

Exod 05-01-23b

Let's pick up our study now, looking at the tabernacle, as we find it being not only designed and constructed, but implemented and operated as the center of the worship life of Israel. Of course, looking at the veil that separates the holy place from the holy of holies, we have the Lord Jesus Christ as our mediator. Paul mentioned this in 1 Timothy 2, verse 5, there is one God and one mediator also between God and men, the man Christ Jesus.

The great thing about that picture of the sprinkling of the blood on the congregation of Israel, on the priests, on the implements of worship, and ultimately on the mercy seat itself, is that was a symbolic uniting together. But what a greater symbol when the veil is rent, and when our high priest made a way for us to enter and to approach God in a way that was never before possible, the way that Job longed for, the way that so many in the Old Testament longed. Jesus said, Moses longed to see my day.

Many of those mentioned in Hebrews chapter 11, the heroes of faith, were waiting for a city whose founder and builder is God, a place of dwelling where not only does God dwell with man, but man dwells with God. And there is a coming together and a co-existence that is not possible in the days of our flesh, which is pictured in the life of Israel. Israel in the wilderness, Israel delivered from Egypt, Israel even in the land of promise, is a picture of our life in the days of flesh.

And we look forward to the day when we transcend this flesh and God resurrects us and we achieve the reality of what even now is still presented in shadow form and is not fully experienced. But we have the privilege now of entering God's presence by faith through prayer. We saw this in Hebrews chapter 10 last time, 22-25, the conditions under which that takes place.

And as a result of that, we are to consider one another. I didn't really get a chance to finish in Hebrews chapter 10 last time, but you remember that the exhortation to approach, to come boldly to God's throne, heart having been sprinkled, body having been washed, is followed by, in verse 24, the exhortation, let us consider how to stimulate one another to love and good deeds. And our faith, a healthy Christian life, doesn't look inward, it looks, or not only inward, but also looks outward.

It has to be an inward look first, but having taken care of the conscience, having squared away the body, it's time to look outward and encourage one another. A lot of times the way... Let me ask you this, everybody's heard this verse before, right? Let us consider how to provoke one another unto love and good works. We know this from Hebrews chapter 10.

So, I'm here, you're over there, provoke me to love. Provoke me to good works. Think of a way.

How do you do this? Provoke one another unto love and good works. Alright, I look at my brother Matt over there. I'm going to provoke him to love.

I'm going to somehow motivate him to love. That's the idea, motivate one another, stimulate one another, give some kind of an encouragement for love and good works. Well, that to me is one of the more impossible commands of Scripture on the face of it.

Can you think of a way? I could stop now, rest my voice and give you five minutes to think of a way to provoke people to love and good works. What is the best way to do this? I can tell you a way that has had an effect. Think in your own life.

Have you ever found yourself motivated to pursue your spiritual life because of somebody in your periphery? What was the nature or the basis of that motivation? I can tell you in my life, one of the first times this happened to me, and it's a vivid memory, when I was a teenager and attending a Bible church up in Tulsa, a plain vanilla, standard issue Bible church, nothing unusual about it. But one summer, a young man who was a student down here in Dallas at Dallas Theological Seminary and had come out of that church before we came, we started attending, and then he came back after spending a year or two at seminary, and they had him up on the platform, and he did some speaking and led some singing and various things, but he was visible. And I had never seen anybody so excited about being a Christian, so excited about the Word of God, so enthusiastic about everything related to God and the Bible and being a Christian.

The guy just exuded enthusiasm, and it was infectious. He just couldn't hardly keep from smiling when he would look at the words of a hymn or when he would talk about things that he was learning down in school. They gave him the chance to speak, and for a long time I had been a Christian, and for a long time I had felt a growing dissatisfaction with the quality of my Christian life.

I couldn't see what good it was. I was a Christian. I was reading my Bible and listening to Bible study and so on, but I looked around at people who had no interest, and their life was running about the same as mine.

Their grades were about the same as mine. The fun they had in school or after school was about the same as mine. Everybody was kind of going along, and I thought, well, what is the difference? There ought to be some kind of a difference.

If God is God and there's a Holy Spirit and power and love, joy, and peace and all that, where is it? I don't see it. I'm not finding it. But that individual had it, and I could see it.

It wasn't contrived. It wasn't put on. It wasn't an act.

You'd go up and talk to him. They had him speak to the young people's group, and you could come up and talk to him afterwards. He went on a miniature golf thing.

You know how churches are. They have little excursions. You get on the bus and go play miniature golf or something, and he went on that.

I was in a group of four. He and three others, including me, went and played through the course. And as I watched that guy, I thought, whatever it is I'm looking for, that guy has got it.

He is excited about his life. He is plugged into something in Christianity that I have not found. That motivated me to pursue the things of God, to find what it was that he had found.

And I did. I did find it. And it was in the word of God.

It was in the power of the actual life, not the superficialities. People who go to church don't sit in the parking lot and stare at the outside of the church. You go in.

You find out what's going on inside. And it's what goes on inside the church that counts, not how the exterior looks. You can meet in a prefab building.

You can meet in a house. You can meet almost anywhere. It's not the exterior.

It's not the presentation. It's the substance of it, the reality of it, what goes on inside. And I was encouraged.

I was motivated to love and to pursue love for God and to pursue genuine good works, not good works like altruistic generosity to others, but works of which God approves. Be diligent to show yourself a workman that is approved by God, a workman that does not need to be ashamed, rightly dividing the word of truth. The key is in the word of truth.

It is in taking the things we see in scripture, not just hearing them, not just assenting to them, but implementing them, saying if that is true, then this must happen in my life. If that is a reality, then I need to make a change. I need to shuffle my priorities.

I need to set different goals. I need to concentrate as I go through the day and not forget who I am and why I'm here. It is in the moment of a conversation.

It is in the moment of a task. It is in the moment of a relationship with other people. Now, even the Apostle Paul says, I do not yet consider myself to have attained.

And I can promise you I have not attained. But I know the direction to move in. I can see the goal.

I can see the flag at the top of the hill. And I know which direction is uphill and which direction is downhill. And so could the Apostle Paul.

And he said, I do not consider myself to already have attained. But forgetting those things which are behind, I press toward the mark of the high calling of God in Christ Jesus. And pressing toward that mark and finding ways to do it in every different avenue of life, every different area of endeavor, whether it is relationship or work or school or thought life, recreation life, stewardship of time and resources and energy, whatever it may be, to press toward the mark.

Well, we can serve as examples to one another. And it is one of the most effective ways to provoke one another to love and good works. Hebrews chapter 10 is an application of tabernacle principles, isn't it? Hebrews chapter 10 says, look, because Christ has opened the way through the veil, this is how you ought to live.

And what does it matter if we study the tabernacle or not unless we get that application? The application in Hebrews 10 is, go in, avail yourself of the opportunity to stand in the presence of God, to have your face lit up, like Moses was, and to provoke one another to love and good works. You know a great way to provoke somebody to love? Be lovable. Be a person that someone doesn't have to work every muscle in their soul to love.

Let God sanctify and purify and take away the things that make us difficult to love, that make us unlovely. Why do we love the Lord Jesus? He is everything admirable. He has integrity.

He is faithful. He persisted under pressure. He sacrificed himself on our behalf.

He was consistent. He was fair. He was not prejudiced.

He had compassion. He was patient. He was kind.

He was empathetic. He didn't condemn people for their weaknesses. If you look at the Lord Jesus, what does He condemn people for? Their weaknesses or their strengths? Who receives the brunt of Jesus' condemnation in the Gospels? Those who consider themselves to be strong.

Who put forward their strengths. The Pharisees, the scribes, those who feel that they have no needs. You don't see Jesus condemning prostitutes.

You don't see Him condemning people who were considered to be pariahs of society in that day. You don't find condemning words coming to anybody but the hypocrites, those who consider themselves to be strong. But Jesus, even the secular world today, doesn't have a lot bad to say about Jesus because He was inherently admirable, respectable.

You gain favor with God and man when you pursue the path that's laid out for us. So these are two ways I would suggest to you. One is if we have an enthusiasm, if we have an excitement, if we have the knowledge of how God's plan is laid out and what the goals are, well, we ought to be passionate about it and that passion ought to show.

I suspect this is what Paul saw in some of the early churches when he said, your faith is already known. I go to places and they're talking about you and your hope. Does anybody talk about our hope? Does anybody talk about our passion, our enthusiasm? Is it visible? It ought to be.

It's one of the ways that we encourage one another. And then secondly, to be a person that creates the occasion for love, that creates the occasion for good works. We ought to have a level of fellowship and a level of trust in one another where not only do we each carry our own load, but we also bear one another's burdens.

There's a time to stick our shoulder on someone else's burden and there's a time to let somebody else stick their shoulder under ours and to not let pride or some false sense of justice get in the way of letting people exercise their spiritual gift. There's a time to be a good receiver. There's a time to be a gracious object of help or object of support or object of encouragement.

And so if you're going to create an occasion, if you're going to be a cause of motivation for someone to love or to be able to do good things, you can't be pushing away support and help and encouragement of other believers. That doesn't stimulate love and good works. That stifles it.

Being overly critical can do the same thing. And I speak from experience. You can quench the Holy Spirit.

Here's the Spirit of God at work in someone, but you're picking nits and you're finding fault and you're saying, well, you know, the doctrinal basis on which you're doing this is not quite right. And the Bible says do not quench the Spirit. And the context of it is in corporate fellowship.

If you have someone who maybe they don't know as much as you, maybe they're not as far along, maybe they haven't got it all figured out, but they are engaged in something, that passion and that enthusiasm is trying to grow and bud in them, don't throw a big bucket of water a big bucket of doctrinal water on their fire. Everybody comes from somewhere. There are Christians who understand the Word of God as we do, but are intolerant of anybody that doesn't.

And just say, well, you know, I really don't have time for you. Come back when you've figured out the Word of God. And don't engage in fellowship.

Don't have a toleration. That's one thing to cultivate and spend all your time in the nursery, but it's something else. If somebody wanders out of the nursery looking for something more, to not push them back into the nursery and say, come back when you've grown up.

There is a cultivation, there is a nurturing that mature believers ought to do for immature believers. That growing believers ought to do for those who may want to grow or start sensing that they need to grow. And to measure in the minors, to be inflexible about non-essentials puts out the Spirit's fire.

It does not motivate to love and good works. So again, as we think about the tabernacle, it is an avenue of approach to God. That's what the tabernacle is.

Look at it. It's got three gates and they're all lined up in one direction. It's got three curtains, three veils, and they all line up in one direction.

They go to the presence of God. That's what the tabernacle is. If you can't remember the furniture and all the rest of it, just remember one thing.

Three gates. The out of gate, gate to the holy place, and gate to the holy of holies. And it is increasingly difficult and there is a higher requirement to pass through each gate.

Lots of people come through the first one. Only the priests come through the second one and only the high priest gets through the third one until Christ. He has made a way for those of us willing to go through those first two gates to go through the third as well.

That veil which is His flesh. We have the glorious privilege of approaching God directly. It is not to be taken for granted.

It is not to be taken lightly or abused by running in there unprepared, not sprinkled, not cleansed, not knowing what we're doing. There's a story about a man named Judson Van Deventer. He had no real commitment to the things of God.

He had grown up in church and so on, but he just was not really motivated, not really interested. But there was a revival in Pennsylvania and he responded to an invitation and committed his life to the Lord's service. He dropped everything and became an evangelist.

He traveled in America, England and Scotland. And looking back on his experience, he wrote these words, All to Jesus I surrender. All to Him I freely give.

I will ever love and trust Him. In His presence daily live. All to Jesus I surrender.

Lord, I give myself to Thee. Fill me with Thy love and power. Let Thy blessing fall on me.

But to live in His presence daily is to recognize that as the result of a lot of work and a lot of provision on God's part, we can enter that presence and to live like it, to act like it, and to look to it for a filling of love and power. Power, of course, results in service. If all you do is charge your battery and you never hook anything up to it, you never let it run the starter, you haven't done much.

A battery can have power, but until it does useful work, it's really just potential. Well, we pass through that veil. We go in and see the Ark of the Covenant.

You find the design of this in Exodus 25. You find the construction of it in Exodus 37. So we go in and look at this.

Of all of the things associated with the tabernacle, this is the first thing that was constructed once the effort began. In Exodus 25, 8 through 10, it's the first item of furniture made after instructions are given. The mercy seat.

The Ark was called by many names. The Ark of the Covenant. The Ark of the Testimony.

The Ark of God, it's called in 1 Samuel 3. The Ark of the Lord God in 1 Kings 2.26. It's called the Holy Ark in 2 Chronicles 35. It's called the Ark of Thy Strength in Psalm 132. It's a rectangular chest, three feet nine inches long, two feet three inches wide and high, made of acacia wood

covered with gold.

Gold rim encircles the top. Gold rings on the four corners. Acacia wood staves overlaid with gold to carry it.

The lid, called the mercy seat, is of pure gold. On top of the Ark, at each end, you have the two cherubim of gold facing each other, looking down toward the mercy seat, their wings touching each other. All this is in Exodus 25.

As with the altar, as with the table of showbread, and the lampstand, the, well actually the brazen altar and the table of showbread, the acacia wood typifies the physical ministry of the Lord Jesus, his earthly life. Acacia wood, called Shittim wood I think in King James, is a wood like cedar or redwood. It's incorruptible.

It's virtually indestructible in terms of having any kind of insect damage or rot. It grows in the Sinai desert. It is an apt portrayal of the humanity of Christ.

Isaiah says in Isaiah 53, as we saw this morning in our scripture reading, that Christ came like a root out of dry ground. And this is a hardy tree that grows even in the arid environment of the Arabian wilderness. Jesus was incorruptible.

He was sinless in his birth. Luke 1.35 tells us the Holy Spirit will come upon you. The power of the Most High will overshadow you.

For that reason the Holy Child will be called the Son of God. He was sinless in his life, Peter tells us in 1 Peter 1.19. Jesus was an unblemished lamb and spotless. 1 Peter 2.22 tells us that he committed no sin.

No deceit was found in his mouth. And this was acknowledged in varying degrees even by Jesus Antipas. Judas said that Jesus was innocent in Matthew 27.3 and 4. Pilate said he could find no fault, no guilt in Jesus in Luke 23.4. And again in verse 14, I have found no guilt in this man.

Pilate's wife, Matthew 27.19, had nothing to do with that righteous man. Last night I suffered greatly in a dream because of him. Herod said he has done nothing deserving of death.

The thief on the cross in Luke 23.40. We indeed are suffering justly. We are receiving what we deserve for our deeds. But this man has done nothing wrong.

And of course the centurion in Luke 23.47. Certainly this was a righteous man. This man was innocent. The fact that Jesus did not find himself subject to the decaying effects of the grave.

Psalms 16.10, You will not abandon my soul, nor will you allow your Holy One to undergo decay. Acts 2.30-34, Because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne. David looked ahead and spoke of the resurrection of Christ.

That he neither was abandoned to Hades nor did his flesh suffer decay. This Jesus God raised up again to which we are all witnesses. Having been exalted to the right hand of God.

Having received from the Father the promise of the Holy Spirit. He has poured forth this which you both see and hear. The day of Pentecost.

Was it not David who ascended into heaven but says the Lord said to my Lord sit at my right hand. The gold of course overlaying that wood. An emblem of the deity of Christ as it is throughout the tabernacle.

Representing the deity and the purity of God. The glory, the reflective nature of it. The Bible explicitly states that Jesus was God.

John 1.1, John 10.30-33. Jesus said I showed you many good works from the Father. For which of these are you stoning me? The Jews said we are not stoning you for a good work. But for blasphemy because you being a man make yourself out to be God.

They understood the claim that Jesus was making. Revelation 1.8. Jesus says I am the Alpha and the Omega. Who is and was and is to come.

He is typified then in that construction of wood overlaid with gold. He had two natures but not two personalities. There have been a lot of things labeled as heresy by the church.

Talking about different modes that Jesus might have been in. Was he just another aspect of the Father? You have this modal monarchism. There is a lot of theological stuff that we don't have to wade through.

Jesus is a single personality. A single consciousness. He is the same with the same sense of self.

Whether he is the second person of the Trinity or a human being. He didn't have two brains. He didn't have two consciousnesses.

He was not in heaven and on earth. Observing and thinking and doing two separate things. He is one person.

When Jesus was on this earth, he was not in heaven. He emptied himself, it says, and took on the form of a servant. The doctrine of kenosis is very helpful in that regard.

It isn't one God just doing a puppet show and sticking his hand in three different puppets and saying now I'm the Father, now I'm the Son, now I'm the Holy Spirit. Modalism where God expresses himself in different modes but he is basically one personality is incorrect. The Bible clearly teaches that deity is a Trinity.

God is a corporation of three individuals is how I think of it. They are separate and distinct. The Holy Spirit is separate and distinct.

He proceeds from the Father at the direction of the Son. Jesus said, I will send a comforter to you. Jesus also said the Holy Spirit proceeds from the Father.

You can't proceed from someone and be that person. I can't proceed from myself and be standing in two places at once. Jesus is the God-man.

2 Corinthians 5.19 tells us God was in Christ reconciling the world to himself. He is the express image of God. Hebrews 1.3, we looked at that recently.

And he is the full embodiment and expression of God's nature. Colossians 1.15-19, once upon a time we studied that as well. So, the Ark is symbolic of God's glory.

It dwells in the center of Israel. It's with the people. It's not suspended in space.

Do you think God could have suspended the Ark in space? Why not just suspend the Ark up there instead of the glory cloud? Why not just have the glory cloud and not have an Ark? Why didn't they just have the Holy of Holies and cut a hole in the roof and just have the glory of God pipe right through there as the cloud? And supernaturally not set the rest of it on fire, I guess. A pillar of fire by night might be sort of a flame hazard. But why does God have the glory cloud and then later he has the Ark of the Covenant as the expression of his presence? What does the glory cloud tell us about Christ? To my knowledge, it doesn't tell us anything.

It's obscure. That's what a cloud is. You try to look through a flame? When you're reading a book at night and you're Abraham Lincoln, you don't set the lamp in front of your face and put the book on the other side, do you? The flame obscures your vision.

Clouds obscure your vision. So, this is a clarification. This is progress.

This is unfolding revelation of the Lord Jesus Christ. This is a better communication than the pillar of cloud and the pillar of fire. More detailed, more complete, more accurate.

Of course, our Bible, the Bible you have before you, is a great improvement and enhancement even over that. And it's through this record that we even see this Ark in the first place. Hebrews 9, verse 4 tells us what was originally in and around the Ark.

Golden altar of incense, the Ark of the Covenant covered on all sides with gold, in which was a golden jar holding the manna, an Aaron's rod which budded, and the tables of the Covenant. Now, here's a trivia question for you. See if you were paying attention earlier.

What are the dimensions of the Ark? How long is it? About 3 feet 9 inches? How long do you think Aaron's rod is? Unless he was a little shrimp, he's going to have, you know, you figure the staff is likely to be like 6 feet long, something like that, right? So, if you're going to put Aaron's rod that budded in the Ark, what's going to happen? How are you going to get the lid on? This is my question. Just asking. If it's a 6 foot rod and the Ark is only 3 feet 9 inches long, how do you put the Ark, how do you put the rod in the Ark? I don't think the rod was in the Ark.

I think the rod was in front of the Ark. Because it won't fit in there. You can't get the lid on.

Right? When it says in, just like it says the Golden Altar of Incense was in the Holy of Holies, it means in its near proximity. Very close. Associated with.

We know that it was impossible for the Golden Altar of Incense to be in the Holy of Holies, and Hebrews tells us it was in there. It means it was proximate. It was right next to it.

That's what we find in Hebrews. The other contents, pot of manna, tables of the law, either in or near. Why? This Ark is representative of Christ.

What does he embody? What does he symbolize and represent? What does the rod represent? Several things, doesn't it? It is the rod of whom? The high priest. What does the rod symbolize? Symbolic of? Authority. He will rule them with a rod of iron.

It doesn't say he will rule them with a rod of almond, does it? But for Aaron, his rod was from an almond tree, and when they have these defugalties and that rod comes alive and brings forth branches and buds and almonds. It's a symbol of his priestly authority associated with the Ark. What does that tell us about Christ? Priestly authority and life from the dead.

This is the rod that budded. This is the rod that beats all other rods. This is the rod cast down.

You know, there's a rod that's cast down in front of the Egyptian magicians. And when there's turned into snakes and this turns into a snake, then the snake eats the other snakes. It beats, it trumps.

It's the trump card, if you will. Nothing defeats it. Nothing outranks it.

And it's associated with it. The other item is pot of manna. It's not in there yet, but it soon will be.

This manna foreshadows the ministry of Christ in a lot of ways. In 1 Corinthians 10.3, Paul says that the people in the wilderness all drank the same spiritual drink and they all ate the same spiritual food. Manna represented spiritual food, nourishment.

It was bread from heaven. In Exodus 16.4, we have seen where the Lord told Moses, I will rain bread from heaven for you. People will go out and gather a day's portion every day.

Jesus said in John 6.32, I am the true bread out of heaven. So, does it make sense that the manna would be associated with the ark as it represents the Lord Jesus? Manna didn't fall on the Israelites in Egypt and it didn't fall on them in Canaan. Where did it fall on them? On the way, in the wilderness.

What does the wilderness represent? That's our journey. That's our days of testing. And that is sustenance for us on the journey.

There's a great hymn in my Sacred Heart hymnal that talks about that we want better food than what we're currently getting. We want the food that angels eat. There is a sustenance that we get from God's Word now, but we look forward to the day when we are no longer wandering in the wilderness and we partake of the hidden manna.

We partake of better things. We have a fuller revelation from God than we have now. This Word of God is our manna.

It is the mind of Christ. It is the revelation of Christ in both the Old Testament and the New. This is what is supposed to sustain us.

That's a difficult thing. You think about living in our life and doing our thing every day, getting up and doing stuff and going to bed, getting up and doing stuff and going to bed, day by day by day. What is the impact of the Word of God? It pictures itself as manna.

It is supposed to be that which nourishes us and gives us the strength to do what needs to be done. We talked earlier about how do you accomplish the goal that God gives us access to Himself in order to accomplish. Why do we enter in? We need mercy.

We need grace to help in time of need. We are supposed to motivate one another to love and good works. Where does the source energy come from to do that? Where is the power? Where is the wisdom? The Word of God is it.

This is our manna. And it is pictured right there. When you get to the Holy of Holies and look at the Ark of the Covenant, what do you see? A pot of manna.

Because nothing happens without provision from God. That is our sustaining grace. Jesus said, I am the bread from heaven that the Father has sent down to the world.

The Israelites could only glean enough manna to sustain them for one day. Is this significant for us? We need to gather more than once a week, more than once a month, more than Easter and Christmas, right? We need to go to the source of strength every day. It doesn't mean we have to have Bible class every day, but we individually need to go to that reservoir in our soul.

We come to Bible class and fill up our hopper, right? There is manna available, but every day we need to find our daily bread. Give us this day our daily bread. It can be our prayer in the morning.

Lord, help me to remember. Help me to apply. Help me to see the applicability of your word in my circumstances today.

Sufficient unto the day is the evil thereof. We've got our hands full dealing with today. Take no thought for tomorrow.

Don't worry about what you're going to eat or what you're going to wear. Your heavenly Father knows you have need of these things. Concentrate on the day.

While it is today, enter into his rest. Figure out what your six days worth of work are. Figure out where the seventh day rest is.

Partake of the manna for that day. There's a huge amount of application that's all represented by that pot of manna right there at the mercy seat, right there at the Ark of the Covenant. The whiteness of the manna reminds us of Christ's purity.

Peter, again, in 1 Peter 1.19, tells us that Christ was an unblemished and spotless lamb. Manna was ground and baked to be useful. They didn't just eat it raw.

And that speaks of Christ's suffering for us, just as when we partake of the Lord's Table and grind that bread between our teeth, it's a picture of his suffering. Jesus said in John, I am the bread of life. Your fathers ate the manna in the wilderness and they died.

This is the bread which comes down out of heaven so that one may eat of it and not die. I am the living bread that came down out of heaven. If anyone eats of this bread, he will live forever.

And the bread also which I give for the life of the world is my flesh. John 6.48 and following. The manna goes into the Holy of Holies and is in or before the Ark, which is a picture of the Lord Jesus before the throne of God.

It is acceptable. It is permitted. It is allowed.

It is stationed right there in the presence of God. Moses tells Aaron back in Exodus 16, Take a jar and put an omer full of manna in it and place it before the Lord to be kept throughout your generations. Hebrews 9.23 and 24.

It was necessary for copies of things in heaven to be cleansed with these, but the heavenly things themselves with better sacrifices. Christ did not enter a holy place made with hands, a mere copy of the true one, but heaven itself, now to appear in the presence of God for us. He sits at the right hand of the Father, interceding on our behalf.

It is a picture. There is the manna. He is provision for us and he is acceptable to God.

He represents us before God. He is a reminder to God that there is provision necessary, that there are needs that need to be met. One day we will feast on the hidden manna in a fuller way.

The Lord Jesus is the true manna. Philippians 4.19 My God will supply all your needs. He will satisfy hungry souls.

Those who hunger and thirst for righteousness will be filled. He will strengthen us for service. And that's the main thing.

If you remember one thing from today about the purpose for going into the Holy of Holies, the purpose for the pot of manna, the purpose for Aaron's rod, the purpose of that ark and the presence of God in the midst of Israel. God strengthens us for everything we are required to

do. Philippians 4.13 I can do all things through him who strengthens me.

And he sustains us in that service. Again, 1 Corinthians 10.13 God is faithful. He will not allow you to be tested beyond what you are able, but with the testing provides the way of escape so that you will be able to endure it.

If we find ourselves running out of endurance, we may be expending it on the wrong things. We may have taken on tasks. We may have taken on obligations.

We may be fighting battles that God never assigned us. We'll pick up next week with the summary of the priestly service. Because as we move forward in Exodus, you can see in chapter 39 the equipping of the high priest, the detailing of the Levitical hordes to their various duties.

And there's some fascinating insight into what each different section of the tribe of Levi did. And that's what we'll delve into next week. But let's close here in a word of prayer.

Father, thank you that you have provided for us. You have given us a specific assignment with every provision to accomplish it. The Lord Jesus is our representative before you.

And through him we can do all things. We pray that God the Holy Spirit will give us the discernment, the clarity of perception to see what you have called us to, what you have assigned us to. And through your word and through your spirit we can accomplish those things that are pleasing in your sight, that prepare us for the future, and that glorify our Lord and Savior Jesus Christ.

We pray it in his name. Amen.