

An Offering You Can't Refuse: A Journey of Drawing Near

Scripture Foundation: "Draw near to God and He will draw near to you." (James 4:8)

This devotional explores the profound journey from facing God's unapproachable standards to experiencing His restorative touch. By looking at the ancient Hebrew concepts of glory, offering, and drawing near, we can fundamentally change how we approach our Creator.

Here are five key points for reflection and action:

1. The Power of the "Blind Plea"

In the Sermon on the Mount (Matthew 5-7), Yeshua (Jesus) established a standard of holy behavior so high that it seemed unapproachable. Immediately after this, a leper—a man who carried physical uncleanness in his flesh and knew he fell short spiritually—approached Him. Instead of hiding in shame or hardening his heart in rebellion, the leper threw himself down in absolute submission. He made a "blind plea"—a legal strategy where a defendant pleads guilty without any negotiated agreement, throwing themselves entirely upon the mercy of the Judge. He brought no excuses and no bargaining, only the statement: "If thou wilt, thou canst make me clean".

- **Self-Reflective Questions:** How do you react when you are confronted by God's high standard of holiness? Do you run, hide, and make excuses, or do you humbly surrender? When you pray, are you trying to negotiate a deal with God, or do you trust Him enough to make a blind plea?
- **Actionable Challenge:** Today, bring a "blind plea" to God. Identify an area where you have fallen short, lay aside all your excuses, justifications, and requests for a "deal," and simply ask the Judge for His unmerited mercy and cleansing.

2. Healing in the Touch (*Haptomahi*)

When the leper made his plea, Yeshua did something radical: He reached out and touched him. According to the Torah, touching a leper was forbidden and made a person unclean. The Greek word used for touch here is *haptomahi*, which means "to properly attach oneself to". Yeshua intentionally crossed the gap between humanity's broken condition and untainted righteousness. The leper got as close as he possibly could with no expectation, but Yeshua was willing to reach across the remaining gap to accomplish the man's complete restoration (*shalome*).

- **Self-Reflective Questions:** Are there parts of your past or present that you consider too "unclean" for God to be around? Do you truly believe that Yeshua is willing to reach across the gap and attach Himself to your brokenness?
- **Actionable Challenge:** Identify the one area of your life where you feel the most spiritual isolation or shame. Explicitly invite Yeshua to reach across the gap and "attach" His healing presence to that specific wound today.

3. Submitting to the Weight of Glory (*Kavad*)

When Moses finished constructing the tabernacle in Exodus, he could not enter because the glory of Yahweh filled it. We often picture "glory" as warm, shiny sunbeams parting through the clouds. However, the Hebrew word for glory is *kavad*, which means to be heavy, severe, or burdensome. It is the same root word used for the liver, the body's weightiest internal organ. God's glory represents a heavy, taming, and shaping hand—like the pressure required to mold clay or compress coal into diamonds. This shaping pressure is not meant to crush us, but to refine us into His jewels (*tiferah*).

- **Self-Reflective Questions:** Do you only seek the warm, comforting aspects of God's presence, or are you willing to submit to His heavy, shaping hand? How do you react when God's expectations feel demanding or uncomfortable?
- **Actionable Challenge:** Spend 5 minutes in absolute silence today without asking God for a single thing. Simply sit under the "weight" of His presence and give His shaping hand permission to apply pressure to whatever area of your life needs molding.

4. Drawing Near (*Qarab*) Through Offering (*Qarban*)

Because the heavy glory of God kept Moses out of the tabernacle, God had to make the first move. The book of Leviticus opens with *VaYikra*—"And He called out". God shouted out to Moses, inviting him to draw near despite the unapproachable heaviness. The method God provided for drawing near was bringing an offering. In Hebrew, the word for offering is *Qarban*, a noun derived directly from the verb *Qarab*, which means "to come near, to draw near, or to approach". An offering is not just a financial donation; it is the physical manifestation of obedience put forward in faith to bridge the gap and draw close to God.

- **Self-Reflective Questions:** How does the definition of *Qarban* challenge your typical view of bringing an "offering" to church? What physical acts of obedience are you currently utilizing to intentionally close the distance between you and God?

- **Actionable Challenge:** Make a tangible *Qarban* (offering) of drawing near today. Sacrifice 20 minutes of an activity you love (like watching TV or scrolling social media) and dedicate that time entirely to reading Scripture or worshipping.

5. The Ultimate Offering: The Earthen Vessel

After Yeshua healed the leper, He commanded the man to go to the priest and offer the specific gift Moses commanded as a testimony. Leviticus 14 details this offering: it required a clean bird to be killed in an "earthen vessel" over "running (living) water". A second living bird was dipped in the blood and set free to pronounce the leper clean. This ancient ritual was a breathtaking prophetic picture of Yeshua. He is the ultimate *Qarban*—the Word made flesh dwelling in an earthen vessel, sacrificed over living water so that His blood could cleanse us completely and set us free.

- **Self-Reflective Questions:** How does seeing the Gospel hidden within ancient Levitical law change your awe and appreciation for Scripture? How is your own spiritual cleansing serving as a living testimony to others?
- **Actionable Challenge:** Like the leper who was sent to be a testimony to the priest, share a brief testimony with one person today about how Yeshua's ultimate sacrifice has cleansed, forgiven, or restored an area of your life.