

Christ in the Sacrifices 15-11-08b

We are in our study of Christ as He is reflected and revealed in the Old Testament sacrifices and we're looking at the context in which the Levitical sacrifice instructions were given. And this is in Leviticus chapter 1 verse 1 where it says that God spoke to Moses from the tabernacle of meeting. And as we think back to what we know about God's giving of the law to Moses, so much of it was on Mount Sinai.

Well, best I remember the tabernacle of meeting wasn't pitched on Mount Sinai. So this is a word that is given in a different place and I ask myself, well, why is that? What exactly is going on? Well, so we're back in Exodus looking at the delivery of the law to the nation of Israel and one of the things that we've seen if you've been able to track the progress here is that this is a progressive and unfolding revelation. We've taken note that Moses had to make several trips up the mountain.

You would think, well, if this is divine perfection and everything is supernatural and glorious, especially if this was sort of a man-made concoction, I was teasing somebody on the break about the differences between the Ten Commandments movie and the Ten Commandments Bible version, you know, what we know about some of the characters is there's a great deal of fabrication by Cecil B. DeMille and company. I'm reminded of that as late as this past week. Somebody was talking to me about the script of that movie because Dr. W.A. Criswell, the Sermon Library where I work, he was consulted on that movie by Cecil B. DeMille and they flew him out to Hollywood and he met Mr. DeMille and talked about the movie and one thing and another and when it was all over, the thing was, you know, hugely commercially successful, one of the most famous movies ever made.

Well, some years later Mr. DeMille checked out. He died. And as they were going through his stuff there, they found a bound copy of the script and there's only a double handful of these that were ever made, but Mr. DeMille had inscribed this to W.A. Criswell and so they wrapped it up and mailed it to him with the cover letter saying this Mr. DeMille had intended you to get this, we're not quite sure what happened but here it is and we've got it now.

It's over at the Criswell College in the library there and it's a first generation actual script of the Ten Commandments movie and it's inscribed in the front to Dr. C. from Cecil B. DeMille. So anyway, I know a little more than average about this particular movie just because I've got some additional back story on it, but the way that this is delivered is not movie like. It isn't the fabrication of somebody sitting in exile in Babylon saying, you know, our nation is really kind of pathetic and forlorn and we need to prop the people up with some mythology so let me just go back and recreate the origins of the nation in grand eloquent mythological proportionally gorgeous divine intervention terms and I'll just have God coming down in smoke and thunder and handing the law to Moses and it's kind of an ugly story here.

You know, if I was sitting in exile trying to dream up some history of my people, I wouldn't keep

sending the main messenger down the hill to fix up a bunch of nerdy wells that are getting too close or sending you down to eat and rising up to play and, you know, burn the calf and make them eat the ashes and all the other stuff that happens. I mean, this is not very complimentary to the people. They come off looking pretty bad.

And if you're trying to dream up a grand founding father's type of, you know, we can't rewrite American history. We don't go back and say, you know, God spoke to George Washington and Thomas Jefferson wrote it all down and, you know, you can't fix history. You can whitewash it some, but you can't do what they claim the alleged Old Testament human authors to have done.

It's just not, it isn't, it isn't credible. What is credible is that a divine and righteous God reaching down to a fallen and corrupt people is going to have to go through quite a process to communicate with them, to dwell with them, to make it possible to be approached by them. And that's what we have here.

It's exactly what you would expect if an actual divine creator were to interact with His actually fallen and corrupt and sinful and prone to evil creation. It's something only God could do. And this is what we see here.

So in multiple trips up and down the mountain, we have Moses getting the information primarily. It is an increasingly detailed, it is an unfolding revelation. And this is of great interest to us because as goes the nation of Israel in the Old Testament, how many times have we said it? So goes the spiritual life of the church age believer.

It is all a picture for us. So if there is a somewhat troubled and iteration given process where God does things in a certain way at the beginning and then it is refined and it is enhanced and it is fleshed out and it becomes more detailed and more fully revealed as time goes on, you can expect that in our lives. And part of this is where God speaks to Moses, where Moses receives the information and what kind of information is it? Because this too is going to inform you and me about how God communicates with us now.

You wouldn't see it coming, but here it is. It's like the snare and the trap only in a positive sense. You didn't see it coming, but it's still going to smack us in the head and help us.

So we have gotten as far as Exodus chapter 24 where Moses after multiple trips up and down the mountain, it's hard to keep track, but God tells Moses, come up to the Lord, you Aaron, Nadab and Abihu, 70 elders. So there are 74 people listed there, the 70 elders plus Moses, Aaron, Nadab, Abihu. That's 74.

But mysteriously and without being listed, you have in verse 13, Yeshua, Joshua, he just appears out of nowhere in the party on the mountain. And when Moses goes further up the mountain and leaves everybody behind, again, largely unlisted and not visible is Joshua. And the elders and everybody are going to depart and go back down the mountain after they eat in the

presence of the Lord and do all of this.

They see the glassy sea and you have hymnology that references this, the hymn that talks about God's throne sitting in the midst of the glassy sea. It's a reference to this vision, this picture that is given to the elders so that they know and can tell the people even more so than the thunder and the lightning and the smoke and hearing the voice of God talking to Moses, we not only heard, we saw. We are your representatives.

We are your elders. We are your priests. We saw this.

So these 70 are witnesses. By the way, after Jesus sent out the disciples by twos, how many did He send out the second time to announce the kingdom to the nation of Israel? Seventy. So this is a goodly number of witnesses for something important.

So Moses, verse 13, arose with his assistant Joshua. And Moses went up to the mountain of God. He said to the elders, you all wait for us until we come back to you.

Aaron and Hur are here with you. They're in charge while we, Moses and Joshua, are gone. And Aaron and Hur will resolve any difficulties that you may have.

If you've got a problem, see them. Joshua and I are heading up the mountain. Moses went up into the mountain and a cloud covered the mountain.

And sort of cryptically and mysteriously, Joshua disappears from view here in verse 15. Moses went and we know somebody else went, but he's not mentioned. Or meant, but he's not mentioned.

Either way. And then the glory of the Lord rested on Mount Sinai. The cloud covered it six days.

Six days of waiting. Six days of standing by. You hope they packed enough food because it's a week on the mountain.

It's a camp out. They're up in the glory cloud. Then he calls to Moses out of the midst of the cloud on the seventh day.

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. Our perspective now shifts back down to the bottom of the mountain. What they see is fire on top of the mountain.

This could have been like a volcano. Moses was on the mountain 40 days and 40 nights. Who else is on the mountain? By the way, 40 days.

What was 40 days ago? Today is the 8th of November. So 30 days ago was October the 9th and then 10 days before that. So you're back to the end of September is 40 days ago.

That's a long time. I can't even remember what I was doing 40 days ago. I have a suspicion, but

I don't have any actual memory of it.

It's a long time ago. 40 days? That's how long he was up on the mountain. Now, why 40 days? And by the way, is the sixth days and seventh day included in that 40 days or not? I think it is.

So if the first seven days he's just waiting before God actually speaks, then how long did God speak? How many days? 33 days. How old is the Lord Jesus when He speaks salvation to the world? 33 years. No accident.

And what will the Lord's chronological earthly age be at the end of the tribulation period which lasts seven years and concludes the age of Israel? 40. How many years did David reign? How many years did Solomon reign? The Bible is internally branded with the fingerprints of God. It is consistent.

It makes itself evident. These things could not have been engineered by the mind of man. It's been tried.

Read the Book of Mormon. If you want to see a train wreck of human engineering trying to write something that even remotely approaches scripture. You can't just throw a few these and thousand and a couple of biblical names in there.

I mean, it just is ridiculous. By the way, in studying for our Thursday night class, there is a piece of pseudepigrapha or apocrypha called the Apocalypse of Baruch. You know who Baruch was? Baruch was Jeremiah's scribe.

And in the fanciful days when people thought they could try to write scripture themselves, they thought, well, you know, we can add some stuff to the days of Jeremiah. And so they put it in the mouth of Baruch. Well, try reading the Apocalypse of Baruch sometime and it will become apparent to you that the Holy Spirit witnesses with our spirit.

When we're looking at the truth of God, it rings true. It is like a pure silver coin. If you've ever had a pure silver coin and you flip the thing, heads or tails, when you flip it, it rings.

Your sandwich quarters, none of this cheap stuff they call currency now does it. You get a genuine silver coin. Even that's got some stuff for hardening in it.

It's not 100 percent, but it's 90 odd percent silver. But when you flip that thing, like we used to do when we were kids, flip a quarter, you know it's a silver quarter because when you flip it, it rings. It makes a musical note.

And it's a beautiful thing. I keep a silver quarter. I often carry it in my pocket just so that when I run out of other things to do, I can flip it and just remember what it was like back when, as Merle Haggard says, a buck was still silver.

If you haven't heard that song lately, pull it up on YouTube, get not the live version, get the recorded version of Merle Haggard singing, I wish a buck was still silver. You'll bring a tear to

your eye. So the Word of God is genuine.

We know, you thought I just wandered too far afield and couldn't get myself back, couldn't climb out the well. The Word of God is genuine. The Word of God is recognizable as the Word of God.

It has the character and the expression of God's truth in it. And if you are a person seeking God, you will know it when you find it the way a suckling infant knows when he's getting nourishment. You will know.

Jesus said, you will know the truth and it will enter you into the realm of spiritual freedom where you can grow, where you can produce and reproduce. Well, the sight of the glory of the Lord to the people down below was smoke and fire. Moses is up in the glory cloud hearing and recording the actual Word of the Lord.

This is the progress of revelation. They come to the mountain. Moses goes up and comes down with increasingly detailed messages from God.

Now, what I'm getting to here is chapter 25. The Lord spoke to Moses saying, speak to the children of Israel, because these next several chapters, if you just browse what's coming up in the next several chapters of Exodus, what is it? Ark of the testimony, table for the showbread, the golden lampstand, the tabernacle. See all that? The altar burnt offering, court of the tabernacle, care of the lampstand.

This is going to be the physical details of the place of worship coming up, right? Increasingly more detailed information. You come to God first and you get the main thing. Are you going to agree to heed the Word of the Lord? Yes or no.

There is this initial, very simple summary book of the covenant that Moses writes after the first visit up the mountain, right? He comes down and there is a sacrifice. He sprinkles half the blood and then he sprinkles the other half of the blood. And the people say, all that the Lord has said, we will do.

So there is an initial point of commitment. You don't get all the rest of the law until you commit, until you acknowledge. This is my God.

These are his words. Moses is his messenger. God says, I want to make sure these people understand that what you bring to them is my word.

So bring them near enough to the mountain. They can hear me talking to you and they have your credentials. You didn't just walk in and say, hi there, I'm a man of God.

I'm starting a cult. Follow me. He has divine imprimatur.

He has divine ID card. He has been vetted and identified and clearly marked out by God in the eyes of the people as the messenger. Then it's increasingly detailed.

It is the same for you and me today. You first have to do Hebrews 11, 6. He that comes to God must believe that he is and that he is a rewarder, that he is one who will bless, who will benefit, who will be a father to those who come to him in faith. Believe that he is and that he is a rewarder of those who once in a while seek him.

Wait a minute. Must believe that he is and he is a rewarder of whom? Those who diligently seek him. Well, wait a minute.

I thought it was all of grace. I thought, you know, I'm just helpless and God is going to bless. If you come to God and you believe in him, now there is a sorting process.

Are you going to be committed? Are you going to be interested? Are you going to seek and search? Proverbs chapter 2, we seek and we find when we search with all our hearts. We incline our ear. We lift up our voice.

We apply our heart. Then you understand the fear of the Lord. Then you find the knowledge of God.

These people have committed at the base of the mountain. All that the Lord has said we will do. But he's not, God's not even finished giving the information and they've already departed from it.

God says they've already broken the covenant and I haven't even finished giving it yet. Make up your mind who you're going to be. Are you going to be an Israelite sucking down golden calf ash water? Or are you going to be Caleb and Joshua faithful, patient, waiting, waiting the six days on the mountain until God speaks, waiting the 33 days until he finishes his instruction and coming down and living in its light.

There are overcomers and there are under achievers. There are those who are blessed and there are those who are going to be chopping cotton in the half light of the distant fields over the horizon from the throne of the lamb and the presence of God in the kingdom of the father. Figure out who you're going to be.

If you're content with that, if you want to be in the half light, if you want to be a waste of God's time, that's your privilege. We are free to choose, but there's an infinitude. I was thinking about physics.

I was looking up the speed of light and does it vary and one thing and another, you know, quarks and pairs that retransmit photons. It's just one of my hobbies to try to keep up with the latest in science. You heard me talking about quarks the other night and that's why.

But, um, you know, if you took any physics at all, that, uh, propagation of a, of a wave, you know, the starts at a point and is a sphere and you've got a square root formula that, that the, the density and the strength diminishes as a function of the square root of the distance. And you, in other words, if we're here on earth and we're talking to a satellite as it blasts off, uh, we

got a real strong signal. Once it passes the moon, you know, that same broadcast that you're sending, that broadcast has spread out.

And the part of the signal that the spacecraft can get is much, much weaker. And exponentially, as the thing gets further away, the signals we can, well, we're still talking to probes and stuff. We've sent that are past the edge of the solar system, I think.

And you know, it takes, you know, hour and a half to send them a thing and hear back. Hello, you know, go get a sandwich and take a nap, come back. Hello.

You know, it's very, and this is what, this is what's comical about them, they find another galaxy and here's a star and here's a planet. And, oh, it's the way this occults. We think that it's a manmade structure and there's life there are not manmade.

We think that it's, it's intelligent. Life has made some sort of an array and it's blocking the light of the sun because it's so big and it's an advanced civilization. How exciting.

It's ridiculous. They're, you know, 1500 light years away or something like that. Nobody living is ever going to know anything about that.

You can't, if you send them a message, you think it's a weight to talk to a probe at the edge of the solar system. Try sending a message. Hello to somebody 1500 light years away or however far the thing is.

I mean, it's, it is to laugh. It doesn't matter if there's any life elsewhere in the universe or even elsewhere in our galaxy. It's God has, if, if there is in there, well, it could be, I don't know.

And I don't care because God put them at such a distance that it's moot. It doesn't matter. Yeah.

They could have a cure for cancer off at alpha Centauri. It ain't going to do us any good. Now they could send all the information and we'll all be dead and gone.

And the earth will be a cinder by the time you could, you know, whip, whip up a batch of this stuff. So the point being here that there is a truth that is available for the seeking and you define yourself by whether or not you are a seeker. You can't be an overcomer.

If you're not a seeker, you cannot be obedient. If you don't have the information. Now look again at Exodus chapter 25, the Lord spoke to Moses saying, speak to the children of Israel that they bring me an offering from everyone who gives it willingly with his heart.

You shall take my offering. It isn't conscription. It isn't the IRS or the, you know, the Israel revenue service.

It isn't forced. It isn't required by law. It isn't confiscatory.

Look at the emphasis. Anyone who brings willingly with his heart an offering, you take it. This is the offering gold, silver, and bronze, blue, purple, and scarlet.

That's red, white, and blue for you that are patriotic Americans. Fine linen, goat's hair, ram skin dyed red, badger skins, acacia wood, oil for the light, spices for the anointing oil and for the sweet incense, onyx stone, stones to be set. This is gold, silver, and precious stones, isn't it? This is stuff that lasts, stuff that counts, stuff that can abide the presence of God.

This is what the tabernacle is going to be made of. From a willing heart, people bring this, and this is what makes the place of God's dwelling. We do this today.

You do this in your heart. You don't bring leaven. You don't bring honey.

You don't bring straw. You don't bring what is left in the road after your cattle pass through. You don't bring the garbage left over after a meal.

You don't bring balsa wood. You don't bring perishable, corruptible, transitory things. To construct in the midst of your personal nation the dwelling place for God.

Well, where do you get this stuff? Where did the people get all this gold? Weren't they slaves in Egypt? Where are they getting gold and silver and all these precious stones and blue, silver, and scarlet, fine linen? How long have they been out of Egypt now? Just a few weeks. Where did all this stuff come from? They were slaves. The Egyptians, God extracted it from the Egyptians and gave it to them.

It is a gift of God. God gave it to them. They didn't earn it.

They didn't deserve it. They didn't work for it. God told Moses, I am going to make the Egyptians give you this stuff.

It appears in the possession of these Israelites sort of ex nihilo. God makes it available to them. God extracts it because it all belongs to God.

He made all of that stuff. Somebody else has got it. Now he's got it.

By the way, why are the Egyptians prosperous? Why is there even an Egypt? Because there was a Joseph and because there was a God of Israel. The Egyptians wouldn't have had anything to give the Israelites if it hadn't been for God and for Joseph sustaining them through the famine so that they weren't destroyed and eliminated and that there was even a nation there. It's all of God.

Well, here's the point. Now in the next several chapters, you're going to get the instructions for the tabernacle. And we're flipping our way forward.

Go all the way forward to Exodus chapter 33 and just skim these titles. You have the design. This is the pattern shown to Moses in the mount, right? This is the pattern tells us in the New

Testament.

All things were made according to the pattern shown to Moses in the mount. All of this information about the tabernacle is mountain information. Moses is up on Mount Sinai in the glory cloud.

This is what he's doing for 33 days is collecting all of this information. Noting it down, Joshua is there with him. But he's kind of a silent partner.

He's a nearly invisible witness. Then in chapter 29, Aaron and his sons are consecrated. Now look at 29:38.

This is what you shall offer on the altar. Two lambs of the first year, day by day, continually. These are the daily offerings.

Lamb offerings, one in the morning, the other in the evening. One lamb, there's a tenth of a flower and so on. Verse 42 of Exodus 29.

This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the Lord, where I will meet you to speak with you. There I will meet with the children of Israel and the tabernacle shall be sanctified by my glory. This is the Leviticus 1:1 place where we're getting the information, the detailed information about the whole burnt offering, the grain offering, the peace offering, the trespass offering and the sin offering.

This is where this information is coming from. This is how it came to be. What does God say about it? This is a place introduced by the sacrifice of a lamb in the morning and the sacrifice of a lamb at twilight.

It begins and ends with sanctification by the lamb. And that's sort of the invisible presence, kind of like Joshua on the mountain. You really have to look back and dig to realize that the only reason God can speak to Moses at this place instead of up on the mountain that is sanctified by the burning, smoking presence of God and the quarantine area all the way around it.

You know, Moses can't keep trekking back to Sinai as they are on their way to the land. Is there any word from the Lord? Let me go down to Sinai and climb the mountain and get up there in the glory cloud and find out. This is going to be a place of meeting.

And it is sanctified not by thunder and lightning and smoke and fire but by the blood of a lamb in the morning and the blood of a lamb in the evening. That's why Moses can get this sacrifice information at the tent of meeting. What's interesting about this is he says, I will consecrate the tabernacle of meeting and the altar.

I will consecrate Aaron and his sons to minister to me as priests. I will dwell among the children of Israel and will be their God. Remember the distance and the trouble with people even

getting close to the presence of God? Initially, they're not allowed to get anywhere near God.

But once the sacrifice and the method of sanctification through the death of these animals is initiated, God can dwell in their midst. Once the judgment happens at the cross, the three hours of darkness, once the payment is made, once God's righteousness is satisfied, once sanctification is achieved in that place that no one but the Lord Jesus can go, now God can dwell in our midst just as he can now dwell in the midst of the people. They don't have to keep making recourse to Sinai.

Now there is a dwelling tent, not a fiery mountain. I will dwell among the children of Israel and will be their God. They shall know that I am the Lord, their God, who brought them out of the land of Egypt, that I may dwell among them.

I am the Lord, their God. How did he initially say that they would know that it was God giving the information to Moses? They will hear my voice speaking out of the glory and the lightning and the thunder and the smoke and the earthquake on the top of the mountain. That's how they'll know initially.

How will they know on an ongoing basis? My presence is in their midst. I am no further away than the tent in the midst. Now you're probably familiar with all that.

All that makes good sense, right? A lot of that is review. Here's the thing. Keep reading here as we go forward.

In chapter 30, you have more information about the altar of incense, the bronze laver, the holy anointing oil, the incense. By the way, there's an interesting observation just in passing. This is a 15-second thing.

There are basically six elements that characterize the tabernacle and later the temple, six objects, if you will. Moving in from the outer court, you have the altar, you have the laver, that's two. You go into the holy place and you've got what? You have the table of showbread on the north side.

You have the golden altar of incense in the center and you have the golden lampstand on the south side, right? And then inside the Holy of Holies, you have the Ark of the Covenant, right? How many objects is that total? In the courtyard, you have two. In the Holy of Holies, you have three in the holy place. And in the Holy of Holies, you have one for a total of six.

Now, what shape do they make? If you just draw lines through those things, what shape do they make? It's a cross. Of those, they fall into two sets of three. Three of them are active and three of them are passive.

There is an altar at the foot of the cross, where the cross contacts the earth, if you will. That's the altar. That's the blood that is poured out at the base of the altar.

Where did the blood that the Lord shed on the cross go? To the base of the cross. And the blood is poured around that altar and contacts the earth at that point. What's the next thing? And that's a place of activity, right? The altar doesn't do itself.

Even if you could just feed the fire, it doesn't just sit there as an eternal flame. There are active sacrifices done by priests. It takes priestly function to make the altar meaningful because it is a place of active sacrifice.

Offerers come to the altar. They bring their offering. The priests offer sacrifices there.

How about the laver, which is the next thing you encounter? Active or passive? Does the laver do anything just sitting there full of water? You go and as a priest, you cleanse yourself in the laver, right? It's a place of activity. As you go into the holy place, active or passive? Take the thing in the center, the altar of incense. Does the altar of incense do anything unless and until you put incense on the altar and burn it there so that it goes up in smoke? It doesn't operate itself.

The table of showbread, on the other hand, it takes preparation and setup, but the bread lays there. Two stacks of six pierced loaves with frankincense on top. It just sits there.

You don't do anything to make the table of showbread function. It is a picture in sort of a static form, right? How about the golden lampstand, the seven-ranched menorah? Obviously, somebody's got to keep the thing supplied with fuel, but once it's lit and burning, it just sits there and illuminates, right? So in terms of a place of activity that the priest doesn't go day by day and do much on the two sides, it is the two altars and the laver. Those three places are places of human activity, a place where something happens.

Because you do something at the altar, there is a change in status. Because a priest washes in the laver, there is a change in status. The Ark of the Covenant, the golden lampstand, and the golden table of showbread are more passive representations, where the three in the line outside the veil are active places of ministry for the priests and for the people at the base.

The people approach the foot of the cross, the base at the altar. But isn't it an interesting picture that is given here in these chapters? But we're driving to, and I'm a little bit over time, but I'm going to finish my point or die. So if I die, you'll know I messed up.

But as you flip forward here and look at these, and you have the golden calf in chapter 32, but move to chapter 33. The Lord said to Moses, Depart and go up from here, from Mount Sinai. You and the people who you have brought out of the land of Egypt, to the land which I swore to Abraham, Isaac, and Jacob, saying to your descendants, I will give it.

I will send my angel before you. I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, the Jebusite. Go to a land flowing with milk and honey.

I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people.

You go, I'll send a representative. I'll send you a ground guide to get you there, but I'm not going.

When he just got through saying, construct this tent so that I may dwell in your midst. But in between that and this, you have what? The golden calf. Disobedient, stiff-necked, rebellious people who go their own way are not going to enjoy the presence of God, even though they are blood-bought, Passover-delivered, Red Sea-crossing people.

Right? I will not dwell in your midst. Moses intercedes. The children of Israel stripped off their ornaments by Mount Horeb.

Moses, look at verse 7 now. Moses took his tent. Have they done any of the instructions? He just has come down from the mountain.

Have they built anything of the tabernacle yet? No, haven't had time. That's future. Moses is going to make new tablets in verse 34.

The covenant is going to be renewed. The shining face of Moses is at the end of chapter 34, chapter 35. The people are going to give their offerings that were mentioned earlier in chapter 36.

They're going to build the tabernacle in chapter 36. They're going to build the tent. Now, what does that mean in chapter 33? Is there a standing tabernacle of God in chapter 33? No, there is not.

They don't build it until 36. So look at verse 7 of Exodus 33. This is our morning's destination.

This is where we're going to conclude. Moses took his tent and pitched it not inside the camp but outside the camp, far from the camp. He called it the tabernacle of meeting.

Now, that's the name of the tabernacle. It's the tabernacle of the congregation. It's the tabernacle of meeting, the thing that God gave the design of.

Moses got the pattern in the mountain. They're going to give offerings. They're going to build it, sanctify the priest.

It's going to function. It's going to have the altar. It's going to have the laver.

It's going to have the altar of incense. It's going to have the lampstand. It's going to have the table of showbread.

It's going to have the Ark of the Covenant and the Holy of Holies. The Shekinah is going to come down and characterize the thing. All of that is future.

In the meantime, Moses takes his tent and pitches. He leaves the camp. And he goes and he pitches this tent outside the camp.

Now, we can say a lot about outside the camp. You remember a little thing about the scapegoat? You remember Paul making the point that the Lord Jesus was crucified outside the camp? This tent is pitched outside the camp because right now, the camp doesn't qualify for God's presence. Why? Rebellious and disobedient, golden calf, drinking the ashes.

God still put out with them. Well, they're leaving Sinai. So how is God going to talk to the people through Moses? They're not qualified to build the tabernacle yet.

They haven't built the tabernacle yet. They're not qualified for God's presence in their midst. And they're leaving Sinai.

So where's the radio? Where's the phone? How's God going to talk to them? Moses takes his tent and he pitches it outside the camp at a distance from the camp. And he calls it the tabernacle of meeting, the tent of meeting. Came to pass, everyone who sought the Lord went out of the camp and went to this tent, left those people who sought the Lord.

Going to be a minority of these eating the meal and dancing, you know, getting up to dance people, right? The ones who encouraged Aaron to make the golden calf in the first place. There's a minority of the people who really are seeking God, who've been anxiously waiting to hear what Moses has to say. Those people leave the congregation, leave the camp, go far from the camp and visit this tent.

Whenever Moses went out to this tent, all the people rose and every man stood at his tent door and watched Moses until he had gone into that tent. And he's at a goodly distance. And this is flat ground and they're watching Moses.

They're all standing at their tent. And God isn't at the center of the camp at the tabernacle, as he will be later. Where is he? He's outside the camp and they're all going to stand at the door of their tent.

And Moses leaves and they watch him all the way till he goes at a great distance to this tent. What a picture. And when Moses entered the tabernacle, the pillar of cloud descended and stood at the door of the tabernacle and the Lord talked with Moses there.

And this is going to be the interim measure until the tabernacle is built, until the people are sanctified, until the priests are sanctified, until there is a functional way for God to dwell among his people. The messenger has to go outside the camp. God meets with him there.

And he is now the, this is the mini Mount Sinai, if you will. And the glory, instead of descending on the mountain, is going to descend on the tent. All the people saw the pillar of cloud standing, verse 10, Exodus 33, standing at the tabernacle door.

And all the people rose and worshiped each man in his tent door. So the Lord spoke to Moses face to face as a man speaks to his friend and he would return to the camp. But his servant, Joshua, the son of none, did not depart from the tabernacle.

What do you think that means? Yeshua, who mysteriously appears and disappears on the mountain of glory, now mysteriously appears and will largely disappear as the constant resident of the tent outside the camp. God makes a way for those who seek him. And it may be an unorthodox way.

And it may be a way outside the camp. But for those who seek the Lord, for those who resort to the Lord, there is always a way. And when you go there, you are going to find Joshua already there.

You are going to find the Lord Jesus already there. Who do you think maintains that tent while Moses is back doing the business that he has to do among the corrupt and fallen people not worthy of the Lord's presence? Joshua is worthy. Joshua is out there tending the tent.

And in this sojourn that we have between the time that the Lord Jesus has come and saved us, and as we dwell in the midst of a crooked and perverse generation, there is a place outside the camp where we who seek the Lord can go. And we are going to find Joshua waiting for us there. This is the place where God speaks.

Well, what does this have to do with Leviticus 1.1, God speaking to Moses from the tent? This is the place of functionality. This is not the place of initiating the covenant. This is the place of the instructions for living your life.

Entrance into the covenant is Sinai. Choose you this day whom you will serve, which Joshua will repeat when they go into the land, is the basic idea at the base of Mount Sinai. All that the Lord has said we will do, but it's a false commitment.

There is glory. There is thunder. There is verification of a supernatural kind at the mountain.

When you and I, many of us can remember the point of our salvation, and there is a lot of really incredible things that happen in and around our salvation, kind of like when you first meet your right opposite number and there is fireworks and so on, but it doesn't necessarily persist through your whole, I mean, it would kill you. If you were as infatuated, I can tell you, I would never, I'd be dead. I couldn't get anything done.

You know, it's a wonderful thing. It's for identification. It is for initiation.

It is for commitment. It is, there's a lot of things that happen at the beginning of a lifelong relationship, but they must necessarily subside into, all right, now that we got that out of the way, we need to function. You never lose your appreciation, but you've got to leave the mountain and you've got to make the journey and you've got to go into the place of inheritance and fruitfulness and function and service.

And the instructions that were given at the mountain and the commitments that are made at the mountain and the identity that is assumed at the mountain now has to turn a corner into forward movement and function. That's why Leviticus 1.1 is there. That's why these sacrifices,

which are an ongoing, repeated form of ritual, are given from the tabernacle, which moves with the people, which dwells in and among the people.

Not all given at Sinai. The more you think about it, the more you realize it wouldn't make sense for the functional things rather than the definitional things. Sinai is definition.

The tabernacle is function. And God speaks from one or the other and it tells us that. And it's helpful for us to separate those things that define us from those things that instruct us.

See what I mean? Think about that. Think about these sacrifices and what they mean in terms of the functional presence of Joshua at the tent. Why would somebody go and seek the Lord? They've got a functional issue.

They're not trying to figure out who they are. I'm trying to find myself as an Israelite. They have an issue.

They need divine guidance. And when they go to the tent, the one who maintains the tent, the one who ensures that there's a place where the presence of God can be is Joshua. Moses goes to the tent where Joshua already is.

You think about that. You know, the Lord posed the conundrum to the Pharisees. If David calls this guy, Lord, how can it be his son? Well, if Moses is the big cheese in Israel, why is he going to the tent where Joshua already is? There's a reversal there and it's intentional.

It's functional. Why doesn't Joshua come back and deliver the stuff and Moses dwells at the tent the whole time? Because Joshua is a picture of his future name bearer, the true Yeshua. There is a lot to chew on on this.

And all of these instructions we're getting about the sacrifices are given from the tabernacle of meeting. So we'll pick that theme up and continue our excursion into Christ as He is revealed in these sacrifices and what it means, how the fulfillment of each of these types is given in the New Testament and is committed to us to reflect as His body next time. And I think I'll, Lord willing, I'll have my chart finished next time and you'll have the references written down that we're going to visit for each one of these sacrifices as they are fulfilled in Christ and as they are laid upon us as opportunities.

Those of a willing heart who are going to bring these gifts and make these expressions, those who are going to seek the Lord wherever He is, in the camp, outside the camp, where He is, that's where we want to be. We'll pick that up next time. Father, thank You for the truth of Your Word.

Thank You for its consistency. Thank You for its credibility. It's so easy for us to recognize Your Word as divine truth because of the presence of Your Holy Spirit and because of the light that You shed into willing hearts.

We pray that we'll be instructed and rebuked and corrected in righteousness through these things that we've seen, that the motivation and the momentum that they create in our souls will be something that characterizes us and is visible to those around us, and most importantly is visible in Your sight as we try to live in a way that pleases You and glorifies the Lord Jesus. We pray these things in His name. Amen.