

Exod 05-02-27a

Let's continue our worship this morning by, at the outset, reviewing our memory verses. We began our memory verse extravaganza with Psalm 91, 1-4. Cursed is not the beginning of that verse.

It is, He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God, in Him I will trust. Surely He shall deliver thee from the snare of the fowler and from the perilous pestilence.

He shall cover you with His feathers and under His wings you shall take refuge. His truth shall be your shield and buckler. I've completely scrambled all my cards now.

We then did Isaiah 41.10. 41.10, is that next? Isaiah 41.10. Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

Then we had, is it Jeremiah? 17.5 and 6. Thus says the Lord, Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the Lord. For he shall be like a shrub in the desert and shall not see good when it comes. You have to say it just that way.

He shall be like a shrub in the desert. Shrub is not a good thing. You know, people like shrubs around their house.

You don't want to be a shrub in the desert. A shrubbery. Then we have, have you begun Galatians 6.7 and 8? Oh, excellent.

Anne Lynn, you can help me with this. Galatians 6.7 and 8. Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he also reap.

For he who sows to his flesh will of the flesh reap corruption. But he who sows to the Spirit will of the Spirit reap everlasting life. That's a great one to follow Jeremiah with, isn't it? Because the man whose heart departs from the Lord is a shrub.

But if you sow to the Spirit, of the Spirit you reap everlasting life. Very good. We'll be augmenting your verse packet here in the next few days because we have already pretty well covered what we have in here.

And for that I am grateful and you all are doing very well. Good job. Let's take a moment as we approach the study of God's Word to clear our minds and prepare our hearts and seek the ministry of God's Holy Spirit.

You younger ladies may be dismissed. And as we think about this portion of our worship, we remind ourselves that even as we study the Levitical priesthood, our work in the book of Hebrews tells us that we are ourselves royal priests. We represent ourselves before God.

One of the ways we do that is in prayer. And it is important that when we approach God, both to pray to Him and to hear from Him by studying His Word, we need to have our hearts sprinkled from an evil conscience, our bodies washed with pure water. That means as we look at our life and we find that there has been known sin that has been committed, we acknowledge that before the Lord.

We claim the principles of Psalm 51 and 1 John 1 and allow God to cleanse us so that our body, our life, is washed with water. It is cleansed. It's pure.

And God the Holy Spirit has free reign to teach us and to minister God's Word to our hearts. Shall we pray? Father, once again we find ourselves with the opportunity to receive refreshment and encouragement, the ministry of your Holy Spirit, not only in songs and hymns and spiritual songs, not only in the fellowship of believers of like mind and the gifts that you've distributed amongst us, but also directly from the all-powerful and sharp Word of God. We thank you for the freedom that allows us to assemble and to worship.

We have no fear of oppression. We have no fear of persecution. There is no one who seeks our life or our harm because of our faith.

We recognize that you have given us this freedom and this opportunity for a reason. We pray that we may be able to exploit it as we learn your Word, as we remember it and apply it. We pray your blessing and your guiding hand on our president, on his staff, his cabinet, all of those who in the various levels of government maintain and secure our freedom, and those especially who represent the principles of your Word and the principles of divine establishment in their duties in government and in the military and in law enforcement.

We ask your blessing especially on us now as a group and individually as we seek to learn your Word and to grow in grace and knowledge of our Lord and Savior Jesus Christ. We pray it in his name. Amen.

Our scripture reading this morning comes from Psalm 132. Psalm 132. This is subtitled in your New King James, The Eternal Dwelling of God in Zion.

We have enough attention to detail when we look at the geography of Israel and the topography of the Jerusalem area to know that Zion is specifically the mountain peak upon which the temple was built. The city of David was actually on the side of this ridge which is defined by the Kidron Valley and the intersection of the Valley of Hinnom and the Kidron Valley forms sort of a Y shape there and that south pointing sort of peninsula rises up to a ridge which has a lower prominence and then a higher prominence. The original city of David, the city of Jebus, where the earliest environment of Israel's Jerusalem existed is below this height, Mount Zion, which is the place where Abraham offered Isaac, nearly.

The place where the Dome of the Rock now stands. May its presence be forever cursed. And where soon again the temple of God in Jerusalem will stand.

We know this from prophetic scripture. But this psalm was written in the days when the original very marvelously beautiful temple of Solomon stood on Mount Zion. It is a song of essence.

This is a category of psalms that is populated with numerous psalms scattered throughout the book. And these were songs that were sung as worshippers approached and climbed the height to worship at the temple. This is how I know that this was written at the time that the temple stood because there were no songs of essence because there was nothing to ascend to until the temple was completed.

The tabernacle, you may recall, did not sit on a height. It sat on a plain in the center of the Israelite camp. I do not recall any scripture indicating that the tabernacle was ever erected on a mountaintop, which is kind of an interesting minor detail because the temple has always sat on a mountain.

The tabernacle never sat on a mountain. And there is an element of accompanying, sojourning with the people of Israel wherever they go and wherever they camp, God is with them in their midst represented in the tabernacle. It is a mobile, by definition, it is a mobile representation of God's presence and the availability of worship and communion with God where the temple is fixed and they represent different things.

Even though worship is similar, the priesthood functions similarly, there is an altar, there is incense, there is many of the same accouterments in roughly the same places. When you stand back and look at it, there is a physical difference in the symbol of the tabernacle traveling with, sojourning with, dwelling in the midst of the camp of Israel and the temple that is immovable, unshakable on what is considered in Israel to be the highest mountain peak. Anytime you go to Jerusalem, you go up to Jerusalem.

Anytime you leave Jerusalem, you go down from Jerusalem. And regardless of the actual, they didn't have a lot of surveying instruments to figure out which is actually the highest mountain peak within the realm of the land promised to Abraham. They said, the place where God's temple is, that is the highest mountain.

Don't bother me with the facts, that's the highest mountain. This is Mount Zion, this is what Psalm 132 refers to. A song of essence, a song to be sung as you approach the throne of God in the Holy of Holies, in the temple, on Mount Zion.

Lord, remember David and all his afflictions. How he swore to the Lord and vowed to the mighty one of Jacob, Surely I will not go into the chamber of my house or go up to the comfort of my bed. I will not give sleep to my eyes or slumber to my eyelids until I find a place for the Lord, a dwelling place for the mighty one of Jacob.

Behold, we heard of it in Ephrathah. We found it in the fields of the woods. Let us go into his tabernacle.

Let us worship at his footstool. Arise, O Lord, to your resting place, you and the ark of your

strength. Let your priests be clothed with righteousness and let your saints shout for joy.

For your servant David's sake, do not turn away the face of your anointed. The Lord has sworn in truth to David. He will not turn from it.

I will set up your throne, the fruit of your body. If your sons will keep my covenant and my testimony, which I shall teach them, their sons also shall sit upon your throne forevermore. For the Lord has chosen Zion.

He has desired it for his dwelling place. This is my resting place forever. Here I will dwell, for I have desired it.

I will abundantly bless her provision. I will satisfy her poor with bread. I will also clothe her priests with salvation.

And her saints shall shout aloud for joy. There I will make the horn of David grow. I will prepare a lamp for my anointed.

His enemies I will clothe with shame, but upon himself his crown shall flourish. Well, I hope you find this psalm as interesting as I do in the light of our recent study. We have been looking at the priesthood and specifically the clothing of the priesthood, the design and the nature of its decorations and its symbolism, both for the high priest and the other priests in Israel.

And here, several times, the psalmist speaks of what the priest wears and where the priest functions. The psalm begins, Lord, remember David and all his afflictions. He swore to the Lord and vowed to the mighty one of Jacob, I will not go into the chamber of my house, go up to the comfort of my bed, give sleep to my eyes, slumber to my eyelids, until I find a place for the Lord.

Isn't this a great attitude for us? I will not sleep. I'm not going to search out my own rest until I make sure God has his place in my soul, in my thinking. I'm not going to lay down and sleep.

I'm not going to call an end to the day until I make sure that God is where he's supposed to be, in my thinking, in my heart. We've talked many times about the nature of prayer and the repetition of the pattern of prayer in Scripture that says we ought to pay special attention to prayer at least three times a day, evening and morning and at noon. Evening prayer in particular would be in view in this psalm.

I'm not going to sleep. I'm not going to slumber until I have assured myself that God has his place. Do not let the sun go down upon your wrath.

If you have anger in your heart, if you've got bitterness, if you've got a grudge that you're carrying, if you've got turbulence and an unsettled attitude, no peace, your soul is like the troubled sea that cannot rest, whose waters cast up mire and dirt. Why do you think the Lord Jesus himself... By the way, this is not in itself sinful or something to be self-critical about. If

you've got turbulence in your soul, the Lord Jesus Christ sometimes stayed up all night in prayer.

Why? Because he had to make sure that his Father had his place before he gave rest to his eyes and slumbered to his eyelids. And sometimes that may take hours of prayer, hours of working through what you have in your soul. And the Lord Jesus was tested on all points just like us.

And he had a lot of stress. He had a lot of challenge. He had a lot of disappointment.

He had a lot of grief about the complete unresponsive nature of the people to whom he had come as the Word of God incarnate. He preached. He taught.

He appealed. He healed. He was compassionate.

He worked hard to accomplish the purpose of getting people to see the Father, getting people to see the call of God, of getting to see their national identity and their national destiny and the opportunity for it to be fulfilled as he came to them. When are you going to say, O Israel, blessed is he who comes in the name of the Lord? And I think all of us can identify in at least a small way with his frustration and with his disappointment and with his grief that what he said was not received, what he said was not understood, what he said was not believed. And how did he cope with that? He didn't throw up his hands and quit.

He didn't rail and sink to their level. He went to God in prayer. And I would strongly suspect that this is one of the psalms that went through his mind.

I will not go into the chamber of my house. I will not go to the comfort of my bed. Of course, Jesus didn't have a house or a bed.

He mentioned more than once that the Son of Man has nowhere to lay his head. He's out there in caves and holes in the ground. Foxes have holes and the birds have nests.

Remember that? But even so, I will not give sleep to my eyes or slumber to my eyelids until I find a place for the Lord, a dwelling place for the Mighty One of Jacob. And of all of the titles of God, why is this title used here? The Mighty One of Jacob. What does that suggest? What does it connote? Well, this is the God of Jacob with a view toward His omnipotence, with a view toward His power.

And that's one of God's key attributes, His power. Specifically here, His power expressed to Jacob in promise, in preservation, in fulfillment of promise. God told Jacob at Bethel that He would prosper him, that he would be with him, that through him the Abrahamic covenant would be fulfilled.

And looking back, in retrospect, in the days of Solomon, looking back on David and seeing that God has indeed, through many trials and tribulations, through hundreds of years of slavery in Egypt, brought the descendants of Jacob out of bondage, through the wilderness, into the land,

has given them a capital city, has given them Mount Zion, has given them a permanent dwelling place for God on Mount Zion, a dwelling place for the Mighty One of Jacob. God has been faithful to His promise to the nation of Israel, to the descendants of Jacob. That calls for faithfulness on my part.

It requires a response of faith, a response of obedience, a response of honoring God. It's the same with us. We can get really tangled up in the affairs of this life, in relationships, in circumstances, in difficulties, in the frustrations and the uglinesses that come to us day by day.

God says you need to give yourself a perspective. This stuff that you're dealing with looms large, but if you stop and think there is a Mighty One of Jacob who has fulfilled His promise of deliverance, who has fulfilled His promise of faithful provision, who has fulfilled His promise of blessing and of a place of your own and a possession of your own, doesn't this outweigh whatever difficulties you're currently facing? David had a lot of problems, not only before he became king, but after. But he didn't let it get in the way of finding a place for God.

Behold, we heard of it in Ephrathah. What's Ephrathah? Besides a difficult place name to say. This is another name for Bethlehem, Ephrathah.

We heard of it in Ephrathah. We found it in the fields of the woods. Heard of what? Found what? The promise of God's presence, the place for God's worship.

What do we know about Bethlehem, Ephrathah? What does the Old Testament say about Bethlehem, Ephrathah? It's the least of the villages in Israel. It's the smallest and most insignificant in all of Judah. It reminds me of Bushy Head, Oklahoma.

If you want to talk about some small, unknown place, well, where I grew up, Bushy Head is literally just a wide spot in the road. They tried to have a high school there, but they didn't have enough kids and they had to shut it down and send them all to foil, which is not exactly the metropolis of Rogers County either. But foil had a dairy and a grocery store and a church and that was about it.

But it was huge compared to Bushy Head, which I think there was a gas station and that's it in Bushy Head. But that's the reputation of Bethlehem, Ephrathah. So when somebody says, behold, we heard of it in Ephrathah, not only is it David's birthplace, not only is it the ancestral home of the descendants of Jesse, which includes Solomon, and all of the Davidic kings, that's their... You know, if you ever study the Scots and they're good at tracing their lineage all the way back into the dim, dark past and a lot of last names.

I was explaining to the girls yesterday that last names, when you think about them, a lot of them come from one of three sources. It's either who your father was, Williamson, Thompson, you know, all the names that end in S-O-N, those derived from somebody who was the son of some other guy that everybody knew. Or it is your occupation, Baker, Tanner, Butler, so forth, Smith.

Or it is the place that your family derived its roots from. My last name, Hull, comes from a location in England called, interestingly enough, Hull. And so there would be Thomas O. Hull or Clarence O. Hull of Hull or whatever and pretty soon they'd just call him Clarence Hull or Thomas Hull or Samuel Hull or whatever.

There's a whole string of Samuels and Moses Hulls going back into the dim reaches of history. Well, the same thing here. Why Ephrathah? Two reasons.

A. It's the ancestral home of David and thus all of the kings of Israel who rule from Zion. And B. It's a reminder that they come from very humble beginnings. Very humble beginnings.

The Lord Jesus will come from very humble beginnings. He too will be born in Bethlehem, Ephrathah. And it's so obscure that nobody even remembers it and they all assume he's from Nazareth because that's where his parents moved when he was a tiny child.

But he's born in Ephrathah. Behold, we heard of it. You could add, sort of interpretively, we heard of it even in Ephrathah.

We found it even in the fields of the woods. Let us go into his tabernacle. Let us worship at his footstool.

Arise, O Lord, to your resting place, you and the ark of your strength. Let your priests be clothed with righteousness and let your saints shout for joy. This is sort of a historical reminder that through David, who came from Ephrathah, the tabernacle and its symbolic worship and its accouterments moved to Zion.

And the ark moved from Shiloh and from its other odd locations to Zion. This is sort of a historical review of how these things came together. Arise, O Lord, to your resting place, you and the ark of your strength.

It looks back on the time when the temple was built and completed and these things were moved in. For your servant David's sake, do not turn away the face of your anointed. The idea here is that for David's sake, do not turn away the face of your Mashiach.

That's the Hebrew word here, Mashiach, your Messiah. Now, who is the anointed one in the days of the singing of Psalm 132? It's the Davidic king, isn't it? Each succeeding son of David who sits on the throne is the anointed one. The anointing horn of oil is poured on the head of the next king by the priest.

Saul was anointed. David was anointed. Solomon was anointed.

Although we don't have specific biblical references, you get the idea that each succeeding king was anointed. This is the mark, this is the Mashiach, the anointed ruler of Israel. So, for your servant David's sake, do not turn away the current king.

Why is there some doubt about him being accepted? Why could he possibly be turned away so

that this verse would exist? But where is it going? He's going to the place of worship. He represents the people. He is the king.

He is the embodiment of the nation, so to speak. And as he approaches God for the sake of David, for the promises made to David, God said, you will fight my battles, your son will build my temple, the Davidic covenant, and so on. You have the divine permission to come and worship.

So don't turn the divinely anointed, the Davidic king, and the people who come to worship with him, away. This is pregnant with significance for us because who is the true Mashiach? It's the Lord Jesus Christ. In whose wake do we come into the presence of God and worship? Jesus Christ.

On what basis does Jesus approach in his role as Mashiach? Promises made to David. Jesus Christ, even though he's the son of God, even though he conquered death and sin on the cross, approaches God in the role of Mashiach on the basis of the fact that he is David's son and he is heir to the promises made to David. The Lord has sworn in truth to David, verse 11.

This is what he's talking about. He will not turn from it. I will set upon your throne the fruit of your body.

Who is the ultimate fulfillment of that promise? Jesus Christ. On what basis does both Israel and the church come to God in the context of worship, in the context of approach to the throne of God? It's based on the fact that God said, I will set the fruit of your body on the throne. He will be my anointed one.

If your sons will keep my covenant and my testimony, which I shall teach them. This is, again, sons of David. Many sons of David did not keep the covenant, were not accepted, died the sin unto death, led the nation into horrible circumstances.

But if your sons will keep my covenant and my testimony, which I shall teach them, then their sons also shall sit upon your throne forevermore. What is the promise of Jesus Christ to those who are faithful? He talks about Jesus in Romans 8 as the firstborn among many brethren. And what is the promise of God to those who overcome? You will sit with me on my throne.

You will rule and reign with Christ. For the Lord has chosen Zion. He has desired it for his dwelling place.

This is my resting place forever. Here I will dwell for I have desired it. I will abundantly bless her provision.

I will satisfy her poor with bread. And, of course, through the Lord Jesus Christ, we are satisfied. You have the picture of the feeding of the 5,000, the feeding of the 4,000.

What does that represent? I am the bread of life. Unless you eat my flesh and drink my blood, it

sounds kind of gruesome. But what is the symbolism? This is the provision.

I will satisfy her poor with bread. Through David's greater son, all of these promises are fulfilled. The millennial kingdom is going to be the literal fulfillment of all of the Davidic covenant.

I will clothe her priests with salvation. What did he say earlier about clothing the priests in verse 9? Let your priests be clothed with righteousness. I will clothe your priests with salvation.

It doesn't say anything about linen garments, does it? It's everything about righteousness and deliverance. What is the source of righteousness? God. What is the source of salvation? God.

Who elected priests? Any priest at any time. Who designated the priest? Family priest, Levitical priest, Melchizedekian priest. Who designates the priest? Do people get together and say, Boy, we've got this mediating that needs to take place between us and God.

There's a good chance God may be displeased. So let's draw straws. Whoever gets the short straw, you be the priest.

You go in there and we'll pray for you. We'll be rooting for you. We'll tie a rope to your ankle.

You go in there and offer the sacrifice. Go, go, go. We wish you well.

People don't get together and elect a priest, do they? God appoints. God designates the priest. God has always designated the priest.

So if God designates them, then God also defines them. God clothes them. God sets them up as priests to make sure they can do their priesthood without getting slain.

They are clothed with deliverance. They are clothed with righteousness. God puts on those clothes.

I wish we had time to go over and look at Zechariah and the whole picture of the priest who is clothed in the filthy garments. God says, take those clothes off of him and put on clean clothes. Remember that? Why? God clothes the priest.

God qualifies him. It's an act of God, not of man. In the same way, when we want to be sure that we are clothed and we are acceptable and we can approach in the function of our priesthood, we have to let God do his work.

It is not a matter of us working something up by way of righteousness or sewing together some great garment of fig leaves so that we can approach God. God has to clothe us. Adam himself was first clothed by God in connection with the first animal sacrifice.

That's why his clothes were made of animal skins. It just doesn't get any clearer than that. The death of this animal has made provision for your clothing and your acceptability so that your

nakedness and your shame is hidden.

In the old days it was covered over with animal skins and with linen. In reality and in the spiritual sense, we are clothed with salvation. We are clothed with righteousness.

What happens if we don't get that? I will make the horn of David grow. I will prepare a lamp for my anointed. His enemies I will clothe with shame.

But upon himself his crown shall flourish. There is one of two future wardrobes. You can be clothed with righteousness.

You can be clothed with shame. You think, wait a minute, Sam. We are talking believer and unbeliever here.

The believers are all going to be clothed with righteousness. The unbelievers are all going to be clothed with shame. You may want to think about that.

Why does Paul say this, this, and this, that we be not ashamed at his coming? Why does he say that there are guests at the wedding feast who have on the wrong garment and are collected and tossed into the darkness which is outside? How can they possibly be there unless they are a resurrected believer from some age at some place in time? Why are there so many who are not allowed to approach? Why does Paul say in Galatians, if you persist in trying to establish your own righteousness through the law, you are an enemy of the cross. You are cut off from Christ. He is talking to believers.

A believer can be an enemy of the cross. A believer is in view in Hebrews chapter 6, who is a field that despite being watered brings up only thorns and briars, near to a curse. Enemies are clothed with shame.

We as believers can be an enemy of the cross if we act like one. If we throw in with the enemies of the cross. Still be saved, still be resurrected, but no robe of righteousness.

A robe instead of shame. But upon himself his crown shall flourish. What does it mean for your crown to flourish? What does it mean for a crown to flourish? What does the crown symbolize and represent? Rulership.

If your rule and reign flourishes, it means it accomplishes its objective. The millennial kingdom is going to reflect the glory of God as the Lord Jesus Christ himself rules, seated on the throne of his father David, and those who rule and reign with him are going to reflect the glory of God. That reign, that kingdom, is going to flourish.

It is going to accomplish its objective all the way through to the end. When God, to wrap up and to bring about the denouement of human history, is going to release Satan from the pit, the Gog Magog rebellion will take place, and we are going to see the crown not only flourish, but once again conquer. A fascinating psalm talks a lot about the clothing of the priest, which is in

view in our study in the book of Exodus, to which we now turn.

What we are going to cover this morning is additional information about the priest, because the tabernacle is useless. Useless. The tabernacle is a big waste of time and linen and gold and silver if you don't have priests.

It's like having a car with no driver. The thing doesn't function in an unmanned role. You can have the most powerful computer ever created by the mind and hand of man, but if you don't have a user sitting in the chair in front of it, tapping away on the keyboard and moving the mouse, the thing is useless.

It will not run itself. It does not exist as an end in itself. It exists to be used, to be implemented, and caused to function by a human operator.

The same is true of the tabernacle. The tabernacle is nothing without the priest. If you don't have the high priest and the other priest, it's a big waste of time.

So, it's important for us to look at the priest. We have already seen the nature of the priestly office. Priests were chosen by God to represent others.

The patriarch of the family represented his family, his sons and daughters. The Levitical priest represents the rest of Israel. The priests stand in for the firstborn.

Remember the whole picture of redemption there. The firstborn in each family is redeemed by the priest. If you've got extra firstborn, you've got to pay money, because the priests are representatives.

They stand in for the rest of the people. They will represent the nation of Israel before God. This has always been the case.

It requires the offering of sacrifice. The priest himself cannot approach unless he is sanctified, unless he is purified. And he comes, and his role is to offer sacrifice.

He doesn't just chant and sing songs of praise. He doesn't have praise and worship. He doesn't get out his overhead projector in his PowerPoint presentation and say, let's all sing majesty.

He comes to offer sacrifice. It is a bloody business. It is depressing, because it is a constant reminder that the wages of sin is death.

That's the priest's job. I'm going to come before God and kill something. That's what the priest does.

He is an agent of slaughter before the Lord. Why? The law is a schoolmaster to bring us to Christ. Nothing can be sanctified without the shedding of blood.

Without the shedding of blood, Hebrews 9.22, there is no remission. That's the purpose of the

priest. That the righteousness and justice of God may be satisfied through the work of expiation.

Well, along with this, of course, if you are going to offer sacrifice as a representative of someone who is guilty, you offer the sacrifice and do what? Intercede. You say, Lord, this sacrifice is on behalf of Ahab back there. Josiah back there.

Ahitab back there. Nabal back there. Nabal fouled up.

Here he comes with his ox. I chop it up. I slice its neck.

The blood squirts forth. I put it on the altar. And he lays his hand on the head of the animal.

Not necessarily in that order. But the priest makes this process happen. Nabal can't come on his own.

Saul, the king, cannot offer sacrifice on his own. There must be a priest. That's why Saul lost his kingdom.

He tried offering a sacrifice with no priest. Priesthood is essential for sacrifice and for intercession. Samuel told Saul, I'll try to patch it up.

Moses and Aaron had to go to God to patch it up when Israel as a nation sinned. You have two great high priests pictured in the Old Testament. Who are they? Aaron and who? Melchizedek.

Two great high priests pictured in the Old Testament. Melchizedek, back in Genesis, chapter 14. And Aaron, Exodus 28.

Whenever I think of the Old Testament passages about Satan, I think Isaiah 14 and Ezekiel 28. Because Isaiah comes before Ezekiel. I can remember the 14 and the 28.

I think, which one is which? Isaiah comes first, so he's going to have the lower number. Isaiah 14, Ezekiel is later, he's got the higher number. Isaiah 14, Ezekiel 28.

When you think about high priesthood, it's Genesis 14 and Exodus 28. That's where the high priests are in the Scripture. The function of priesthood is defined by the law of Moses.

You have all the regulations in Leviticus, hence the name of the book. If you think, where can I quickly go in the Old Testament and get everything about the priesthood? How about Leviticus? That's how the book gets its name. It's everything about the sons of Levi.

Unfortunately, the Old Testament priesthood, whether it's family or Levitical, was strictly symbolic. There are attitudes behind worship, and that's what God is looking at. I desire mercy rather than sacrifice.

And the attitude of heart more than the blood of goats and bulls. This is what Samuel told Saul. Doesn't God want obedience more than sacrifice? Qualifications of the high priest.

We talked about this last time. He had to be ceremonially pure and holy. He had to be physically perfect.

A defect or deformity disqualified a member of the tribe of Levi, or from the sons of Aaron, from performing as a priest. Well, does this mean that God kind of frowns on disfigurement or defect or abnormality in the physical realm today? Not at all. And I want to make clear, if I didn't make it clear last week, that that is not the lesson to be drawn from the qualification for the priest.

Physical things in the law represent spiritual things for us, right? And we don't, you know, lots of people lose body parts or wind up with various kinds of problems. There's not one of us in here that hasn't got scars and surgeries and various pieces of our body that have been removed or replaced or otherwise dealt with under the surgeon's knife. Crooked teeth straightened.

Cavity-filled teeth filled with something besides a cavity. You know, none of us are perfect. Nobody has a physical qualification.

This is the body of sin. This is the corruption of the flesh. It's the sarks of the New Testament.

Nobody would be qualified just because, well, I don't see any blemish, I guess you're good to go. We'd all have to sit down. There'd be no worship of God.

And by the way, nowhere else in the Bible does it say anything about a physical defect causing any problem. You had kings of Israel who were diseased in their feet. They didn't take them off the throne and say, well, hey, you're lame, you can't function as a king.

What is the principle? Physical in the Old Testament represents spiritual in the New. We cannot approach God limping and hobbling in with a deformed soul. Why did Jesus talk about plucking out the eye and cutting off the hand and cutting off the foot to enter into life? He's not talking in physical terms.

He's talking in spiritual terms. If you have a problem in your soul, you need to fix it. You need your heart sprinkled from an evil conscience.

You need your body, quote, your lifestyle cleansed, washed, purified. And through the work of Christ, we are made whole. We are made pure.

We are clothed with salvation. We are clothed with righteousness. Psalm 132.

And we are qualified to approach as priests in the order of Melchizedek because Christ has cleansed us and we are qualified. We have been made whole. Well, that brings us up to speed and illuminates what we've studied so far in the light of Psalm 132.

We'll pause and take our break. When we come back, we're going to look in detail at not just the clothing but the function of the Levitical priesthood in Israel.

