

## Christ in the Sacrifices 15-11-08a

This is the eighth day of November, 2015. We're two days away from the birthday of the United States Marine Corps. And I will wish all the Marines happy birthday in advance that I won't see until afterward.

Eighth of November, 2015, we continue our study in the Book of Leviticus, looking at the expression, the revelation of Jesus Christ, our Savior, in the Old Testament sacrifices. Many of which, most of which are animal sacrifices. We have covered the first three chapters, which are the sweet smell, the sweet savor offerings, offerings made by fire.

And we're moving into the non-sweet savor offerings that address trespass and sin, sin of two different kinds. What the Catholics call venial sins and mortal sins. Venial simply meaning, I don't know what happened, something got the better of me, I slipped, I was careless, I wasn't trying to be rebellious, I just messed up.

And then the more conscious, aware, and purposeful sins. We're going to, however, step back in a moment and take a fresh perspective on the delivery of this information. Something that I didn't realize until I was working on something else.

You know how it is, sometimes you're well down the road and you say, you know what, I think I missed something back there, and I missed something back there. So we're going to go back and catch it up as we continue our study. But let's take a moment to dedicate our time and our hearts before God together, and then we'll continue our study.

Father, what a blessing it is to find ourselves in the company of other people who love you, who appreciate your son, the Lord Jesus Christ, as our savior, our redeemer, our friend, our intercessor, who is everything to us, righteousness, peace, sanctification, and we so enjoy seeing the spreading out and the detailed expression of his personality and his character and his fulfillment of your plan as it is expressed in this part of your word in the Old Testament sacrifices. We pray that as we look at these things, that God the Holy Spirit will make them clear and real to us. And after all is said and done, that our understanding and our knowledge and our appreciation of the Lord Jesus will be enhanced, and that he will be more real to us, that we will find the power and the motivation to be more like him as we seek to be well-pleasing in your sight just as he was, and to accomplish all your will in our lives just as he did in his.

We pray these things in Jesus' name, amen. I began reviewing last time and I didn't get very far in my review, and I've promised you a chart and I haven't gotten very far in my chart yet. However, actually, I have gotten pretty far in my chart.

I'm on the last column, but the last column is something I'm having to build from scratch. I've looked around. The chart I'm talking about is basically a graphic depiction of these five sacrifices.

And you can see the prototype, what inspired me to create it. If you find a copy of Alfred Edersheim's book on the law and the sacrifices, it's his chart. Many, many people have taken his chart and have posted it as their own.

There's some gal named Kathy that's got a real nice summary of sacrifices. She's got Edersheim's chart. There's another guy named Carl something, and he's spread the thing out over nine pages, but it's Alfred Edersheim's chart, and it's a good one.

He talks about, he lists it, he gives the scriptures that relate to it, and then he says, you know, who did what? What did the offerer, what was the substance of the sacrifice? What part did the offerer play? What part did the priest play? And over at the right, his column is prophetic significance. Well, that's the subject of our study. Is Christ prophesied in the sacrifices? Well, God bless Alfred Edersheim.

There's nobody I respect more in terms of Bible commentary. The guy is unparalleled in so many things. But I will tell you that that last column in that chart, wherever you may find it, whatever form you find it in, is utterly unhelpful as far as I'm concerned.

I don't think any of those verses are the ones I'm going to end up using. Right at the point where it ought to really put the final nail into the building, it just seems to me that it squirrels off into some strange direction. So I've been working on my version of that last column.

The rest of the information is pretty much cut and dried. But what does it mean? Why do I care? Where is the fulfillment of this in the Lord Jesus Christ? And where is the fulfillment and the enjoining, the command, the operational marching orders for you and me? I don't find it the way I understand it in that last column. So that's what I'm working on.

And I've gotten the first two of the five sacrifices done. And as soon as I get the rest of them hammered out, I'll make that available on the website and we'll hand it out here. But all the rest of it is wonderful.

The summary of the passages and so on is great. Here's the thing. Here's the thing that I missed.

Go back to Leviticus chapter one, verse one. How did I miss this? I don't know. Getting old.

Swiss cheese is happening to my whole brain probably. But I just flat missed it. Thankfully, we're still in the study.

Every once in a while we have a study and after it's over and done and we're doing something else, I look back and say, why didn't I say this? Well, at least we're still in the study so I can catch it up. Leviticus chapter one, verse one. Now the Lord called to Moses and spoke to him from the tabernacle of meeting saying, you see what I missed? I mentioned it, but I didn't.

It's not enough to mention a thing. It's not enough to observe a thing. It's not enough to know

a thing.

You have to figure out why it's there and what it means. And I failed. I failed you.

I failed me. I just right over my head. So the Lord called to Moses and spoke to him from the tabernacle of meeting.

Let me ask you a question. When God gave the law to Moses, where was he? Say it out loud, all together. Mount Sinai.

Remember that? Earthquakes, lightning, clouds, glory. Moses comes down. His face is like this giant glow-in-the-dark thing.

He's got to put a bag over his head. People are scared of him. He comes home to Mrs. Moses and she's like, eek.

Yeah, put a bag on your head, right? That's a big deal. What is it that God delivered to Moses on the mountain? Because this didn't come from the mountain. He's not on the mountain when he gets this.

What does verse one say? Read it with me together. Now, the Lord called to Moses. I don't hear you.

Now, the Lord called to Moses and spoke to him from the tabernacle of meeting, saying, oh my gosh, it's the first verse of the book. It's the first verse of the first chapter. And we just zoomed right by it.

Reminds me of when I got a speeding ticket in a school zone because I pulled out and drove right by. As I turned the corner out of this parking lot where I'd gotten lost looking for Patty who had a disabled car, I got lost in the fairgrounds parking down there. And I pulled out onto her.

I finally found my way out of this cyclone fence thing and pulled out onto a residential street. And I just hit the accelerator, looking on both sides. Where's my wife and the disabled car and the kids and the rest of it? Well, just as I turned the corner, right next to me was a school zone 15 mile an hour sign.

Well, I was looking for other things and I just drove right by the sign. Well, and I got a ticket that I had to pay. It was like \$150 speeding in a school zone ticket because I was doing 20 in a 15 because I just blew right by the sign.

Well, that's what happened here. We blew right by it. From the tabernacle of meeting.

What does it mean? Better pay attention. We don't need a ticket on this, do we? It makes a difference. Why didn't God give all of this information we've been studying, these wonderful details of the sacrifices, why didn't he give it to Moses in the mountain? How long was Moses in

the mountain? 40 days and 40 nights.

We need to review what happened just quickly during that time. Turn with me to Exodus chapter 24. Exodus chapter 24.

Now you'll remember one of the chapters that you know because you know your chapters. Genesis 1 and 2, creation. You got your Hebrews 11 faith, first Corinthians with the love, right? One of the chapters you know is Exodus chapter 20, 10 commandments.

If you don't know it, add it to the list. If you wanna know where the 10 commandments are, it's two times 10, Exodus 20. It's the second book, 10 commandments, two times 10 is 20, Exodus 20.

Second book, 10 commandments, two times 10, Exodus 20. So where is Moses when he gets the 10 commandments, the tables of stone? You know he's up on the mountain because he comes down and he breaks them and he has to go get some more. All right, that's Exodus 20.

So chapter 19 is where they come to Mount Sinai. Earthquakes, let them be ready for the third day. This is another one of those third day things in Exodus 19.

On the third, everybody get ready. You got two days, get ready. On the third day, you better be ready.

On the third day, we rise again. What should we be doing on the first and second day? Getting ready. Israel was getting ready for the law on the first two days because on the third day, you better be ready because the presence of God is coming.

You and I are living in the second of the three days. On the third day, the Lord Jesus is gonna come back and get us. What should we be doing on the first and second day? Getting ready, just like Israel was getting ready.

So here's the 10 commandments in chapter 20, right? So Moses is on the mountain. He goes up there and he's been going up and down. Look at chapter 19, verse three.

Well, look at verse one. Third month after the children of Israel had gone out, another three, it's the third month. They came to the wilderness of Sinai.

They departed from Rephidim, came to the wilderness of Sinai, camped in the wilderness. Israel camped there before the mountain. Moses went up to God, verse three.

Moses went up to God and the Lord called to him from the mountain. It makes a difference where the information is coming from. This information is coming from the mountain.

Moses has gotten information in a variety of ways, hasn't he? He got it at the burning bush. Now he's getting information from the mountain. God spoke to him in Egypt while he was going back and forth with Pharaoh, going through the nine plagues and then the Passover,

right? So Moses went up to God.

The Lord called to him from the mountain, saying, thus you shall say to the house of Jacob. And verse nine, the Lord said to Moses, I come to you in the thick cloud that the people may hear when I speak with you and believe you forever. I'm coming to you in a thick cloud that the people may hear when I speak to you.

If they're close enough, they can't see God. Moses is in the cloud, God's in the cloud, but God's gonna speak and they'll hear it. That's why they'll believe when Moses comes back down, they said, well, you know, we heard him talking to you.

This is the word of God. You're not just making it up. You're not a captive in Babylon, you know, 900 years from now making this stuff up.

The Lord said to Moses, verse 10, go to the people, consecrate them today and tomorrow and let them wash their clothes and let them be ready for the third day. That's what you and I are doing now. We are getting ready for our third day.

After two days, he will raise us. On the third day, we shall live again. You shall set bounds for the people and so on.

So verse 14, Moses went down from the mountain to the people, sanctified the people and they washed their clothes. And he said to the people, be ready for the third day. Don't come near your wives.

This is a time of sanctification and separation. Don't be getting your mind on other things. And it came to pass on the third day, verse 16, there are thunders and lightnings, thick cloud on the mountain, sounds of the trumpet, very loud, all the people in the camp trembled.

Moses brought the people out of the camp to meet with God. They stood at the foot of the mountain, but Mount Sinai was completely in smoke because the Lord descended on it in fire. The smoke ascended like the smoke of a furnace or like the smoke of an altar, right? The whole mountain quaked greatly.

The blast of the trumpet sounded long and became louder and louder. Moses spoke and God answered him by voice. The Lord came down upon Mount Sinai, the top of the mountain.

The Lord called Moses to the top of the mountain and Moses went up. This is the second time that Moses has gone up the mountain now, right? They came to the mountain. Moses went up.

God says, get the people ready. Moses goes down and gets the people ready. Now on the third day, Moses goes back up.

He goes up to this trumpeting, smoking, fiery quaking mountain. How brave a man is Moses? How old a man is Moses? He's 80, but his natural force, of course, is undiminished and will remain so for another 40 years. He's an 80 year old man, but he goes up.

The Lord said to Moses, go down. I think it's funny. In verse 20, God calls Moses to the top of the mountain.

Moses went up. Reminds me of when Jesus called the disciples to himself. He's been with the disciples.

He goes and climbs the mountain and then he calls them to himself and they have to climb up the mountain and he says, you're gonna be my disciples and they have to go back down the mountain to be the disciples. It's a mountaintop experience. So he went to the top of the mountain.

The Lord said to Moses, go down and warn the people. He can't transact the business because the people are messing up down at the foot of the mountain already. They haven't even done the sit down, eat, rise up to play thing yet.

They're already malfunctioning. So no sooner does Moses get there for the meeting than God says, Moses, you gotta go back down. The people are running amok.

Go down and warn the people as they break through to gaze at the Lord and many of them perish. Now, here are people who are seeking the Lord. They wanna see God.

Moses went up. Why can't I go up? You know, this is sort of a syndrome. You remember when the priest said, these guys have fire, I wanna bring fire.

These priests go in, I wanna go in. It's just a common thing. So the people are coming through the barricades down at the bottom.

This is my favorite singer. I wanna see him up close is what people do today. You know, there's people in this room that work security and you've gotta hold people back because of their enthusiasm and it's stupid enthusiasm.

What are you gonna get by making a nuisance of yourself to somebody that doesn't want you getting any closer than the security that they hired to keep you at a distance? They don't want to know you personally. They don't want you getting in there near periphery. Get back.

I've hired people to keep you back and you're trying to break through. What do you think's gonna happen if you do get through? You think we're gonna have a warm, friendly, oh, I'm so glad you broke through security. Let's talk.

I've been wanting to know you forever. No. So this is essentially in parabolic form what God is doing.

Moses gets up for an important meeting and God says, we can't start yet. The people are coming through the barriers and they're gonna get hurt. Go back down and tell them to get back.

So that's what he does. Let the priests who come near the Lord consecrate themselves, lest the Lord break out against them. Some of the priests who are privileged to be a little closer, they have not fully sanctified themselves either and they're not qualified to even be security.

By the way, where are we? Where are we? Mount Sinai. Where have we come from? Egypt. Do we have the 10 commandments yet? No.

Do we have the consecrating and ordaining of Aaron and his sons to be priests yet? No. Who are these priests? Family priests. This is still the patriarchal priesthood.

These are the family. And they say, well, you know, I'm the big cheese in my clan of the tribe of Manasseh. I'm the big cheese of the tribe of Reuben or Dan or Gad or Asher or Naphtali or Judah or whatever.

I'm gonna head on up. I've got a long flowing beard and a tall stick and I'll just go on up. God says, they've not consecrated themselves.

I don't care who you are. You're not qualified. Get back.

The people cannot come up. Moses tells them in verse 23 to Mount Sinai, you warned us saying, set bounds around the mountain and consecrate it. The Lord said to him, away.

Why do you think I'm telling you to go down and warn them? Of course. Moses says, look, we've got security. God says, do I have to tell you twice? Get down the mountain or the people are gonna get fried.

So get down and then come up, you and Aaron with you, but do not let the priests and the people break through to come up to the Lord, lest he break out against them. You see the components of covenant here. If people break out, God will break out.

You violate your end of the covenant, God's gonna violate his end of the covenant. It's conditional. So Moses went down to the people and spoke to them.

Now, after he speaks to them, it's implicit that he goes back up because in chapter 20, God spoke all these words. So how many trips has Moses made so that he can collect these 10 commandments now? This is the third time that he's gone up the mountain. Went up the mountain to get the initial briefing, went back down, briefed the people.

Three days later, he goes back up, has to go back down because of human failure. And the third time he comes up and gets the 10 commandments. It's the third month, it's the third day, and it's the third trip.

So God gives the 10 commandments. Then in verse 18, all the people witnessed the thunderings, the lightning flashes, the smoke, and the rest of it. They said to Moses, you speak with us and we'll hear, but let not God speak with us lest we die.

Moses said to the people, by the way, he's gone back down the mountain now, right? After the 10 commandments. Do not fear, God has come to test you that his fear may be before you so that you may not sin. So the people stood afar off, but Moses drew near the thick darkness where God was.

And this is just a general description of what's gonna happen now as a pattern. Then the Lord said to Moses, thus you shall say to the children of Israel, you've seen that I have talked with you from heaven. God spoke to Moses on the mountain from heaven.

You shall not make anything alongside me. Gods of silver or gold, gods you shall not make for yourselves. An altar of earth you shall make for me.

You shall sacrifice on your burnt offerings, your peace offerings. Notice, burn offerings and peace offerings mentioned here before the law of the offerings has ever been given. Every place where I record my name, I will come to you and I will bless you.

If you make me an altar of stone, you shall not build it of hewn stone. If you use your tool on it, you have profaned it, nor shall you go up by steps to my altar that your nakedness may not be exposed on it. And this is a reminder of clothing, coverings that goes all the way back to the garden and the first sacrifice.

This is an altar of sacrifice. And God says, part of the principle of sacrifice is it is a covering for you. Don't violate the principle of covering by being uncovered when you go up to the altar to offer a sacrifice of covering, spiritual covering.

Your physical covering should reflect your understanding of the spiritual covering. And it goes all the way back to the garden. Then he gives them the judgments.

Now this is actually all going to go forward now from Exodus 20, 21, 22, 23, go to 24, Exodus chapter 24. And keep in mind, we're still, we're working our way back to our Levitical offerings in Leviticus chapter one. But it's important where the information comes from.

So you look at the last couple of verses of 23 there. I will set your bounds from the Red Sea to the Sea of Philistia, from the desert to the river. I will deliver the inhabitants of the land into your hand and you shall drive them out before you.

We've seen the implications of not driving them and their practices fully out of the land. And as late as the days of Ahaz and Hezekiah and Manasseh and down into the days of Josiah, they are still fighting the implications 900 years later of not obeying this command. Get the pollution and the corruption and the defilement out from before you.

The people who practice it separate from them, drive them out of your habitations, get them out of your periphery. If you associate with them, the bad apple is going to turn the good apples bad. The good apple is not going to turn the bad apples good.

It never works that way unless you speak the truth of Christ and they come to Christ and God's supernatural power comes in and brings life out from the dead. That's not a natural happening and we don't have the power to bring life from the dead. Don't think that you can cajole somebody into going in a direction they don't wanna go.

They have to come to God. God will give His life-giving power to them if they seek Him and search for Him with all their heart and in no other way. The supernatural power of God from heaven, just like the voice of God from heaven, will only come when people go to God and seek it and accept it.

It's we can be an agent in terms of speaking the truth, but the power comes from God. The confrontation is with God, not with us. So drive them out before you.

You shall make no covenant with them nor with their gods. They shall not dwell in your land lest they make you sin against me. And this is ever true.

It was true then. It is true 2,000 years later, 3,000 years later, 3,500 years later. It is still true.

If you serve their gods, it will be a trap to you. What's the thing about a snare? What's the thing about a trap? Does the animal that gets snared and trapped see it? The whole element of success for a trap and a snare is surprise. The mouse sees the cheese.

He doesn't see the trap. The bird sees the grain or whatever it is that has attracted them. The bait is in view, not the trap.

To countenance the presence of evil people is to make yourself susceptible to a surprise, a very unhappy and unfortunate surprise. You won't see it coming. It isn't a train with a big headlight on the front chugging in your direction to mow you down.

It is a trap and a snare. You won't realize what it has done to you until it is too late. Now, chapter 24.

God said to Moses, "'Come up to the Lord, you and Aaron, Nadab and Abihu and 70 of the elders of Israel and worship from afar.'" How many trips is this for Moses now? Number five. This is number five. He went up the first time, get ready.

Went up the second time, had to go back down, get the people away. Went up the third time and got the commandments. Went back down and the people said, you talk to God, we're gonna stand back here.

He's gone back up now and this will be the fifth time. He just finished his fourth discourse. God says, "'Come up to the Lord, you Aaron, Nadab and Abihu and 70 of the elders of Israel and worship from afar.' And Moses alone shall come near the Lord.

They shall not come near, nor shall the people go up with him.'" Now, give me a count of the people that God says, come up the mountain. You got to work backwards. You got 70 elders,

Aaron, Nadab and Abihu and Moses.

How many people went down to Egypt with Jacob? You remember when Joseph says, come on down? Remember it was 70 persons, remember that? And of course you've got Jacob himself and you've got Joseph and his two sons already down there. So if you add the party of Jacob and you got Joseph and you got his two sons, how many people have you got? You've got essentially the same number, right? It's depending on how you count it. You can count his wife or not, but you basically, it's a very similar size party, very, very close if not identical.

So there's sort of a little bookend kind of thing here. So Moses came and told the people all the words of the Lord and all the judgments. This is after the trips up and down.

All the people answered with one voice and said, all the words which the Lord has said, we will do. I signed the contract. I buy the house.

I'm on the hook for the loan. I will pay the payments. I agree.

Moses wrote all the words of the Lord. Notice verse four, Moses wrote. This used to be such a big bone of contention.

Well, there was no such thing as writing in 1440 BC. And they've discovered since then that there was all kinds of writing back then. And Moses was an educated man.

He was educated in Egypt and he knew how to write. And not entrusting all of this to his memory, he wrote it down. And it's been written down ever since.

It wasn't written in the Babylonian captivity. It was written by Moses. Moses wrote all the words of the Lord.

He rose early in the morning and built an altar at the foot of the mountain, 12 pillars according to the 12 tribes of Israel. Then he sent young men of the children of Israel who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. They already know what a burnt offering is and they already know what a peace offering is.

And the instructions have not yet been given that we have in Leviticus. So is there an existing body of knowledge that was not written down for our benefit, but was known in that day about how do you do a burnt offering? How do you do a peace offering? What is the difference? What are the animals? What is the procedure? What is its purpose? But we just got through covering the peace offering and burnt offerings and peace offerings were known before the time that this is written down in detail. Moses took half the blood and put it in basins and half the blood he sprinkled on the altar.

Then he took the book of the covenant and read it in the hearing of the people. This is the book that he wrote of just what has been covered thus far. All that the Lord has said we will do and be obedient.

Moses took the blood and sprinkled it on the people and said, this is the blood of the covenant which the Lord has made with you according to all these words. Then Moses went up, look at verse nine now. Moses went up also Aaron, Nadab, and Abihu and 70 of the elders of Israel.

How many people is this? 74? Well, just keep that as a potential answer because it's not right. We'll take 74 right now. There was under his feet as it were, they saw God.

They saw the God of Israel. No man has seen God at any time. What did they see? They saw a representation of God, a scale down, turn the brightness down, turn the glory down so that people are not instantly incinerated.

But at a distance, they saw a representation of God much as the law is a representation of the Lord Jesus Christ. It was to them and this is an adumbration. This is an anticipation of what the law is going to be.

It is a vision of God. It is not God, but it is a picture of God. We can't look at the sun directly, but we can look at pictures of the sun.

That's the idea. And you say, well, I've seen the sun. You look at a picture.

Well, technically speaking, if you wanna go into detail, I've seen a picture of the sun. I haven't actually seen the sun because anytime I try to look at it, I get this giant green blob in my vision and pretty soon I get a headache and then I'm helpless for a while. But on the nobles of the children of Israel, he did not lay his hand, so they saw God and they ate and drank.

You think about bookends. What's gonna happen in the kingdoms that are to come? In the millennial kingdom, the Lord Jesus Christ will gird himself and serve manna. Jesus said, I will not drink this wine until I drink it new with you in the kingdom.

They ate and they drank. This is my body, which is broken for you. This is my blood, which is shed for you.

Do this in remembrance of me. As often as you eat this bread and drink this cup, you show forth the Lord's death till he come. It's a picture.

It was a picture. Then the Lord said to Moses, verse 12, come up to me on the mountain and be there and I will give you tablets of stone and the law and commandments which I have written that you may teach them. Moses wrote a book.

God says, I'm gonna write something on tablets of stone, something more durable than whatever it is Moses wrote with, more lasting. So Moses arose. Oh, I thought there was 74 people.

What does it say in verse 13? Verse 13, this is the appearing and disappearing Yeshua. Yeshua is present, but he's not listed in the preceding instructions. Watch this now, verse 13.

Moses arose with his assistant Yeshua and Moses went up to the mountain of God. What did God tell Moses? He said, Moses alone will come up. The Lord said in verse 12, come up to me on the mountain and be there and I will give you these tablets of stone.

Look at verse two. Moses alone shall come near the Lord. They shall not come near nor shall the people go up with him.

And yet when Moses leaves the group, who goes with him? His right-hand man, Joshua, Yeshua. He appears in verse 13, his assistant Yeshua. Moses went up to the mountain of God and he said to the elders, wait here for who? Me? Wait here for us, you guys.

You guys wait here for us until we come back to you. Indeed, Aaron and Hur are with you. If any man has a difficulty, let them go to Aaron and Hur.

They don't go to Joshua, Moses' right-hand man and executive officer, why? Joshua is with Moses in the mountain. Look at verse 15. Then Moses went up into the mountain and a cloud covered the mountain and the glory of the Lord rested on Mount Sinai and the cloud covered it six days.

Moses is on the mountain before anything happens for six whole days. Remember when Abraham had to wait for the presence of God to come between the parts and the pieces? He waited all day and had to shoo the birds away. How long was Noah in the ark between the time the door shut and the time the water came? Six days.

On the seventh day, here comes the rain. Same thing here. The glory of the Lord rested on Mount Sinai and the cloud covered it six days.

On the seventh day, he called to Moses out of the midst of the cloud. The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel. So Moses went into the midst of the cloud and went up into the mountain and Moses was on the mountain 40 days and 40 nights.

Who else is up there in the glory cloud and on the mountain 40 days and 40 nights? And how do we know? Tells us in verse 13, Joshua was there. And do you remember the little incident after all of these instructions for the tabernacle and the consecration of the priests and all the rest of it? You get all the way down to Exodus 32. When the people saw Moses delayed his coming, you have the whole golden calf thing, right? And then verse seven of chapter 32, the Lord said to Moses, go down.

Your people whom you brought out of the land of Egypt have corrupted themselves. This is go down from the fifth trip up, right? He's been up there 40 days and God says, go down. It's like the five books of the law.

And after the five trips up, there's failure on the part of the people. After the law, the five books of Moses, there's gonna be failure on the part of the people. The Lord says, go down.

The people whom you brought out of the land of Egypt have corrupted themselves. God's disavowing. You're the guy that brought these people out and they're corrupting themselves.

Why did God have to send Moses down after the third trip up? Maybe it was the second. Remember he had to send him back down because the people were screwing up. Here they're doing it again.

And God says, go down from the mountain. You're up here in the glory. You're getting the communication.

I'm speaking to you from heaven, but you gotta go back down because there's human failure. There's sin in the camp. They've turned aside quickly out of the ways which I commanded them.

Notice they already had the book of the covenant, that short form answer. They were sprinkled. All the Lord has said we will do, right? That was the preview of coming attractions.

That was the summary in the short version. They haven't even gotten the 10 commandments yet and they've already messed up. They've turned aside quickly out of the way which I commanded them.

They've made themselves a molded calf. The Lord said to Moses, verse nine, I've seen this people, they're stiff necked. Let me alone, my wrath will burn hot against them.

I'll make of you a great nation. Moses pleads with the Lord. And the Lord in verse 14, relented.

You know this story. In verse 15, Moses turned and went down from the mountain and two tablets of the testimony were in his hand. The tablets were written on both sides, on the one side and on the other they were written.

You know, you constantly see these little representations of the 10 commandments and it's two little tablets stuck together, five and five. What does the Bible say about the tablets? They're written on both sides, right? There's four sides. So how many commandments are on each face of a tablet? If there's two tables of the law and they're written front and back, then if it's symmetrical, there's three on this side, three on this side, three on this side, one here.

There's, you got four faces of the tablets. So they're written front and back is my point. One of the reasons I add a commandment in there or two is remember six days, shout thou labor and do all thy work.

To me, that's a command. And then the Sabbath you will observe, that's a command. So I count the commandments differently than 10, but if you count the imperatives, there's more than 10.

So he goes down and on both sides, they're written. They were the work of God. Verse 16, the writing was the writing of God engraved on the tablets.

Verse 17, and when Joshua heard the noise, he's been up there the whole time. Verse 13 tells us

he went up and in 32, 17, we see Joshua again. But he's very hard to spot.

He's sort of an encrypted form, isn't he? And that is not an accident. The Lord Jesus Christ prefigured by his namesake, Yeshua is present in the giving of the law. He's present at the failure to keep the covenanted words.

Well, this is just the beginning of what we're looking at. We're still in Leviticus chapter one, verse one. God spoke from the tent of meeting, but this is necessary foundation to understand that verse.

So we're gonna pause here and take our break, but keep in mind when God puts a detail in his word, it means something. The presence of Joshua is extremely significant on the mountain. Where God speaks when he delivers information is significant.

He's always in a sense speaking from heaven, but he delivers the message to Moses. Whereas Moses, when he gets the message, he's on the mountain time after time after time, but he's not on the mountain when he gets the instructions for the detailed performance of these five sacrifices we're looking at. Why is that? And we'll see that when we come back.