
- Under The Law Covenant
- Mere Ritual And Sacrifice Insufficient
- Basis For Approach Under New Covenant

• In an ancient Oriental court any approach to the presence of the monarch by an individual could be made only in accord with established regulations and with the monarchs permission. In most cases an intermediary acted for petitioners desiring an audience with the ruler, introducing them and vouching for the genuineness of their credentials.

• To enter the inner courtyard of Persian King Ahasuerus without being called meant death, but Queen Esther, when risking her life to gain access to the kings presence, was favored with approval.

• All the kings servants and the people of the kings jurisdictional districts are aware that, as regards any man or woman that comes in to the king at the inner courtyard who is not called, his one Law is to have him put to death, only in case the king holds out to him the golden scepter, he will also certainly stay alive. As for me, I have not been called to come in to the king now for thirty days. ([Esther 4:11](#))

• Go, gather all the Jews that are to be found in Shushan and fast in my behalf and neither eat nor drink for three days, night and day. I too with my young women, I shall fast likewise, and upon that I shall come in to the king, which is not according to the law, and in case I must perish, I must perish. ([Esther 4:16](#))

• And it came about on the third day that Esther went dressing up royally, after which she took her stand in the inner courtyard of the king's house opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the entrance of the house. ([Esther 5:1](#))

• And it came about that, as soon as the king saw Esther the queen

standing in the courtyard, she gained favor in his eyes, so that the king held out to Esther the golden scepter that was in his hand. Esther now came near and touched the top of the scepter. **(Esther 5:2)**

- Then the king said to her; What do you have, O Esther the queen, and what is your request? To the half of the kingship, let it even be given to you! **(Esther 5:3)**
- The actions and words of Joseph's brothers illustrate the care employed to avoid causing offense before a king, for Judah said to Joseph. It is the same with you as with Pharaoh.
- And Joseph was the man in power over the land. He was the one that did the selling to all people of the earth. Consequently Joseph's brothers came and bowed low to him with their faces to the earth. **(Genesis 42:6)**
- Accordingly the men took this gift, and they took double the money in their hand and Benjamin. Then they rose and went their way down to Egypt and got to stand before Joseph. **(Genesis 43:15)**
- When Joseph saw Benjamin with them, he at once said to the man who was over his house. Take the men to the house and slaughter animals and make preparation, because the men are to eat with me at noon. **(Genesis 43:16)**
- Immediately the man did just as Joseph had said. So the man took the men to Joseph's house. **(Genesis 43:17)**
- But the men got afraid because they had been taken to Joseph's house, and they began to say; It is because of the money that went back with us in our bags at the start that we are being brought here for them to fall upon us and attack us and to take us for slaves and also our asses! **(Genesis 43:18)**
- Hence they **approached** the man who was over Joseph's house and spoke to him at the entrance of the house. **(Genesis 43:19)**
- And they said; Excuse us, my lord! We surely did come down at the start to buy food. **(Genesis 43:20)**
- But what occurred was that when we came to the lodging place

- and began opening our bags, why, here was the money of each one in the mouth of his bag, our money in full weight. So we would like to return it with our own hands. (**Genesis 43:21**)
- And more money we have brought down in our hands to buy food. We certainly do not know who placed our money in our bags. (**Genesis 43:22**)
 - Then he said; It is all right with you. Do not be afraid. Your God and the God of your father gave you treasure in your bags. Your money came first to me. After that he brought out Simeon to them. (**Genesis 43:23**)
 - Then the man brought the men into Joseph's house and gave water that they might have their feet washed, and he gave fodder for their asses. (**Genesis 43:24**)
 - And they proceeded to get the gift ready for Joseph's coming at noon, because they had heard that it was there they were going to eat bread. (**Genesis 43:25**)
 - When Joseph went on into the house, then they brought the gift that was in their hand to him into the house, and prostrated themselves to him to the earth. (**Genesis 43:26**)
 - And Judah and his brothers went on into Joseph's house, and he was still there, and they proceeded to fall before him to the earth. (**Genesis 44:14**)
 - Judah now came near to him and said; I pray you, my master, please let your slave speak a word in the hearing of my master, and do not let your anger grow hot against your slave, because it is the same with you as with Pharaoh. (**Genesis 44:18**)
 - Thus, to gain access to the presence of an earthly ruler, though only an imperfect human, was often a very difficult matter and a rare privilege.

•• Sanctity Of God's Presence

- Although Paul stated in Athens, that God is not far off from each one of us.
- For them to seek God, if they might grope for him and really find

him, although, in fact, he is not far off from each one of us. (**Acts of Apostles 17:27**)

- **And his accessibility is presented throughout his Word the Bible, the one **approaching** Him must also meet definite requirements and have His divine permission or approval. Daniel's vision of the majestic heavenly court of the Ancient of Days to whom the son of man **gained access** and was **brought, up close even before that One**, illustrates the dignity, respect, and order associated with the presence of the Sovereign Ruler of the universe.**
- **I kept on beholding until there were thrones placed and the Ancient of Days sat down. His clothing was white just like snow, and the hair of his head was like clean wool. His throne was flames of fire, its wheels were a burning fire. (**Daniel 7:9**)**
- **There was a stream of fire flowing and going out from before him. There were a thousand thousands that kept ministering to him, and ten thousand times ten thousand that kept standing right before him. The Court took its seat, and there were books that were opened. (**Daniel 7:10**)**
- **I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming, and to the Ancient of Days **he gained access, and they brought him up close even before that One.** (**Daniel 7:13**)**
- **And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin. (**Daniel 7:14**)**
- **And his majestic one will certainly come to be from him, and from the midst of him his own ruler will go forth, and I will **cause him to come near**, and he must **approach** to me. For who, now, is this one that has given his heart in pledge in order **to approach to me?** is the utterance of Yehowah. (**Jeremiah 30:21**)**
- **Now it came to be the day when the sons of the true God entered to take their station before Yehowah, and even Satan proceeded to **enter right among** them. (**Job 1:6**)**

- **Afterward it came to be the day when the sons of the true God entered to take their station before Yehowah, and Satan also proceeded to **enter right among them** to take his station before Yehowah. (**Job 2:1**)**
- **Indicates that God's angelic sons are also invited into his immediate presence at appointed times, and Satan's appearance among them must reasonably have been only by Sovereign permission.**
- **Man, having been made in his Creators image and likeness by being endowed with a measure of the divine attributes and having the responsibility of caring for the planet Earth and the animal creation on it, would need to be in communication with his God and Father.**
- **And God went on to say; Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth. (**Genesis 1:26**)**
- **And God proceeded to create the man in his image, in God's image he created him, male and female he created them. (**Genesis 1:27**)**
- **Such communication is described at;**
- **Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth. (**Genesis 1:28**)**
- **And God went on to say; Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food. (**Genesis 1:29**)**
- **And to every wild beast of the earth and to every flying creature of the heavens and to everything moving upon the earth in which there is life as a soul I have given all green vegetation for food. And it came to be so. (**Genesis 1:30**)**
- **And Yehowah God also laid this command upon the man, From every tree of the garden you may eat to satisfaction. (**Genesis****

2:16)

- **But as for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die. (Genesis 2:17)**
- **As perfect creatures, and hence with no guilt complex or consciousness of sin, Adam and Eve could originally **approach** God in conversation without feeling the need for an intercessor between them and their Creator, doing so as children would approach their father.**
- **After that God saw everything he had made and, look! It was very good. And there came to be evening and there came to be morning, a sixth day. (Genesis 1:31)**
- **And both of them continued to be naked, the man and his wife, and yet they did not become ashamed. (Genesis 2:25)**
- **Their sin and rebellion lost for them this relationship, bringing condemnation of death.**
- **To the woman he said; I shall greatly increase the pain of your pregnancy. In birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you. (Genesis 3:16)**
- **And to Adam he said; Because you listened to your wife's voice and took to eating from the tree concerning which I gave you this command. You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (Genesis 3:17)**
- **And thorns and thistles it will grow for you, and you must eat the vegetation of the field. (Genesis 3:18)**
- **In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return. (Genesis 3:19)**
- **After this Adam called his wife's name Eve, because she had to become the mother of everyone living. (Genesis 3:20)**
- **And Yehowah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. (Genesis 3:21)**

- And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. (**Genesis 3:22**)
- With that Yehowah God **put him out of the garden of Eden** to cultivate the ground from which he had been taken. (**Genesis 3:23**)
- And so he **drove the man out** and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. (**Genesis 3:24**)
- Whether they made future attempts at **approaching** God is not stated.

· Approach Through Faith, Right Works, And Sacrifices

- The account of the **approach** to God on the basis of offerings by Cain and by Abel shows that prerequisites for **access to God** were faith and right works. Hence, Cain was **debarred from divine acceptance** until he should **turn to doing good**.
- He did not look with any favor upon Cain and upon his offering. And Cain grew hot with great anger, and his countenance began to fall. (**Genesis 4:5**)
- At this Yehowah said to Cain; Why are you hot with anger and why has your countenance fallen? (**Genesis 4:6**)
- If you turn to doing good, will there not be an exaltation? But if you do not turn to doing good, there is sin crouching at the entrance, and for you is its craving, and will you, for your part, get the mastery over it? (**Genesis 4:7**)
- After that Cain said to Abel his brother; Let us go over into the field. So it came about that while they were in the field Cain proceeded to assault Abel his brother and kill him. (**Genesis 4:8**)
- Later on Yehowah said to Cain; Where is Abel your brother? And he said, I do not know. Am I my brothers guardian? (**Genesis 4:9**)

- **Not like Cain, who originated with the wicked one and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous. (1 John 3:12)**
- **By faith Abel offered God a sacrifice of greater worth than Cain, through which faith he had witness borne to him that he was righteous, God bearing witness respecting his gifts, and through it he, although he died, yet speaks. (Hebrews 11:4)**
- **The start that was later made of calling on the name of Yehowah in Enosh's time does not appear to have been sincere.**
- **And to Seth also there was born a son and he proceeded to call his name Enosh. At that time a start was made of calling on the name of Yehowah. (Genesis 4:26)**
- **Inasmuch as the next man of faith mentioned after Abel is not Enosh but Enoch, whose walking with God shows his approach was approved.**
- **And Enoch kept walking with the true God. Then he was no more, for God took him. (Genesis 5:24)**
- **By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him, for before his transference he had the witness that he had pleased God well. (Hebrews 11:5)**
- **Enoch's prophecy, recorded at,**
- **Wild waves of the sea that foam up their own causes for shame, stars with no set course, for which the blackness of darkness stands reserved forever. (Jude 1:13)**
- **Yes, the seventh one in line from Adam, Enoch, prophesied also regarding them, when he said; Look! Yehowah came with his holy myriads. (Jude 1:14)**
- **To execute judgment against all, and to convict all the ungodly concerning all their ungodly deeds that they did in an ungodly way, and concerning all the shocking things that ungodly sinners spoke against him. (Jude 1:15)**

- **However, indicates that rampant disrespect for God existed in his day.**

See Also ENOSH

See Also ENOS

- **Noah's righteous and faultless course among his contemporaries gained him access to God and preservation.**
- **This is the history of Noah. Noah was a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God. ([Genesis 6:9](#))**
- **In time Noah became father to three sons, Shem, Ham and Japheth. ([Genesis 6:10](#))**
- **And the earth came to be ruined in the sight of the true God and the earth became filled with violence. ([Genesis 6:11](#))**
- **So God saw the earth and, look! It was ruined, because all flesh had ruined its way on the earth. ([Genesis 6:12](#))**
- **After that God said to Noah; The end of all flesh has come before me, because the earth is full of violence as a result of them, and here I am bringing them to ruin together with the earth. ([Genesis 6:13](#))**
- **Make for yourself an ark out of wood of a resinous tree. You will make compartments in the ark, and you must cover it inside and outside with tar. ([Genesis 6:14](#))**
- **And this is how you will make it. Three hundred cubits the length of the ark, fifty cubits its width, and thirty cubits its height. ([Genesis 6:15](#))**
- **You will make a tsohar roof, or, window for the ark, and you will complete it to the extent of a cubit upward, and the entrance of the ark you will put in its side. You will make it with a lower story, a second story and a third story. ([Genesis 6:16](#))**
- **And as for me, here I am bringing the deluge of waters upon the earth to bring to ruin all flesh in which the force of life is active from under the heavens. Everything that is in the earth will**

expire. (**Genesis 6:17**)

- **And I do establish my covenant with you, and you must go into the ark, you and your sons and your wife and your sons wives with you. (**Genesis 6:18**)**
- **And of every living creature of every sort of flesh, two of each, you will bring into the ark to preserve them alive with you. Male and female they will be. (**Genesis 6:19**)**
- **Following the Flood, he **approached** God on the basis of a sacrifice, as had Abel. He was blessed and was advised of added requirements for divine approval as well as of God's covenant with all flesh guaranteeing that there would be no future global deluge.**
- **And Noah began to build an altar to Yehowah and to take some of all the clean beasts and of all the clean flying creatures and to offer burnt offerings upon the altar. (**Genesis 8:20**)**
- **And Yehowah began to smell a restful odor, and so Yehowah said in his heart: Never again shall I call down evil upon the ground on man's account, because the inclination of the heart of man is bad from his youth up, and never again shall I deal every living thing a blow just as I have done. (**Genesis 8:21**)**
- **And God went on to bless Noah and his sons and to say to them; Be fruitful and become many and fill the earth. (**Genesis 9:1**)**
- **And a fear of you and a terror of you will continue upon every living creature of the earth and upon every flying creature of the heavens, upon everything that goes moving on the ground, and upon all the fishes of the sea. Into your hand they are now given. (**Genesis 9:2**)**
- **Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. (**Genesis 9:3**)**
- **Only flesh with its soul, its blood, you must not eat. (**Genesis 9:4**)**
- **And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back, and from the hand of man, from the hand of each one who is his brother, shall I ask back the soul of man. (**Genesis 9:5**)**

- **Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man. (Genesis 9:6)**
- **And as for you men, be fruitful and become many, make the earth swarm with you and become many in it. (Genesis 9:7)**
- **And God went on to say to Noah and to his sons with him: (Genesis 9:8)**
- **And as for me, here I am establishing my covenant with you men and with your offspring after you. (Genesis 9:9)**
- **And with every living soul that is with you, among fowls, among beasts and among all living creatures of the earth with you, from all those going out of the ark to every living creature of the earth. (Genesis 9:10)**
- **Yes, I do establish my covenant with you. No more will all flesh be cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin. (Genesis 9:11)**
- **The expression Yehowah, Shem's God, apparently indicates that this son had gained a position of greater favor with God than had his two brothers.**
- **And he added; Blessed be Yehowah, Shem's God, and let Canaan become a slave to him. (Genesis 9:26)**
- **Let God grant ample space to Japheth, and let him reside in the tents of Shem. Let Canaan become a slave to him also. (Genesis 9:27)**

·· **Melchizedek's Priesthood**

- **Although Noah officiated at the altar on behalf of his family, there is no specific mention of a priest as acting on behalf of men in their **approach** to God until Melchizedek's time. Melchizedek's priesthood was recognized by Abraham, who gave him a tenth of everything.**
- **And Melchizedek king of Salem brought out bread and wine, and he was priest of the Most High God. (Genesis 14:18)**

- Then he blessed him and said; Blessed be Abram of the Most High God, producer of heaven and earth. (**Genesis 14:19**)
- And blessed be the Most High God, who has delivered your oppressors into your hand! At that Abram gave him a tenth of everything. (**Genesis 14:20**)
- Melchizedek is presented as a prophetic type of Christ Jesus at;
- For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him (**Hebrews 7:1**)
- And to whom Abraham apportioned a tenth from all things, is first of all, by translation, **King of Righteousness**, and is then also king of Salem, that is, **King of Peace**. (**Hebrews 7:2**)
- In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually. (**Hebrews 7:3**)
- And it is still more abundantly clear that with a similarity to Melchizedek there arises another priest. (**Hebrews 7:15**)
- Who has become such, not according to the Law of a commandment depending upon the flesh, but according to the power of an indestructible life. (**Hebrews 7:16**)
- For in witness it is said; You are a priest forever according to the manner of Melchizedek. (**Hebrews 7:17**)
- Consequently he is able also to save completely those who are **approaching** God through him, because he is always alive to plead for them. (**Hebrews 7:25**)

· Approach By Other Patriarchs

- Abraham's relations with God qualified him to be **called God's friend**.
- But you, O Israel, are my servant, you, O Jacob, whom I have chosen, the seed of **Abraham my friend**. (**Isaiah 41:8**)

- Did not you yourself, O God of ours, drive away the inhabitants of this land from before your people Israel and then give it to the seed of Abraham, your lover, to time indefinite? (**2 Chronicles 20:7**)
- And the scripture was fulfilled which says; Abraham put faith in Yehowah, and it was counted to him as righteousness, and he came to be called **Yehowah's friend**. (**James 2:23**)
- And his faith and obedience, coupled with his respectful **approach** through altars and offerings, are emphasized as the basis for this.
- Why, Abraham is surely going to become a nation great and mighty, and all the nations of the earth must bless themselves by means of him. (**Genesis 18:18**)
- For I have become acquainted with him in order, that he may command his sons and his household after him so that they shall keep Yehowah's way to do righteousness and judgment, in order, that Yehowah may certainly bring upon Abraham what he has spoken about him. (**Genesis 18:19**)
- Reside as an alien in this land, and I shall continue with you and bless you, because to you and to your seed I shall give all these lands, and I will carry out the sworn statement that I swore to Abraham your father. (**Genesis 26:3**)
- And I will multiply your seed like the stars of the heavens and I will give to your seed all these lands, and by means of your seed all nations of the earth will certainly bless themselves. (**Genesis 26:4**)
- Due to the fact that Abraham listened to my voice and continued to keep his obligations to me, my commands, my statutes, and my laws. (**Genesis 26:5**)
- So Isaac went on dwelling at Gerar. (**Genesis 26:6**)
- By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance, and he went out, although not knowing where he was going. (**Hebrews 11:8**)
- By faith he resided as an alien in the land of the promise as in a

- foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. ([Hebrews 11:9](#))
- For he was awaiting the city having real foundations, the builder and maker of which city is God. ([Hebrews 11:10](#))
 - By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises attempted to offer up his only-begotten son. ([Hebrews 11:17](#))
 - Although it had been said to him; What will be called your seed will be through Isaac. ([Hebrews 11:18](#))
 - But he reckoned that God was able to raise him up even from the dead, and from there he did receive him also in an illustrative way. ([Hebrews 11:19](#))
 - He was taken into covenant relationship with God.
 - And Yehowah proceeded to say to Abram; Go your way out of your country and from your relatives and from the house of your father to the country that I shall show you. ([Genesis 12:1](#))
 - And I shall make a great nation out of you and I shall bless you and I will make your name great, and prove yourself a blessing. ([Genesis 12:2](#))
 - And I will bless those who bless you, and him that calls down evil upon you I shall curse, and all the families of the ground will certainly bless themselves by means of you. ([Genesis 12:3](#))
 - Yehowah now appeared to Abram and said; To your seed I am going to give this land. After that he built an altar there to Yehowah, who had appeared to him. ([Genesis 12:7](#))
 - After these things the word of Yehowah came to Abram in a vision, saying; Do not fear, Abram. I am a shield for you. Your reward will be very great. ([Genesis 15:1](#))
 - He now brought him outside and said; Look up, please, to the heavens and count the stars, if you are possibly able to count them. And he went on to say to him; So your seed will become. ([Genesis 15:5](#))

- **And he put faith in Yehowah, and he proceeded to count it to him as righteousness. (Genesis 15:6)**
- **Then he added to him; I am Yehowah, who brought you out of Ur of the Chaldeans to give you this land to take it in possession. (Genesis 15:7)**
- **To this he said; Sovereign Lord Yehowah, by what shall I know that I shall take it in possession? (Genesis 15:8)**
- **In turn he said to him; Take for me a three year old heifer and a three year old shegoat and a three year old ram and a turtledove and a young pigeon. (Genesis 15:9)**
- **So he took all these to himself and cut them in two and put each part of them so as to match the other, but the birds he did not cut in pieces. (Genesis 15:10)**
- **And the birds of prey began to descend upon the carcasses, but Abram kept driving them away. (Genesis 15:11)**
- **After a while the sun was about to set, and a deep sleep fell upon Abram, and, look! A frightfully great darkness was falling upon him. (Genesis 15:12)**
- **And he began to say to Abram; You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. (Genesis 15:13)**
- **But the nation that they will serve I am judging, and after that they will go out with many goods. (Genesis 15:14)**
- **As for you, you will go to your forefathers in peace; You will be buried at a good old age. (Genesis 15:15)**
- **But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion. (Genesis 15:16)**
- **The sun was now setting and a dense darkness came and, look! a smoking furnace and a fiery torch that passed in between these pieces. (Genesis 15:17)**

- On that day Yehowah concluded with Abram a covenant, saying, To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates. (**Genesis 15:18**)
- The Kenites and the Kenizzites and the Kadmonites. (**Genesis 15:19**)
- And the Hittites and the Perizzites and the Rephaim. (**Genesis 15:20**)
- And the Amorites and the Canaanites and the Girgashites and the Jebusites. (**Genesis 15:21**)
- When Abram got to be ninety-nine years old, then Yehowah appeared to Abram and said to him; I am God Almighty. Walk before me and prove yourself faultless. (**Genesis 17:1**)
- And I will give my covenant between me and you, that I may multiply you very, very much. (**Genesis 17:2**)
- At this Abram fell upon his face, and God continued to speak with him, saying; (**Genesis 17:3**)
- As for me, look! My covenant is with you, and you will certainly become a father of a crowd of nations. (**Genesis 17:4**)
- And your name will not be called Abram anymore, and your name must become Abraham, because a father of a crowd of nations I will make you. (**Genesis 17:5**)
- And I will make you very, very fruitful and will make you become nations, and kings will come out of you. (**Genesis 17:6**)
- And I will carry out my covenant between me and you and your seed after you according to their generations for a covenant to time indefinite, to prove myself God to you and to your seed after you. (**Genesis 17:7**)
- And I will give to you and to your seed after you the land of your alien residences, even the entire land of Canaan, for a possession to time indefinite, and I will prove myself God to them. (**Genesis 17:8**)

- Circumcision was given as a sign of this, for a time becoming a requirement for divine acceptance.
- And God said further to Abraham; As for you, you are to keep my covenant, you and your seed after you according to their generations. ([Genesis 17:9](#))
- This is my covenant that you men will keep, between me and you men, even your seed after you. Every male of yours must get circumcised. ([Genesis 17:10](#))
- And you must get circumcised in the flesh of your foreskins, and it must serve as a sign of the covenant between me and you. ([Genesis 17:11](#))
- And every male of yours eight days old must be circumcised, according to your generations, anyone born in the house and anyone purchased with money from any foreigner who is not from your seed. ([Genesis 17:12](#))
- Every man born in your house and every man purchased with money of yours must without fail get circumcised, and my covenant in the flesh of you men must serve as a covenant to time indefinite. ([Genesis 17:13](#))
- And an uncircumcised male who will not get the flesh of his foreskin circumcised, even that soul must be cut off from his people. He has broken my covenant. ([Genesis 17:14](#))
- And he received a sign, namely, circumcision, as a seal of the righteousness by the faith he had while in his uncircumcised state, that he might be the father of all those having faith while in uncircumcision, in order for righteousness to be counted to them. ([Romans 4:11](#))
- Abraham's position qualified him to make supplication even on behalf of others.
- But now return the man's wife, for **he is a prophet**, and he will make supplication for you. So keep living. But if you are not returning her, know that you will positively die, you and all who are yours. ([Genesis 20:7](#))

- Yet his deep respect is always manifest before Yehowah's presence or his representative.
- At this **Abram fell upon his face**, and God continued to speak with him, saying; (**Genesis 17:3**)
- Then Abraham **approached** and began to say; **Will you really sweep away the righteous with the wicked?** (**Genesis 18:23**)
- Suppose there are fifty righteous men in the midst of the city. Will you, then, sweep them away and not pardon the place for the sake of the fifty righteous who are inside it? (**Genesis 18:24**)
- It is unthinkable of you that you are acting in this manner to put to death the righteous man with the wicked one so that it has to occur with the righteous man as it does with the wicked! It is unthinkable of you. Is the Judge of all the earth not going to do what is right? (**Genesis 18:25**)
- Then Yehowah said; If I shall find in Sodom fifty righteous men in the midst of the city I will pardon the whole place on their account. (**Genesis 18:26**)
- But Abraham went on to answer and say; Please, here I have taken upon myself to speak to Yehowah, whereas I am dust and ashes. (**Genesis 18:27**)
- Suppose the fifty righteous should be lacking five. Will you for the five bring the whole city to ruin? To this he said; I shall not bring it to ruin if I find there forty-five. (**Genesis 18:28**)
- But yet again he spoke further to him and said; Suppose forty are found there. In turn he said; I shall not do it on account of the forty. (**Genesis 18:29**)
- But he continued; **May Yehowah, please, not grow hot with anger, but let me go on speaking**; Suppose thirty are found there. In turn he said; I shall not do it if I find thirty there. (**Genesis 18:30**)
- But he continued on; Please, here I have taken upon myself to speak to Yehowah; Suppose twenty are found there. In turn he said, I shall not bring it to ruin on account of the twenty. (**Genesis 18:31**)

- Finally he said; May Yehowah, please, not grow hot with anger, but let me speak just this once; Suppose ten are found there. In turn he said; I shall not bring it to ruin on account of the ten. **(Genesis 18:32)**
- Then Yehowah went his way when he had finished speaking to Abraham, and Abraham returned to his place. **(Genesis 18:33)**
- Job, a distant relative of Abraham, acted as priest for his family, offering up burnt sacrifices for them.
- And it would occur that when the banquet days had gone round the circuit, Job would send and sanctify them, and he got up early in the morning and offered up burnt sacrifices according to the number of all of them, for, said Job, **maybe my sons have sinned and have cursed God in their heart.** That is the way Job would do always. **(Job 1:5)**
- And made supplication on behalf of his three companions, and Yehowah accepted Job's face.
- And it came about after Yehowah had spoken these words to Job, that Yehowah proceeded to say to Eliphaz the Temanite; My anger has grown hot against you and your two companions, for you men have not spoken concerning me what is truthful as has my servant Job. **(Job 42:7)**
- And now take for yourselves seven bulls and seven rams and go to my servant Job, and you men must offer up a burnt sacrifice in your own behalf, and Job my servant will himself pray for you. His face only I shall accept so as not to commit disgraceful folly with you, for you have not spoken concerning me what is truthful, as has my servant Job. **(Job 42:8)**
- Accordingly Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did just as Yehowah had spoken to them, and so Yehowah accepted Job's face. **(Job 42:9)**
- Isaac and Jacob, heirs of the promise to Abraham, **approached** God by calling on the name of Yehowah in faith, and by the construction of altars and the presentation of offerings.
- By faith he resided as an alien in the land of the promise as in a

- foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise. (**Hebrews 11:9**)
- By faith also Isaac blessed Jacob and Esau concerning things to come. (**Hebrews 11:20**)
 - By faith Jacob, when about to die, blessed each of the sons of Joseph and worshiped leaning upon the top of his staff. (**Hebrews 11:21**)
 - Accordingly he built an altar there and called on the name of Yehowah and pitched his tent there, and the servants of Isaac went excavating a well there. (**Genesis 26:25**)
 - After that Jacob sacrificed a sacrifice in the mountain and invited his brothers to eat bread. Accordingly they ate bread and passed the night in the mountain. (**Genesis 31:54**)
 - After that he set up there an altar and called it God the God of Israel. (**Genesis 33:20**)
 - Moses was instructed by God's angel **not to approach** the burning bush and was ordered to remove his sandals because of standing on holy ground.
 - Then he said; Do not come near here. Draw your sandals from off your feet, because the place where you are standing is holy ground. (**Exodus 3:5**)
 - As God's appointed representative in the nation of Israel, Moses had **unique access to Yehowah's presence during his life**, as Yehowah spoke mouth to mouth with him.
 - And he went on to say; Hear my words, please. If there came to be a prophet of yours for Yehowah, it would be in a **vision I would make myself known to him**. In a dream I would speak to him. (**Numbers 12:6**)
 - **Not so my servant Moses!** He is being entrusted with all my house. (**Numbers 12:7**)
 - Mouth to mouth I speak to him, thus showing him, and not by riddles. The appearance of Yehowah is what he beholds. Why, then, did you not fear to speak against my servant, against

Moses? (Numbers 12:8)

- **And Yehowah's anger got to be hot against them, and he went his way. (Numbers 12:9)**
- **And the cloud turned away from over the tent, and, look! Miriam was struck with leprosy as white as snow. Then Aaron turned toward Miriam, and, look! She was struck with leprosy. (Numbers 12:10)**
- **Immediately Aaron said to Moses; Excuse me, my lord! Do not, please, attribute to us the sin in which we have acted foolishly and which we have committed! (Numbers 12:11)**
- **Please, do not let her continue like someone dead, whose flesh at the time of his coming out of his mother's womb is half eaten off! (Numbers 12:12)**
- **And Moses began to cry out to Yehowah, saying; O God, please! Heal her, please! (Numbers 12:13)**
- **And to Moses he said; Go up to Yehowah, you and Aaron, Nadab and Abihu and seventy of the older men of Israel, and you must bow down from a distance. (Exodus 24:1)**
- **And Moses by himself must **approach** Yehowah, but they should not approach, and the people should not go up with him. (Exodus 24:2)**
- **Yehowah now said to Moses; Come up to me in the mountain and stay there, as I want to give you the stone tablets and the Law and the commandment that I must write in order to teach them. (Exodus 24:12)**
- **So Moses and Joshua his minister got up and Moses went up into the mountain of the true God. (Exodus 24:13)**
- **But to the older men he had said; You wait for us in this place until we return to you. And, look! Aaron and Hur are with you. Whoever has a case at Law, let him **approach** them. (Exodus 24:14)**
- **Thus Moses went up into the mountain while the cloud was covering the mountain. (Exodus 24:15)**

- **And Yehowah's glory continued to reside upon Mount Sinai, and the cloud continued to cover it for six days. At length on the seventh day he called to Moses from the midst of the cloud. (Exodus 24:16)**
- **And to the eyes of the sons of Israel the sight of Yehowah's glory was like a devouring fire on the mountaintop. (Exodus 24:17)**
- **Then Moses entered into the midst of the cloud and went on up the mountain. And Moses continued in the mountain forty days and forty nights. (Exodus 24:18)**
- **When Aaron and all the sons of Israel got to see Moses, why, look! the skin of his face emitted rays and they grew afraid of coming near to him. (Exodus 34:30)**
- **And Moses proceeded to call them. So Aaron and all the chieftains among the assembly came back to him, and Moses began to speak to them. (Exodus 34:31)**
- **First after that all the sons of Israel came near to him, and he began commanding them all that Yehowah had spoken with him on Mount Sinai. (Exodus 34:32)**
- **When Moses would finish speaking with them, he would put a veil over his face. (Exodus 34:33)**
- **But when Moses would go in before Yehowah to speak with him, he would take away the veil until his going out. And he went out and spoke to the sons of Israel what he would be commanded. (Exodus 34:34)**
- **And the sons of Israel saw Moses face, that the skin of Moses face emitted rays, and Moses put the veil back over his face until he went in to speak with him. (Exodus 34:35)**
- **Moses, like Melchizedek, served as a prophetic type of Christ Jesus.**
- **A prophet from your own midst, from your brothers, like me, is what Yehowah your God will raise up for you, to him you people should listen. (Deuteronomy 18:15)**

- And that he may send forth the Christ appointed for you, Jesus. **(Acts of Apostles 3:20)**
- Whom heaven, indeed, must hold within itself until the times of restoration of all things of which God spoke through the mouth of his holy prophets of old time. **(Acts of Apostles 3:21)**
- In fact, Moses said; Yehowah God will raise up for you from among your brothers a prophet like me. You must listen to him according to all the things he speaks to you. **(Acts of Apostles 3:22)**
- Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people. **(Acts of Apostles 3:23)**

· Importance Of Approved Approach Stressed

- Prior to the giving of the Law covenant, Yehowah instructed the entire nation of Israel to sanctify themselves for three days, washing their clothes. **Bounds for approach** were set and no one, man or beast, was to touch the mountain of Sinai under penalty of death.
- And Yehowah went on to say to Moses; Go to the people, and you must sanctify them today and tomorrow, and they must wash their mantles. **(Exodus 19:10)**
- And they must prove ready for the third day, because on the third day Yehowah will come down before the eyes of all the people upon Mount Sinai. **(Exodus 19:11)**
- And you must set bounds for the people round about, saying; Guard yourselves against going up into the mountain, and do not touch the edge of it. Anybody touching the mountain will positively be put to death. **(Exodus 19:12)**
- No hand is to touch him, because he will positively be stoned or will positively be shot through. Whether beast or man, he will not live. At the blowing of the rams horn they themselves may come up to the mountain. **(Exodus 19:13)**
- Then Moses went down from the mountain to the people, and he set about sanctifying the people, and they engaged in washing their mantles. **(Exodus 19:14)**

- Accordingly he said to the people: Get ready during the three days. Do not you men come near a woman. (**Exodus 19:15**)
- **Moses then brought the people out of the camp to meet the true God, stationing them at the base of the mountain, and he ascended the mountain to receive the covenants terms amid the thunder and lightning, smoke and fire, and trumpet sounds.**
- **And on the third day when it became morning it came about that thunders and lightnings began occurring, and a heavy cloud upon the mountain and a very loud sound of a horn, so that all the people who were in the camp began to tremble. (**Exodus 19:16**)**
- **Moses now brought the people out of the camp to meet the true God, and they went taking their stand at the base of the mountain. (**Exodus 19:17**)**
- **And Mount Sinai smoked all over, due to the fact that Yehowah came down upon it in fire, and its smoke kept ascending like the smoke of a kiln, and the whole mountain was trembling very much. (**Exodus 19:18**)**
- **When the sound of the horn became continually louder and louder, Moses began to speak, and the true God began to answer him with a voice. (**Exodus 19:19**)**
- **So Yehowah came down upon Mount Sinai to the top of the mountain. Then Yehowah called Moses to the top of the mountain, and Moses went on up. (**Exodus 19:20**)**
- **Moses was ordered not to let the priests and the people break through to come up to Yehowah, that he may not break out upon them.**
- **Yehowah now said to Moses; Go down, warn the people, that they do not try to break through to Yehowah to take a look and many of them have to fall. (**Exodus 19:21**)**
- **And let the priests also who regularly come near to Yehowah sanctify themselves, that Yehowah may not break out upon them. (**Exodus 19:22**)**
- **At this Moses said to Yehowah; The people are not able to come up to Mount Sinai, because you yourself already warned us,**

saying; Set bounds for the mountain and make it sacred.
(Exodus 19:23)

- However, Yehowah said to him; Go, descend, and you must come up, you and Aaron with you, but let not the priests and the people break through to come up to Yehowah, that he may not break out upon them. (Exodus 19:24)
- Accordingly Moses descended to the people and told them. (Exodus 19:25)
- The priests here mentioned were perhaps a principal male of each family of Israel and as such would **regularly come near to Yehowah**, like Job, on **behalf of the family**.

•• Under The Law Covenant

- Through the Law covenant an arrangement was set up that provided for individual and **national approach** to God through an **appointed priesthood and with legally prescribed sacrifices**, connected with a sacred tabernacle and later a temple.
- The sons of Aaron the Levite acted as priests on behalf of the people. For others, even the Levites not of Aaron's line, **to presume to draw near to the altar or the holy utensils to effect such service would result in death**.
- And you must bring the grain offering that was made of these to Yehowah, and it must be presented to the priest and he must bring it near to the altar. (Leviticus 2:8)
- And you should appoint Aaron and his sons, and they must take care of their priesthood, and any stranger coming near should be put to death. (Numbers 3:10)
- As a memorial for the sons of Israel, to the end that no strange man who is not of the offspring of Aaron should come near to make incense smoke before Yehowah, and no one might become like Korah and his assembly, just as Yehowah had spoken to him by means of Moses. (Numbers 16:40)
- And the sons of Israel began to say this to Moses; Now we are bound to expire, we are bound to perish, we are all of us bound to perish. (Numbers 17:12)

- **Anyone **approaching**, coming near to Yehowah's tabernacle, will die! Must we end up in expiring that way? (Numbers 17:13)**
- **And bring near, also, your brothers of the tribe of Levi, the clan of your father, with you, that they may be joined to you and may minister to you, to both you and your sons with you, before the tent of the Testimony. (Numbers 18:2)**
- **And they must keep their obligation to you and their obligation to the entire tent. Only to the utensils of the holy place and to the altar they must not come near that they may not die, neither they nor you men. (Numbers 18:3)**
- **And they must be joined to you and must keep their obligation to the tent of meeting as respects all the service of the tent, and no stranger may come near to you men. (Numbers 18:4)**
- **And you and your sons with you should safeguard your priesthood as regards every concern of the altar and as regards what is inside the curtain, and you men must render service. As a service of gift I shall give your priesthood, and the stranger drawing near should be put to death. (Numbers 18:7)**
- **The priests had to meet strict requirements as to both physical and ceremonial cleanness, and they had to have on approved attire when **approaching** the altar or the holy place.**
- **And for Aaron's sons you will make robes, and you must make sashes for them, and you will make headgears for them for glory and beauty. (Exodus 28:40)**
- **And with them you must clothe Aaron your brother and his sons with him, and you must anoint them and fill their hand with power and sanctify them, and they must act as priests to me. (Exodus 28:41)**
- **And make drawers of linen for them to cover the naked flesh. From the hips and to the thighs they are to extend. (Exodus 28:42)**
- **And they must be upon Aaron and his sons when they come into the tent of meeting or when they go near to the altar to minister in the holy place, that they may not incur error and certainly die.**

- It is a statute to time indefinite for him and his offspring after him. (**Exodus 28:43**)
- You must make a basin of copper and its stand of copper for washing, and you must put it between the tent of meeting and the altar and put water into it. (**Exodus 30:18**)
 - And Aaron and his sons must wash their hands and their feet at it. (**Exodus 30:19**)
 - When they go into the tent of meeting they will wash with water that they may not die, or when they go near the altar to minister in order to make an offering made by fire smoke to Yehowah. (**Exodus 30:20**)
 - And they must wash their hands and their feet that they may not die, and it must serve as a regulation to time indefinite for them, for him and his offspring throughout their generations. (**Exodus 30:21**)
 - When they went into the tent of meeting and when they went near to the altar they would wash, just as Yehowah had commanded Moses. (**Exodus 40:32**)
 - Speak to Aaron and his sons, that they may keep themselves separate from the holy things of the sons of Israel and not profane my holy name in the things they are sanctifying to me. I am Yehowah. (**Leviticus 22:2**)
 - Say to them; Throughout your generations any man of all your offspring who comes near to the holy things, which the sons of Israel will sanctify to Yehowah, while his uncleanness is upon him, that soul must be cut off from before me. I am Yehowah. (**Leviticus 22:3**)
 - Any disrespect or violation of divine instructions in **approaching** the Sovereign God brought the death penalty, as in the case of two of Aaron's own sons.
 - Later on Aaron's sons Nadab and Abihu took up and brought each one his fire holder and put fire in them and placed incense upon it, and they began offering before Yehowah illegitimate fire, which he had not prescribed for them. (**Leviticus 10:1**)

- **At this a fire came out from before Yehowah and consumed them, so that they died before Yehowah. (Leviticus 10:2)**
- **Then Moses said to Aaron; This is what Yehowah has spoken, saying; Among those near to me let me be sanctified, and before the face of all the people let me be glorified. And Aaron kept silent. (Leviticus 10:3)**
- **And Yehowah proceeded to speak to Aaron, saying; (Leviticus 10:8)**
- **Do not drink wine or intoxicating liquor, you and your sons with you, when you come into the tent of meeting, that you may not die. It is a statute to time indefinite for your generations. (Leviticus 10:9)**
- **Both in order to make a distinction between the holy thing and the profane and between the unclean thing and the clean. (Leviticus 10:10)**
- **And in order to teach the sons of Israel all the regulations that Yehowah has spoken to them by means of Moses. (Leviticus 10:11)**
- **And Yehowah proceeded to speak to Moses after the death of Aaron's two sons for their **approaching** before Yehowah so that they died. (Leviticus 16:1)**
- **Of the entire nation only Aaron, and those who succeeded him as High Priest, could enter the Most Holy before the ark of the covenant, which was associated with Yehowah's presence, but even he was allowed to enter on but one day in the year, on Atonement Day.**
- **And Yehowah proceeded to say to Moses; Speak to Aaron your brother, that he should not at all times come into the holy place inside the curtain, in front of the cover which is upon the Ark, that he may not die, because in a cloud I shall appear over the cover. (Leviticus 16:2)**
- **And no other man should happen to be in the tent of meeting from when he goes in to make atonement in the holy place until he comes out, and he must make atonement in behalf of himself and in behalf of his house and in behalf of the entire congregation of Israel. (Leviticus 16:17)**

- **In this privileged position Aaron prefigured Christ Jesus as God's High Priest.**
- **Now as to the things being discussed this is the main point. We have such a High Priest as this, and he has sat down at the right hand of the throne of the Majesty in the heavens. (Hebrews 8:1)**
- **A public servant of the holy place and of the true tent, which Yehowah put up, and not man. (Hebrews 8:2)**
- **For every High Priest is appointed to offer both gifts and sacrifices, wherefore it was necessary for this one also to have something to offer. (Hebrews 8:3)**
- **If, now, he were upon earth, he would not be a priest, there being men who offer the gifts according to the Law. (Hebrews 8:4)**
- **But which men are rendering sacred service in a typical representation and a shadow of the heavenly things, just as Moses, when about to make the tent in completion, was given the divine command. For says he; See that you make all things after their pattern that was shown to you in the mountain. (Hebrews 8:5)**
- **But now Jesus has obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant, which has been legally established upon better promises. (Hebrews 8:6)**
- **After these things had been constructed this way, the priests enter the first tent compartment at all times to perform the sacred services. (Hebrews 9:6)**
- **But into the second compartment the High Priest alone enters once a year, not without blood, which he offers for himself and for the sins of ignorance of the people. (Hebrews 9:7)**
- **For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us. (Hebrews 9:24)**

- At the dedication of the temple in Jerusalem, King Solomon **approached** Yehowah on behalf of the nation. His prayer was that Yehowah's eyes would prove to be opened day and night toward that house where He had placed His name and that He would hear the entreaties made by the king, the nation, and also foreigners joining themselves to Israel, whoever would pray **toward this house**. Thereby, **Yehowah was accessible to all, from the king to the least person in the nation**.
- And you must turn toward the prayer of your servant and to his request for favor, O Yehowah my God, **by listening to the entreating cry and to the prayer with which your servant is praying before you**. (2 Chronicles 6:19)
- That your eyes may prove to **be opened toward this house** day and night, toward the place where you said you would put your name, by listening to the prayer with which your servant prays toward this place. (2 Chronicles 6:20)
- And you must listen to the entreaties of your servant and of your people Israel when they pray toward this place, that you **yourself may hear from the place of your dwelling**, from the heavens, and you must hear and forgive. (2 Chronicles 6:21)
- If a man sins against his fellowman and he actually lays a cursing upon him to bring him under liability to the curse, and he actually comes within the curse before your altar in this house. (2 Chronicles 6:22)
- Then may you yourself hear from the heavens, and you must act and judge your servants so as to pay back the wicked by putting his course upon his own head and by pronouncing the righteous one righteous by giving to him according to his own righteousness. (2 Chronicles 6:23)
- And if your people Israel are defeated before an enemy because they kept sinning against you, and they indeed return and laud your name and pray and make request for favor before you in this house. (2 Chronicles 6:24)
- Then may you yourself hear from the heavens, and you must forgive the sin of your people Israel and bring them back to the ground that you gave to them and their forefathers. (2 Chronicles 6:25)

- **When the heavens are shut up so that no rain occurs because they kept sinning against you, and they actually pray toward this place and laud your name and from their sin they turn back because you kept afflicting them. (2 Chronicles 6:26)**
- **Then may you yourself hear from the heavens, and you must forgive the sin of your servants, even of your people Israel, because you instruct them regarding the good way in which they should walk, and you must give rain upon your land that you have given to your people as a hereditary possession. (2 Chronicles 6:27)**
- **In case a famine occurs in the land, in case a pestilence occurs, in case scorching and mildew, locusts and cockroaches occur, in case their enemies besiege them in the land of their gates, any sort of plague and any sort of malady. (2 Chronicles 6:28)**
- **Whatever prayer, whatever request for favor there may occur on the part of any man or of all your people Israel, because they know each one his own plague and his own pain, when he actually spreads out his palms toward this house. (2 Chronicles 6:29)**
- **Then may you yourself hear from the heavens, the place of your dwelling, and you must forgive and give to each one according to all his ways, because you know his heart, for you yourself alone well know the heart of the sons of mankind. (2 Chronicles 6:30)**
- **To the end that they may fear you by walking in your ways all the days that they are alive upon the surface of the ground that you gave to our forefathers. (2 Chronicles 6:31)**
- **And also to the foreigner who is no part of your people Israel and who actually comes from a distant land by reason of your great name and your strong hand and your stretched-out arm, and they actually come and pray toward this house. (2 Chronicles 6:32)**
- **Then may you yourself listen from the heavens, from your established place of dwelling, and you must do according to all for which the foreigner calls to you. In order, that all the peoples of the earth may know your name and may fear you the same as your people Israel do, and may know that your name has been**

called upon this house that I have built. (2 Chronicles 6:33)

- In case your people go out to the war against their enemies in the way that you send them, and they indeed pray to you in the direction of this city that you have chosen and the house that I have built to your name. (2 Chronicles 6:34)
- You must also hear from the heavens their prayer and their request for favor, and you must execute judgment for them. (2 Chronicles 6:35)
- In case they sin against you, for there is no man that does not sin, and you have to be incensed at them and abandon them to an enemy, and their captors actually carry them off captive to a land distant or nearby. (2 Chronicles 6:36)
- And they indeed come to their senses in the land where they have been carried off captive, and they actually return and make request to you for favor in the land where they are captives, saying; We have sinned, we have erred and we have acted wickedly. (2 Chronicles 6:37)
- And they indeed return to you with all their heart and with all their soul in the land where they are captives of those who carried them off captive, and they indeed pray in the direction of their land that you gave to their forefathers and the city that you have chosen and the house that I have built to your name. (2 Chronicles 6:38)
- You must also hear from the heavens, from your established place of dwelling, their prayer and their requests for favor, and you must execute judgment for them and forgive your people who have sinned against you. (2 Chronicles 6:39)
- Now, O my God, please, let your eyes prove to be opened and your ears attentive to the prayer respecting this place. (2 Chronicles 6:40)
- And now do rise up, O Yehowah God, into your rest, you and the Ark of your strength. Let your priests themselves, O Yehowah God, be clothed with salvation, and let your loyal one's themselves rejoice in goodness. (2 Chronicles 6:41)
- O Yehowah God, do not turn back the face of your anointed one.

O do remember the loving-kindnesses to David your servant. (**2 Chronicles 6:42**)

- In Israel, **approach** to God on matters affecting the entire nation was made by king, priest, and prophet. The Urim and Thummim of the High Priest were employed on certain occasions to determine God's direction.
- And Samuel gave a hearing to all the words of the people, then he spoke them in the ears of Yehowah. (**1 Samuel 8:21**)
- And Yehowah proceeded to say to Samuel; Listen to their voice, and you must cause a king to reign for them. Accordingly Samuel said to the men of Israel; Go each one to his city. (**1 Samuel 8:22**)
- Later Saul said; Let us go down after the Philistines by night and plunder them until the morning lightens up, and let us not leave a single one among them. To this they said; Anything that is good in your eyes do. Then the priest said; Let us **approach** here to the true God. (**1 Samuel 14:36**)
- And Saul began to inquire of God; Shall I go down after the Philistines? Will you give them into the hand of Israel? And he did not answer him on that day. (**1 Samuel 14:37**)
- So Saul said, Come near here, all you keymen of the people, and ascertain and see in what way this sin has come to be today. (**1 Samuel 14:38**)
- For as Yehowah, who is the Deliverer of Israel, is alive, even if it is in Jonathan my son, yet he will positively die. But there was no one answering him out of all the people. (**1 Samuel 14:39**)
- And he went on to say to all Israel; You yourselves will come to be on the one side, and I and Jonathan my son, we will come to be on the other side. At this the people said to Saul; What is good in your eyes do. (**1 Samuel 14:40**)
- And Saul proceeded to say to Yehowah; O God of Israel, do give Thummim! Then Jonathan and Saul were taken, and the people themselves went out. (**1 Samuel 14:41**)
- And it came about at the time that the grain offering goes up that

- Elijah the prophet began to **approach** and say; O Yehowah, the God of Abraham, Isaac and Israel, today let it be known that you are God in Israel and I am your servant and it is by your word that I have done all these things. (**1 Kings 18:36**)
- Answer me, O Yehowah, answer me, that this people may know that you, Yehowah, are the true God and you yourself have turned their heart back. (**1 Kings 18:37**)
 - At that the fire of Yehowah came falling and went eating up the burnt offering and the pieces of wood and the stones and the dust, and the water that was in the trench it licked up. (**1 Kings 18:38**)
 - When all the people saw it, they immediately fell upon their faces and said, Yehowah is the true God! Yehowah is the true God! (**1 Kings 18:39**)
 - Then Elijah said to them; Seize the prophets of Baal! Do not let a single one of them escape! At once they seized them, and Elijah then brought them down to the torrent valley of Kishon and slaughtered them there. (**1 Kings 18:40**)
 - Elijah now said to Ahab; Go up, eat and drink, for there is the sound of the turmoil of a downpour. (**1 Kings 18:41**)
 - And Ahab proceeded to go up to eat and drink. As for Elijah, he went up to the top of Carmel and began crouching to the earth and keeping his face put between his knees. (**1 Kings 18:42**)
 - Then he said to his attendant; Go up, please. Look in the direction of the sea. So he went up and looked and then said, There is nothing at all. And he went on to say; Go back, for seven times. (**1 Kings 18:43**)
 - And it came about at the seventh time that he got to say; Look! There is a small cloud like a man's palm ascending out of the sea. He now said; Go up, say to Ahab; Hitch up! And go down that the downpour may not detain you! (**1 Kings 18:44**)
 - And it came about in the meantime that the heavens themselves darkened up with clouds and wind and a great downpour began to occur. And Ahab kept riding and made his way to Jezreel. (**1 Kings 18:45**)

- Then all the chiefs of the military forces and Johanan the son of Kareah and Jezaniah the son of Hoshai and all the people, from the smallest one even to the greatest one, **approached** (**Jeremiah 42:1**)
- And said to Jeremiah the prophet; May our request for favor, please, fall before you, and do you pray in our behalf to Yehowah your God, in behalf of all this remnant, for we have been left remaining, a few out of many, just as your eyes are seeing us. (**Jeremiah 42:2**)
- And may Yehowah your God tell us the way in which we should walk and the thing that we should do. (**Jeremiah 42:3**)
- **Violation of Yehowah's Law regarding proper **approach** brought punishment, as in the case of Uzziah.**
- However, as soon as he was strong, his heart became haughty even to the point of causing ruin, so that he acted unfaithfully against Yehowah his God and **came into the temple of Yehowah to burn incense upon the altar of incense.** (**2 Chronicles 26:16**)
- Immediately Azariah the priest and with him priests of Yehowah, eighty valiant men, came in after him. (**2 Chronicles 26:17**)
- Then they stood up against Uzziah the king and said to him; It is not your business, O Uzziah, to burn incense to Yehowah, but it is the business of the priests the sons of Aaron, the one's sanctified, to burn incense. Go out from the sanctuary, for you have acted unfaithfully, and it is not for any glory to you on the part of Yehowah God. (**2 Chronicles 26:18**)
- But Uzziah became enraged while in his hand there was a censer for burning incense, and, during his rage against the priests, **leprosy itself flashed up in his forehead** before the priests in the house of Yehowah beside the altar of incense. (**2 Chronicles 26:19**)
- When Azariah the chief priest and all the priests turned toward him, why, there he was stricken with leprosy in his forehead! So they excitedly began to remove him from there, and he himself also hastened to go out, because Yehowah had smitten him. (**2 Chronicles 26:20**)

- **And could result in a complete cutting off of communication with God, as in the case of Saul.**
- **Although Saul would inquire of Yehowah, Yehowah never answered him, either by dreams or by the Urim or by the prophets. (1 Samuel 28:6)**
- **Thus Saul died for his unfaithfulness with which he had acted faithlessly against Yehowah concerning the word of Yehowah that he had not kept and also for asking of a spirit medium to make inquiry. (1 Chronicles 10:13)**
- **That Yehowah would permit no trifling with regard to his Sovereign Presence and objects associated with it is illustrated in the case of Abinadab's son Uzzah, who took hold of the ark of the covenant to steady it, with the result that Yehowah's anger blazed against Uzzah and the true God struck him down there for the irreverent act.**
- **However, they had the ark of the true God ride upon a new wagon, that they might carry it from the house of Abinadab, which was on the hill, and Uzzah and Ahio, the sons of Abinadab, were leading the new wagon. (2 Samuel 6:3)**
- **So they carried it from Abinadab's house, which was on the hill, with the ark of the true God, and Ahio was walking ahead of the Ark. (2 Samuel 6:4)**
- **And David and all the house of Israel were celebrating before Yehowah with all sorts of instruments of juniper wood and with harps and with stringed instruments and with tambourines and with sistrums and with cymbals. (2 Samuel 6:5)**
- **And they came gradually as far as the threshing floor of Nacon, and Uzzah now thrust his hand out to the ark of the true God and grabbed hold of it, for the cattle nearly caused an upset. (2 Samuel 6:6)**
- **At that Yehowah's anger blazed against Uzzah and the true God struck him down there for the irreverent act, so that he died there close by the ark of the true God. (2 Samuel 6:7)**

· **Mere Ritual And Sacrifice Insufficient**

- While it has been argued that the worship of Yehowah developed from one of ritual and sacrifice to one of moral requirement, the evidence is all to the contrary. Mere ritual and sacrifice in themselves never sufficed but provided only a token legal basis for **approach** to God.
- This very tent is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. (**Hebrews 9:9**)
- But have to do only with foods and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight. (**Hebrews 9:10**)
- In the final analysis Yehowah himself decided whom to receive thus
- Happy is the one you choose and cause to **approach**, that he may reside in your courtyards. We will certainly be satisfied with the goodness of your house, the holy place of your temple. (**Psalms 65:4**)
- Faith, righteousness, justice, freedom from bloodguilt, truthfulness, and obedience to God's expressed will were continually stressed as the **credentials required for approach to God**, so that not simply the one bearing gifts to the Universal Sovereign but the one **innocent in his hands and clean in heart could ascend into the mountain of Yehowah**.
- O Yehowah, who will be a guest in your tent? Who will reside in your holy mountain? (**Psalms 15:1**)
- He who is walking faultlessly and practicing righteousness and speaking the truth in his heart. (**Psalms 15:2**)
- He has **not slandered** with his tongue. To his companion he has **done nothing bad**, and **no reproach has he taken up against his intimate acquaintance**. (**Psalms 15:3**)
- In his eyes anyone contemptible is certainly rejected, but those fearing Yehowah he honors. He has sworn to what is bad for himself, and yet he does not alter. (**Psalms 15:4**)

- **Who may ascend into the mountain of Yehowah, and who may rise up in his holy place? (Psalms 24:3)**
- **Anyone innocent in his hands and clean in heart, who has not carried My soul to sheer worthlessness, nor taken an oath deceitfully. (Psalms 24:4)**
- **He will carry away blessing from Yehowah and righteousness from his God of salvation. (Psalms 24:5)**
- **This is the generation of those seeking him, of those searching for your face, O God of Jacob. (Psalms 24:6)**
- **Do listen, O my people, and I will speak, O Israel, and I will bear witness against you. I am God, your God. (Psalms 50:7)**
- **Not concerning your sacrifices do I reprove you, nor concerning your whole burnt offerings that are in front of me constantly. (Psalms 50:8)**
- **I will not take out of your house a bull, out of your pens he-goats. (Psalms 50:9)**
- **For to me belongs every wild animal of the forest, the beasts upon a thousand mountains. (Psalms 50:10)**
- **I well know every winged creature of the mountains, and the animal throngs of the open field are with me. (Psalms 50:11)**
- **If I were hungry, I would not say it to you, for to me the productive land and its fullness belong. (Psalms 50:12)**
- **Shall I eat the flesh of powerful bulls, and the blood of he-goats shall I drink? (Psalms 50:13)**
- **Offer thanksgiving as your sacrifice to God, and pay to the Most High your vows. (Psalms 50:14)**
- **And call me in the day of distress. I shall rescue you, and you will glorify me. (Psalms 50:15)**
- **But to the wicked one God will have to say; What right do you have to enumerate my regulations, and that you may bear my**

covenant in your mouth? (**Psalms 50:16**)

- **Why, you, you have hated discipline, and you keep throwing my words behind you. (Psalms 50:17)**
- **Whenever you saw a thief, you were even pleased with him, and your sharing was with adulterers. (Psalms 50:18)**
- **Your mouth you have let loose to what is bad, and your tongue you keep attached to deception. (Psalms 50:19)**
- **You sit and speak against your own brother, against the son of your mother you give away a fault. (Psalms 50:20)**
- **These things you have done, and I kept silent. You imagined that I would positively become like you. I am going to reprove you, and I will set things in order before your eyes. (Psalms 50:21)**
- **Understand this, please, you forgetters of God, that I may not tear you to pieces without there being any deliverer. (Psalms 50:22)**
- **The one offering thanksgiving as his sacrifice is the one that glorifies me, and as for the one keeping a set way, I will cause him to see salvation by God. (Psalms 50:23)**
- **May my entreating cry come near before you, O Yehowah. According to your word, O make me understand. (Psalms 119:169)**
- **May my request for favor enter in before you. According to your saying; O deliver me. (Psalms 119:170)**
- **May my lips bubble forth praise, for you teach me your regulations. (Psalms 119:171)**
- **For the devious person is a detestable thing to Yehowah, but His intimacy is with the upright ones. (Proverbs 3:32)**
- **To carry on righteousness and judgment is more preferable to Yehowah than sacrifice. (Proverbs 21:3)**
- **For in loving-kindness I have taken delight, and not in sacrifice, and in the knowledge of God rather than in whole burnt**

offerings. (**Hosea 6:6**)

- **With what shall I confront Yehowah? With what shall I bow myself to God on high? Shall I confront him with whole burnt offerings, with calves a year old? (**Micah 6:6**)**
- **Will Yehowah be pleased with thousands of rams, with tens of thousands of torrents of oil? Shall I give my firstborn son for my revolt, the fruitage of my belly for the sin of my soul? (**Micah 6:7**)**
- **He has told you, O earthling man, what is good. And what is Yehowah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God? (**Micah 6:8**)**
- **Where these qualities were lacking, sacrifices, fasting, and even prayers became detestable and worthless in God's eyes.**
- **Of what benefit to me is the multitude of your sacrifices? says Yehowah. I have had enough of whole burnt offerings of rams and the fat of well-fed animals, and in the blood of young bulls and male lambs and he-goats I have taken no delight. (**Isaiah 1:11**)**
- **When you people keep coming in to see my face, who is it that has required this from your hand, to trample my courtyards? (**Isaiah 1:12**)**
- **Stop bringing in any more valueless grain offerings. Incense, it is something detestable to me. New moon and Sabbath, the calling of a convention, I cannot put up with the use of uncanny power along with the solemn assembly. (**Isaiah 1:13**)**
- **Your new moons and your festal seasons my soul has hated. To me they have become a burden. I have become tired of bearing them. (**Isaiah 1:14**)**
- **And when you spread out your palms, I hide my eyes from you. Even though you make many prayers, I am not listening. With bloodshed your very hands have become filled. (**Isaiah 1:15**)**
- **Wash yourselves. Make yourselves clean. Remove the badness of your dealings from in front of my eyes. Cease to do bad. (**Isaiah 1:16**)**

- **Learn to do good. Search for justice. Set right the oppressor. Render judgment for the fatherless boy. Plead the cause of the widow. (Isaiah 1:17)**
- **Call out full-throated, do not hold back. Raise your voice just like a horn, and tell my people their revolt, and the house of Jacob their sins. (Isaiah 58:1)**
- **Yet day after day it was I whom they kept seeking, and it was in the knowledge of my ways that they would express delight, like a nation that carried on righteousness itself and that had not left the very justice of their God, in that they kept asking me for righteous judgments, drawing near to God in whom they had delight. (Isaiah 58:2)**
- **For what reason did we fast and you did not see, and did we afflict our soul and you would take no note? Indeed you people were finding delight in the very day of your fasting, when there were all your toilers that you kept driving to work. (Isaiah 58:3)**
- **Indeed for quarreling and struggle you would fast, and for striking with the fist of wickedness. Did you not keep fasting as in the day for making your voice to be heard in the height? (Isaiah 58:4)**
- **Should the fast that I choose become like this, as a day for earthling man to afflict his soul? For bowing down his head just like a rush, and that he should spread out mere sackcloth and ashes as his couch? Is it this that you call a fast and a day acceptable to Yehowah? (Isaiah 58:5)**
- **Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the yoke bar, and to send away the crushed one's free, and that you people should tear in two every yoke bar? (Isaiah 58:6)**
- **Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh? (Isaiah 58:7)**
- **In that case your light would break forth just like the dawn, and speedily would recuperation spring up for you. And before you**

- your righteousness would certainly walk, the very glory of Yehowah would be your rear guard. (**Isaiah 58:8**)
- In that case you would call, and Yehowah himself would answer; You would cry for help, and he would say; Here I am! If you will remove from your midst the yoke bar, the poking out of the finger and the speaking of what is hurtful. (**Isaiah 58:9**)
 - And Yehowah says; For the reason that this people have come near with their mouth, and they have glorified me merely with their lips, and they have removed their heart itself far away from me, and their fear toward me becomes men's commandment that is being taught. (**Isaiah 29:13**)
 - The sacrifice of the wicked one's is something detestable to Yehowah, but the prayer of the upright one's is a pleasure to him. (**Proverbs 15:8**)
 - When wrongdoing had been committed, a broken spirit and a crushed heart had to be first manifested before approach was approved.
 - For you do not take delight in sacrifice, otherwise I would give it, in whole burnt offering you do not find pleasure. (**Psalms 51:16**)
 - The sacrifices to God are a broken spirit, a heart broken and crushed, O God, you will not despise. (**Psalms 51:17**)
 - Priestly office could not gain favorable reception by God if such priests despised his name and offered unacceptable sacrifices.
 - A son, for his part, honors a father, and a servant, his grand master. So if I am a father, where is the honor to me? And if I am a grand master, where is the fear of me? Yehowah of armies has said to you, O priests who are despising my name. And you have said; In what way have we despised your name? (**Malachi 1:6**)
 - By presenting upon my altar polluted bread. And you have said, In what way have we polluted you? By your saying; The table of Yehowah is something to be despised. (**Malachi 1:7**)
 - And when you present a blind animal for sacrificing; It is nothing bad. And when you present a lame animal or a sick one; It is

nothing bad. Bring it near, please, to your governor. Will he find pleasure in you, or will he receive you kindly? Yehowah of armies has said. (**Malachi 1:8**)

- And now, please, soften the face of God, that he may show us favor. From your hand this has occurred. Will he receive any of you men kindly? Yehowah of armies has said. (**Malachi 1:9**)
- **Approach** to God is also described as the presenting of oneself before a court and coming near before the judge for judgment.
- If the thief should not be found, then the owner of the house must be brought near to the true God to see whether he did not put his hand upon the goods of his fellow. (**Exodus 22:8**)
- And the priest must bring her forward and make her stand before Yehowah. (**Numbers 5:16**)
- O that I had someone listening to me, that according to my signature the Almighty himself would answer me! Or that the individual in the case at Law with me had written a document itself! (**Job 31:35**)
- Surely upon my shoulder I would carry it, I would bind it around me like a grand crown. (**Job 31:36**)
- The number of my steps I would tell him, like a leader I would **approach** him. (**Job 31:37**)
- The One declaring me righteous is near. Who can contend with me? Let us stand up together. Who is my judicial antagonist? Let him **approach** me. (**Isaiah 50:8**)
- Attend to me in silence, you islands, and let national groups themselves regain power. Let them approach. At that time let them speak. Let us come up close together for the judgment itself. (**Isaiah 41:1**)
- Bring your controversial case forward, says Yehowah. Produce your arguments, says the King of Jacob. (**Isaiah 41:21**)
- Produce and tell to us the things that are going to happen. The first things, what they were, do tell, that we may apply our heart and know the future of them. Or cause us to hear even the

things that are coming. (Isaiah 41:22)

- Yehowah tells the national groups to **approach**, with their controversial case and arguments, for judgment by him.

· Basis For Approach Under New Covenant

- The Law covenant arrangement with its animal sacrifices, as a pictorial legal basis, pointed toward **a superior basis for approach** to God.
- Thus the Holy Spirit makes it plain that the way into the holy place had not yet been made manifest while the first tent was standing. (Hebrews 9:8)
- This very tent is an illustration for the appointed time that is now here, and in keeping with it both gifts and sacrifices are offered. However, these are not able to make the man doing sacred service perfect as respects his conscience. (Hebrews 9:9)
- But have to do only with foods and drinks and various baptisms. They were legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight. (Hebrews 9:10)
- For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually **make those who approach perfect**. (Hebrews 10:1)
- This came by means of the New Covenant through which **all were to know Yehowah, from the least one even to the greatest one**.
- Look! There are days coming, is the utterance of Yehowah, and I will conclude with the house of Israel and with the house of Judah a New Covenant. (Jeremiah 31:31)
- Not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, which covenant of mine they themselves broke, although I myself had husbandly ownership of them, is the utterance of Yehowah. (Jeremiah 31:32)
- For this is the covenant that I shall conclude with the house of

Israel after those days, is the utterance of Yehowah. I will put my Law within them, and in their heart I shall write it. And I will become their God, and they themselves will become my people. **(Jeremiah 31:33)**

- And they will no more teach each one his companion and each one his brother, saying; Know Yehowah! **For they will all of them know me, from the least one of them even to the greatest one of them,** is the utterance of Yehowah. For I shall forgive their error, and their sin I shall remember no more. **(Jeremiah 31:34)**
- For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. **(Hebrews 7:19)**
- For this is the covenant that I shall covenant with the house of Israel after those days, says Yehowah. I will put my Laws in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people. **(Hebrews 8:10)**
- And they will by no means teach each one his fellow citizen and each one his brother, saying; Know Yehowah! For they will all know me, from the least one to the greatest one of them. **(Hebrews 8:11)**
- For I shall be merciful to their unrighteous deeds, and I shall by no means call their sins to mind anymore. **(Hebrews 8:12)**
- In his saying a New Covenant he has made the former one obsolete. Now that which is made obsolete and growing old is near to vanishing away. **(Hebrews 8:13)**
- **As the sole Mediator of that New Covenant, Christ Jesus became the way. He said; No one comes to the Father except through me.**
- Jesus said to him; I am the way and the truth and the life. No one comes to the Father except through me. **(John 14:6)**
- Also, whatever it is that you ask in my name, I will do this, in order, that the Father may be glorified in connection with the Son. **(John 14:13)**

- If you ask anything in my name, I will do it. (**John 14:14**)
- The barrier separating the Jews from the uncircumcised Gentile nations outside God's national covenant with Israel was removed by means of Christ's death, so that **through him we, both peoples, have the approach to the Father by one spirit.**
- Therefore keep bearing in mind that formerly you were people of the nations as to flesh, uncircumcision you were called by that which is called circumcision made in the flesh with hands. (**Ephesians 2:11**)
- That you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world. (**Ephesians 2:12**)
- But now in union with Christ Jesus you who were once far off have **come to be near by the blood of the Christ.** (**Ephesians 2:13**)
- For he is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. (**Ephesians 2:14**)
- By means of his flesh he abolished the enmity, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace. (**Ephesians 2:15**)
- And that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the enmity by means of himself. (**Ephesians 2:16**)
- And he came and declared the Good News of peace to you, the one's far off, and peace to those near. (**Ephesians 2:17**)
- Because through him we, both peoples, **have the approach to the Father by one spirit.** (**Ephesians 2:18**)
- Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the holy one's and are members of the household of God. (**Ephesians 2:19**)
- But in every nation the man that fears him and works

righteousness is acceptable to him. (**Acts of Apostles 10:35**)

- **Faith in God as the rewarder of those earnestly seeking him and in the ransom is the prerequisite for peaceful **approach** and a kindly reception by God through Jesus Christ.**
- **Moreover, without faith it is impossible to please him well, for he that **approaches** God must believe that he is and that he becomes the rewarder of those earnestly seeking him. (**Hebrews 11:6**)**
- **Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit. (**1 Peter 3:18**)**
- **Those **approaching** through Christ Jesus as their High Priest and Intercessor know that **he is always alive to plead for them****
- **Consequently he is able also to save completely those who are **approaching** God through him, because he is always alive to plead for them. (**Hebrews 7:25**)**
- **And they can confidently **approach with freeness of speech to the throne of undeserved kindness.****
- **Seeing, therefore, that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold onto our confessing of him. (**Hebrews 4:14**)**
- **For we have as High Priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. (**Hebrews 4:15**)**
- **Let us, therefore, **approach with freeness of speech to the throne of undeserved kindness**, that we may obtain mercy and find undeserved kindness for help at the right time. (**Hebrews 4:16**)**
- **By means of whom we have this freeness of speech and an **approach** with confidence through our faith in him. (**Ephesians 3:12**)**
- **They do not **approach in fear of condemnation.****
- **Who will file accusation against God's chosen ones? God is the**

One who declares them righteous. (**Romans 8:33**)

- Who is he that will condemn? Christ Jesus is the one who died, yes, rather the one who was raised up from the dead, who is on the right hand of God, who also pleads for us. (**Romans 8:34**)
- Yet they retain the godly fear and awe that such **approach** to God, the Judge of all, merits.
- For you have not **approached** that which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest. (**Hebrews 12:18**)
- And the blare of a trumpet and the voice of words, on hearing which voice the people implored that no word should be added to them. (**Hebrews 12:19**)
- For the command was not bearable to them; And if a beast touches the mountain, it must be stoned. (**Hebrews 12:20**)
- Also, the display was so fearsome that Moses said; I am fearful and trembling. (**Hebrews 12:21**)
- But you have **approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels.** (**Hebrews 12:22**)
- In general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous one's who have been made perfect. (**Hebrews 12:23**)
- And Jesus the mediator of a New Covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood. (**Hebrews 12:24**)
- Wherefore, seeing that we are to receive a kingdom that cannot be shaken, let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe. (**Hebrews 12:28**)
- For our God is also a consuming fire. (**Hebrews 12:29**)

- The Christians **approach** to God involves sacrifices and offerings of a spiritual kind.
- Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God. (**1 Peter 2:4**)
- You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up **spiritual sacrifices acceptable to God through Jesus Christ**. (**1 Peter 2:5**)
- Through him let us always offer to God a sacrifice of praise, that is, **the fruit of lips which make public declaration to his name**. (**Hebrews 13:15**)
- Consequently I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. (**Romans 12:1**)
- **Material temples and gold, silver, and stone images are shown to be of no benefit in approaching the true God.**
- However, Solomon built a house for him. (**Acts of Apostles 7:47**)
- Nevertheless, the Most High does not dwell in houses made with hands, just as the prophet says. (**Acts of Apostles 7:48**)
- The heaven is my throne, and the earth is my footstool. What sort of house will you build for me, Yehowah says? Or what is the place for my resting? (**Acts of Apostles 7:49**)
- My hand made all these things, did it not? (**Acts of Apostles 7:50**)
- The God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples. (**Acts of Apostles 17:24**)
- Neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. (**Acts of Apostles 17:25**)
- And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed times and the set limits of the dwelling of men. (**Acts of Apostles 17:26**)

- For them to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us. (**Acts of Apostles 17:27**)
- For by him we have life and move and exist, even as certain one's of the poets among you have said; For we are also his progeny. (**Acts of Apostles 17:28**)
- Seeing, therefore, that we are the progeny of God, we ought not to imagine that the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man. (**Acts of Apostles 17:29**)
- And you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. (**Ephesians 2:20**)
- In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Yehowah. (**Ephesians 2:21**)
- In union with him you, too, are being built up together into a place for God to inhabit by spirit. (**Ephesians 2:22**)
- Friends of the world are God's enemies, the haughty he opposes, but humble one's with clean hands and a pure heart can draw close to God, and he will draw close to them.
- Adulteresses, do you not know that the friendship with the world is enmity with God? **Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God.** (**James 4:4**)
- Or does it seem to you that the scripture says to no purpose: It is with a tendency to envy that the spirit which has taken up residence within us keeps longing? (**James 4:5**)
- However, the undeserved kindness which he gives is greater. Hence it says; **God opposes the haughty ones, but he gives undeserved kindness to the humble ones.** (**James 4:6**)
- **Subject yourselves, therefore, to God,** but oppose the Devil, and he will flee from you. (**James 4:7**)

- **Draw close to God**, and he will draw close to you. Cleanse your hands, you **sinners**, and **purify your hearts**, you indecisive ones. (**James 4:8**)
- **Anointed Christians called to a heavenly hope have a way of entry into the holy place by the blood of Jesus, and, knowing well the great priest over the house of God, they can **approach** with true hearts in the full assurance of faith.**
- **Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus. (**Hebrews 10:19**)**
- **Which he inaugurated for us as a new and living way through the curtain, that is, his flesh. (**Hebrews 10:20**)**
- **And since we have a great priest over the house of God. (**Hebrews 10:21**)**
- **Let us **approach** with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water. (**Hebrews 10:22**)**
- **As to the importance of one's trustfully **approaching** God, the psalmist aptly sums up the matter in saying,**
- **For, look! The very one's keeping away from you will perish. You will certainly silence every one immorally leaving you. (**Psalms 73:27**)**
- **But as for me, the drawing near to God is good for me. In the **Sovereign Lord Yehowah I have placed my refuge, to declare all your works. (**Psalms 73:28**)****

See Also PRAYER