

Exod 05-03-20b

We pick up our study now in Exodus chapter 40. We left off in the vicinity of verse 20. We went a little bit past it, but we'll back up.

It is the first day of the first month of the second year. So it is two weeks prior to the anniversary of the departure from Egypt, because that took place on the 14th day of the month. Remember, there was a Passover.

It began at sundown. And so this is just under a year from the time that they first marched out from the land of Egypt. So in verse 17, it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was raised up.

And this is in the new reckoning, the new calendar that God gave Israel. Previously, their new year, the civil calendar, had been in the fall. And you still have Rosh Hashanah, the Feast of Trumpets and all that, in the fall, where the traditional or civil calendar begins.

But when Israel came out of Egypt, God said, this shall be the beginning of months for you. And so the month Abib, or Nisan, in the religious calendar, is the new year. And so this is the first day of the first month of Abib, or as it came to be known, Nisan.

And this is the religious new year. And so two weeks prior to that would be sort of the equivalent of our December the 17th, thereabouts, the middle of December, for our new year, right in the middle of a holiday season. But for them, first month, first day, the tabernacle was raised up.

Moses raised up the tabernacle, verse 18, fastened its sockets, set up its boards, put in its bars, raised up its pillars. He spread out the tent over the tabernacle, put the covering of the tent on top of it, as the Lord had commanded Moses. He took the testimony and put it into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark.

He brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the testimony, as the Lord had commanded Moses. I invite you to consider for a moment the order in which these things take place. The first order of business, as we have already seen twice here, in the end of 39 and the beginning of 40, is to put up the structure.

The structure has to be there before anything else can take place. Immediately after the structure, you have the ark of the testimony. This is the throne of God on earth, so to speak.

It is the place where He is pictured as dwelling, as making contact with His people. The analogy in our soul suggests itself. We first have to come to faith, come to salvation, have a structure in our soul be made spiritually alive, so that there is some sort of dwelling place for God, and then to give God His place.

You remember in our study of Hebrews, when we got to chapter 6, and he says, not laying

again the foundation of change of mind away from dead works and faith toward God. There is a fundamental change in looking to any convenient hill to build an altar and looking toward the tabernacle, in looking to any convenient teraphim or looking at God. And in Israel, with the implementation of the tabernacle and the dwelling place of God in the Holy of Holies, now there is always one place to look for the presence of God.

There is one direction to approach, and that is toward the mercy seat, not without blood. There used to be scattered worship, now there is centralized worship. For the first time in history, when has there ever been centralized worship from Adam until Moses? It has never been centralized.

There has never been a single place. Melchizedek is in Salem, Abraham is in Hebron or in Egypt or down there with Abimelech or wandering hither and yon. Jacob is all over the place, up and down, up with Laban, down in Egypt.

There is no localized place. But now, wherever the tabernacle is set up, that is the earthly dwelling place of God. Same thing in our life.

We ought to be a dwelling place for God. Jesus says, the one who has my words and keeps them. How many times in this section have we seen the emphasis on obedience? Just as the Lord commanded Moses.

According to all that the Lord had commanded Moses, so the children of Israel did. As the Lord commanded Moses, as the Lord commanded Moses, verse 16, verse 19, verse 21, verse 22, over and over again. Verse 25, repetition ought to tell us something.

This is an important feature of this section, is that it was done exactly as God prescribed. We look at Hebrews chapter 10 and we are given our means of approach, our means of drawing near to God, just as Israel is going to draw near to God here. And it has to be done right.

If you have not already memorized those instructions in Hebrews chapter 10, you might as well get a head start because it will be in our set of memory verses upcoming. Because it is so important that we draw near with a true heart and full assurance of faith, our hearts having been sprinkled from an evil conscience and our bodies washed with pure water, holding fast our confidence, considering one another to stir up love and good works. There is no more complete distillation of our duty and our opportunity than in that section of Hebrews.

And you see it foreshadowed here. So, he took the testimony and put it into the ark, inserted the poles through the rings and then put the mercy seat on top and then brought the ark into the tabernacle. What is the testimony? The testimony are the words of God.

These are the commands of God that are written. They are placed in it. The foundation of the mercy seat, the support of the mercy seat, is the word of God.

That is what is inside. It doesn't go into the holy place until the testimony is placed inside. The

mercy seat rests on top of.

Man shall not live by bread alone but by every word that proceeds from the mouth of God. God has magnified his word above his name. Thy word have I hid in my heart that I might not sin against thee.

Thy word is a lamp unto my feet and a light unto my path. He that has my words and keeps them, he it is that loves me. And I and my Father will come to him and make our home with him.

Nothing happens. Our life has no power. It has no meaning.

It has no direction. It has no definition apart from the word of God. It is the most important thing we do.

Understanding it, meditating on it, learning more about it, living in its light. That defines us as Christians. And you see it here.

The testimony is put into the ark. Then the mercy seat is put atop it and it is brought into the tabernacle. Then the veil was hung up and partitioned off the ark of the testimony as the Lord had commanded Moses.

This creates a true sanctuary. Many churches today say, oh, we're going to go into the sanctuary and do this, that, and the other. It's an auditorium.

This is a sanctuary. The sanctuary is the sanctum. It is the holy of holies.

It is where God's holiness is cordoned off, is separated by the veil. And it is not until the Lord Jesus makes a way through the veil that common people, ordinary people, have access. It is a high priestly privilege.

So the veil is hung and partitioned off the ark of the testimony. What does that reflect in our thinking? God ought to have first place. He should be revered.

There's no point in calling human pastors reverend. God is reverend. God is revered.

He is the revered one. And He ought to have a sanctum in our souls. The Lord Jesus Christ and God the Father.

If He comes and dwells in us, dwells with us. Same thing in Revelation 3.20. Another great memory verse. Behold, I stand at the door and knock.

If any man hear my voice and open the door, I will come in to him and sup with him and he with me. Fellowship. Fellowship is symbolized by the meal that is shared.

Jesus goes to Zacchaeus' house. The meal is shared. Jesus goes to the feast where Mary breaks the alabaster box and pours the expensive oil.

300 denarii worth of oil. Nearly a year's wage. I heard somewhere that the average wage, the average income for a household in the United States is somewhere in the vicinity of \$42,000.

It gives you an idea of how expensive this perfume was that was in this box. And she broke the box and poured out that perfume on the Lord's feet. And used her hair to clean up the excess.

And the entire house was filled with its fragrance. One of the results of that is that the fragrance that people associate with the Lord Jesus is also the fragrance associated with Mary. It's the same fragrance on his feet and on her hair.

But the box was broken. What does that mean? That alabaster box was broken. Means she's not trying to save any.

She's not going to take it home and keep the rest for a later occasion. It is all poured out. It was all dedicated to the Lord Jesus.

That's the kind of attitude that ought to characterize the tabernacle of our heart. It is a sanctum. It is a place that is holy and separate.

The one who has God's words and keeps them, he's the one that loves God. He's the one that fulfills the first and great commandment. You should love the Lord your God with all your heart, with all your soul, and with all your strength.

We hold nothing back. We break the alabaster bottle. We pour the dearest thing.

I ask myself this question. Let's say this is a \$35,000 or \$40,000 bottle of ointment here. Because Judas says it could have been sold for 300 denarii and the money given to the poor.

And trust me, Judas is a good calculator of value. He's the one that is the treasurer and holds the money for the disciples. Where did Mary come into possession of such a precious thing? Was she in the bazaar one day? Oh look, here's an alabaster thing full of spikenard.

Very costly. Very rare. And she purchased it.

This would be someone's life savings. This would be their ace in the hole. This would be their nest egg or their retirement or something that would be set aside.

And yet, she is the one person that seems to realize that the Lord Jesus is in fact about to die. She's the one person that seems to have heard what He was saying when He said the Son of Man must be delivered into the hands of men and He will be crucified. The disciples aren't ready to accept it.

They don't seem to be acting any differently. But she breaks this bottle of \$40,000 perfume and pours it all out on Him. And it says something about attitude.

It says something about dedication that ought to motivate us. When you look at this ark being

set up, this is the biggest thing that has ever happened to Israel. It's the biggest thing that's ever happened to the human race is that God is establishing a contact point, a dwelling place.

This isn't just an altar where smoke goes up to heaven. God isn't sitting in heaven saying, well, maybe I need to make a visit every now and again and see if the iniquity of man is as bad as I've heard at the Tower of Babel or at Sodom and Gomorrah. Now God is going to dwell among His people.

He's going to tabernacle among them. And that is the promise that's made to us. It's not just a religion.

It's not just a culture. It's not just a sort of habit where we can pray and read the Bible once in a while. This is God essentially coming out of heaven and dwelling in our heart.

It's a big deal. And so the things that are emphasized in this passage are important to us because that's what needs to be our emphasis. According to all that the Lord had commanded, time and time.

You can hardly go four verses in this section without hitting that. As the Lord commanded, He that has my words and keeps them. Then once the Holy of Holies is set up, verse 22, He put the table and the tabernacle and meeting on the north side of the tabernacle, outside the veil, and He set the bread in order upon it before the Lord, as the Lord had commanded Moses.

What does the bread speak of? Throughout the Scriptures, the Old Testament and the New, the bread speaks of humanity, of human flesh. Jesus says, this bread is my body which is broken for you. The 12 rolls of unleavened bread that lay on this table represent the 12 tribes of Israel, represent their human lives that are supposed to be anointed and sanctified and existing in the light of God's lamp, existing in nearness to God's presence, dedicated, holy, supported by the golden table, acacia wood overlaid with gold, representing the Lord Jesus Christ, supported by Him, held up by Him, sustained by Him, in nearness to God Himself.

That's what comes next. Then the lamp stand and the tabernacle and meeting across from the table on the south side, and He lit the lamps. You would think, well, if I'm working in there, the first thing I need to do is get the lights on.

I'll put in the lamp and light the lamps, and then I can see to do the bread. But the order is not logical in the sense of practical, it is theological in the sense of pertinence and meaning for us. And when we establish the throne of God in our hearts, the next most important thing is that our lives be sanctified, that our lives be set in order before Him, that we live our lives in the light of His Word, in the light of His presence.

Then the lamp gets lit. The lamp stand is pure gold. You have the lamps with the oil in them, and then they are lit.

And the oil is representative of the Holy Spirit. The oil that anoints the bread represents the

Holy Spirit. To maintain proximity to the presence of God requires that anointing, requires that sanctifying, dedicatory oil.

It sanctifies the flesh and it empowers light, fire, energy, illumination. That's power. The lamp stand and the lamps are not consumed, the oil is consumed.

It isn't a matter of the... This is why they are lamps and not candlesticks. We've talked about that before. If they were candles, then we could say, well, we're supposed to be self-sacrificial and we just burn ourselves up in the work of God.

We sacrifice ourselves in the service of God. That's not the picture. The lamp is unchanged, the candlestick is unchanged.

It is the oil that burns. It's God's strength, it's God's energy that sustains and empowers. It's not our work.

And we do not burn ourselves up in the service of God. We avail ourselves of God's power. So, he put in the lamp stand, set the bread, then the lamps.

He lit the lamps in verse 25. As the Lord had commanded Moses, he put the gold altar in the tabernacle of meeting in front of the veil. Once the flesh is set in order and sanctified, once the power of the Holy Spirit is active and burning, now you can set up the golden altar.

Now the incense, which is the prayers of the saints, can ascend. This tells us something about the order in our prayers, doesn't it? When we go before the Lord, we don't start out, Oh dear Lord, please help so and so, please help me. I've got this problem.

And we launch right in. There are things that need to be set in order first. We don't send up the incense, the prayers of the saints, until our heart has been sprinkled from an evil conscience, our body has been washed with pure water, until we have the energizing presence and ministry of the Holy Spirit squared away in our hearts.

When those two things have taken place, now we can set up the golden altar of incense. Now we can send up a cloud of smoke that will be savory and sweet in God's nostrils. He burned sweet incense, verse 27, on it as the Lord had commanded Moses.

If you want an interesting exercise, begin in verse 32 of chapter 39 and go through the end of verse 40 and circle or underline or put a star next to every time that it says as the Lord had commanded. Verse 28, he hung up the screen at the door of the tabernacle and he put the altar burnt offering before the door. Once again, the very same order that we have seen twice before.

We have a three-fold review of the tabernacle complex. We have it in prospect in chapter 39. We have it in instruction at the beginning of chapter 40.

And we have it in implementation in the end of chapter 40, the rest of chapter 40. Three times

we are given the exact same order, the exact same implements that we take that mental survey, that mental journey through. Hung up the screen, put the altar burnt offering before the door of the tabernacle of the tent of meeting and offered upon it the burnt offering and the grain offering as the Lord had commanded Moses.

We will come back and take another look at this when we have studied these offerings and know more about exactly what they mean. Then, verse 30, he set the laver between the tabernacle of meeting and the altar and put water there for washing. Why is the laver last in all three of these presentations, the end of 39, beginning of 40, and the end of 40? Every time you would think that we would just flow from the innermost Holy of Holies outward toward the gate in the linen curtains, and yet we jump from the Holy of Holies to the altar and then the laver is last.

Why is the laver last? I ask myself. The laver is remedial, isn't it? When they first start out and Moses has washed them and clothed them and they begin offering sacrifices, nobody has to go to the laver, do they? What's the laver there for? After you have started your priestly service and after you have gotten contaminated, after you have been functioning a while, you're going to pick up impurities, you're going to pick up defilements that need to be cleansed. So the altar is there for sacrifice and that happens first.

As you serve the altar, as you maintain the lamps and the showbread and as you move about in the tabernacle complex, you become defiled, you become impure. Then you go to the laver. It is remedial.

It is not a part of the initial setup. It's a remedy for the inevitable defilement that will come. The laver is 1 John 1.9. The laver is Psalm 51.

The laver is remedial. It is restorative. You don't need restoration until you have become defiled, until you have become impure.

That's why it is always listed last because it is what enables the priest to be restored to full function. So he set the laver, verse 30, between the tabernacle of meeting and the altar and put water there for washing. And Moses, Aaron, and his sons would wash their hands and their feet with water from it.

Whenever they went into the tabernacle of meeting and when they came near the altar, they washed, as the Lord had commanded Moses. It's between the tabernacle proper, the tent, and the altar. If you are going from the tent to the altar, you wash.

If you are going from the altar to the tabernacle, you wash in either direction. What happens in the tabernacle? That's the dwelling place of God. That's where communication with God takes place.

What happens at the altar? That's the manward side of the complex, isn't it? That's where people come and bring their sacrifices. So the priest goes toward the Holy of Holies to conduct

his ministry related to God, worship, incense, maintenance of those symbols. He goes toward the altar to perform the human side of his duties, to administer the sacrifices, to perform his symbolic mediatorship.

Either direction that he travels, whether he's going toward God or toward man, he passes the labor and washes. Moses, Aaron and his sons would wash their hands and their feet with water from it whenever they went into the tabernacle meeting and when they came near the altar. They washed as the Lord commanded Moses.

It's a command. When we are getting ready to have a social occasion, when we're sitting down to a meal and we're going to be talking, when we're getting ready to meet with people or we're going to visit or we're receiving visitors, when we're going to have fellowship at church or any other time, when we're going to interact with different members of our family, do we stop at the labor and ensure that we are enabled and empowered by the Spirit of God? Do we acknowledge our sins before God and make sure that God the Holy Spirit can minister the truth in our hearts? That we can be ready always to give an answer to anyone who asks us a reason for the hope that is in us? That we can consider one another to stir up love and good works? That we are qualified in our ministry as believer priests? It ought to be important enough to us to stop and make sure we have cleansed ourselves in the labor when we approach one another, just as it is important for us to stop at the labor and cleanse ourselves as we approach God. How many times have we seen it in Hebrews chapter 10? You should almost know that verse by now.

Draw near our hearts having been sprinkled from an evil conscience and our bodies washed with pure water. Confession of sins. Acknowledging known sins.

Homo logeo. 1 John 1.7, 1.8 and 1.9 Moses and Aaron and his sons washed their hands and their feet. Washed their hands and their feet.

Why those two things? Why is the labor a double level? What's the difference in what the hands represent and what the feet represent? The hands, these are the individual tasks that we perform. The feet, this is our walk. This is our pattern of life.

Hands are weather. Feet are climate. You might have a moderate climate but occasionally have storms.

We might have a generally righteous and productive life but have occasional failures. Sin on the hands. Evil in the feet.

Both need to be cleansed. We need to look not only at the episodes of our life but also at the pattern of our life. The difference between sin and evil is basically the difference between an episode and a pattern, isn't it? What is our walk? What are we known for? What are we typified by? What is our characteristic? That's our feet.

The individual things that we do. And it's important not to mix those up, isn't it? A lot of times

people in argumentation or in criticism will take an episode and try to say that's a pattern. People look at the history of Christianity and they're forever bringing up the Crusades.

Oh, Christianity is bigoted. And look, you did the Crusades. A couple thousand Muslims who were trying to take over and beat to death all the Christians in the Holy Land.

So people from Europe came over to try to stop them. And now all of Christianity is bigoted, racist, murdering, thieving, ingrates. You always hear from unbelievers about either the Crusades or the Inquisition.

You're anti-Semitic. Look at what you did in the Inquisition. Like we are now responsible for what happened 900 years ago.

It's ridiculous. There are episodes. There are very many unhappy episodes in the history of Christianity.

The Catholic Church going down and rapaciously ripping off the South Americans, the Mexicans, the Californians. It's horrible. A lot of things have been done in the name of Christ that aren't right.

Is it a pattern for one branch or another of the Church? Then that makes it evil. If it is an episode, that's not the same thing. But the hands and the feet both need to be washed.

When we examine ourselves to see if we're in the faith, it's not just a matter of what have I done in the last couple of days. What are my priorities? What are my goals? What are my values? Values, goals, and priorities establish the climate of our life. That's your climate.

You can occasionally be inconsistent. You can violate your own goals. You can violate your own priorities or your own values.

But that's not necessarily indicative. It's when it becomes a pattern. Whenever they went into the tabernacle of meeting, verse 32, and when they came near the altar, they washed as the Lord had commanded Moses.

And he raised up the court all around the tabernacle and the altar and hung up the screen of the court gate. So Moses finished the work. What is the function of the screen? The screen keeps out that which defiles, doesn't it? It establishes the boundaries of the holy precincts.

Do we have a screen in our soul? Do we discriminate on what we let into the inner precinct of our heart? Do we screen out defiling things? Do we screen out defiling conversations? Do we screen out defiling associations? Do we screen out the baggage of the world that surrounds us? We are adrift in a sea of evil flotsam and jetsam. All you have to do is look at the media. All you have to do is rub elbows with people in general.

There is a lot of defiling influence. We have the world, the flesh, and the devil. And whether it's our own flesh, whether it's other people's flesh, or whether it's the satanic influences in the

world, we have a responsibility to cordon off the inner sanctum of our soul and keep those things out.

If that means turning off the TV, we need to do it. If that means distancing ourselves from people who cannot stop sinning with their mouth, we need to do it. If that means avoiding certain kinds of entertainment, we need to do it.

If that means staying off the internet, we need to do it. If you can't get on the internet without defiling yourself, get off the internet. It's a matter of setting up the linen curtain, setting up the linen fence.

That's how you finish the work. The work is not finished until the fence is in place. It's not enough to have the ark with the testimony inside.

It's not enough to have the lampstand and the table of bread. It's not enough to have the altar and the laver. The work is not finished until that screen is set up.

And we need to have a screen, and we need to guard the gate of our eyes, guard the gate of our ears, so that we do not let in that which defiles. So Moses finished the work. Verse 34, Then the cloud covered the tabernacle of meeting, and the glory of the Lord filled the tabernacle.

It didn't fill the tabernacle once Moses put up the veil. It didn't fill once he put in the lamp and the table of showbread. The glory cloud didn't come down as soon as the golden altar of incense was in place.

It didn't come down once he had the altar and the laver outside. The glory cloud does not come down until the work is finished. We are not going to experience the presence of God and the glory of God in our souls until we finish the work.

God is not a half-baked God. He is not the God of the partial and the incomplete. He is the God of teleiosis.

He is the God of perfection. What does Urim and Thummim mean? I saw a thing in the Biblical Archeology Review talking about the school symbol for Yale, is it? That they have an open book and they've got the words in Hebrew, Urim and Thummim. And underneath they have the Latin inscription which corresponds to lights and perfections.

But that's not what Urim and Thummim mean. Urim and Thummim, you remember one starts with an Aleph and the other starts with a Tav. It's the beginning and the end.

It is comprehensive. It's the idea that God is the God of that which is perfect, that which is complete, that which is comprehensive from A to Z. Jesus says, I am Alpha and Omega. I am he who was, who is, and who is to come.

Everything is comprehended within it. Nothing is left out. And who wants to be a 30-fold field? Who wants to have the seed sowed and only produce a 30-fold crop when there's another field

that's producing a 100-fold crop? Who wants to be a 60-fold? Who wants to be given one talent and not even turn that into another talent? We want to sprint to the tape.

We want to run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith. He started it and he finishes it.

Jesus didn't get to the cross and do a partial salvation. He didn't come to earth and do a partial will of the Father. He completed it.

He did the whole thing. When Jesus handed the cup to his disciples, what did he say? Drink ye all of it. God is the God who finishes.

And we ought to be people who finish. It isn't how you start. It's how you finish.

Remember Ecclesiastes, it's not the tall spirit that is of value. It is the long spirit. It's the enduring spirit.

You have need of endurance. You have need of patience to receive the promises, to receive the inheritance. Moses finished the work.

It's an important statement. It's not here idly. God gave him a task.

You know how it is when you move and you have stuff in boxes and you never quite get moved in? I found stuff in moving out of the house we've lived in the last nine and a half years that never got unpacked from the last time we moved. One of the hardest things is to finish moving. To finish moving in.

To finish unpacking. People who build their own house and they get it 80% finished and then they move into it and they say, well I'll finish while I'm living in it. It's almost impossible to actually finish.

Finishing what we start is part of being a good Christian. What is the reason that Israel ultimately lost their possession of the Holy Land? They didn't finish the occupation. They did not finish what God commanded Joshua to do which is to go in and utterly drive out, utterly destroy the inhabitants.

They never finished that job. They left part of it undone and that's what came back like a... How would you like it if you had a cancerous tumor? Malignant. Now the doctor went in and he got most of it.

But he had a golf game scheduled for three and he didn't really want to take the time to root around and find the rest of it so he just got most of it and then he took off and sewed you back up. Finishing is important. Moses finished the work.

Then the cloud covered the tabernacle of meeting. Then the glory of the Lord filled the tabernacle when it was finished. What's the last thing Jesus said on this earth before he was put

in the heart of the ground for three days and three nights? It is finished.

Moses was not able to enter the tabernacle of meeting because the cloud rested above it and the glory of the Lord filled the tabernacle. Whenever the cloud was taken up from above the tabernacle the children of Israel would go onward in all their journeys. But if the cloud was not taken up then they did not journey till the day that it was taken up.

For the cloud of the Lord was above the tabernacle by day and fire was over it by night in the sight of all the house of Israel throughout all their journeys. The pillar of cloud and the pillar of fire had been with them ever since the Red Sea. But now its anchor point is the tabernacle and when it lifts up it's time to pack the tabernacle and go and follow the pillar of cloud, follow the pillar of fire.

When it sets down it's time to set back up and that is God's contact point. It is the presence of God that guides us. It is the dwelling place of God that tells us... This is really our biggest category of decisions in life, isn't it? When should I go forward and when should I stand fast? When should I be aggressive? When should I just lash myself to the status quo? Should I make a change or should I stick with things the way they are? So many of our decisions are of this nature.

How did Israel find the answer to that question? I just look at the glory cloud. I look at the presence of God. What's the presence of God doing? If God's moving, I need to move.

If God's standing fast, I need to stand fast. You say, well, that doesn't seem very applicable. How am I supposed to apply that? In Israel, they had an experience of the glory cloud, didn't they? They knew what the cloud looked like and they knew what it looked like when it raised and they knew what it looked like when it stopped.

When we finish the work that God has assigned us... Notice God did not drop the tabernacle out of the sky and say, you all operate this thing. He didn't send an angel with a bundle of clothes. He didn't send the priest through an issue line like when you go to boot camp and say, all right, what size are you? Well, here's your priestly robe.

And the angels made all this stuff in heaven. They had to make their own tabernacle. They manufactured it.

They gave the offerings for it. They put it together. They set it up.

They constructed it. They did all of the work to make this dwelling place for God. Your Calvinist view that says, well, God just drops it all from heaven.

Haven't read Exodus, have they? The Israelites did all of this according to the command of God. That's what we need to do. And when we have done so, we will be able to recognize when God is moving or when God is standing fast.

That's how we'll know. It isn't something you can explain. It isn't a formula that you can apply like a mathematical equation.

It's something you know in your heart because you know when God is with you and you know when God is picking up and moving and you need to follow. Jesus said, the one who wants to arrive where I'm going to arrive, if you want to be where I am, then you've got to take up your cross, deny yourself, and follow me. There is a journey that leads through the valley of the shadow of death.

If a man tries to save his life, he's going to lose it. But if he loses his life for my sake, he will find it. And there were times when Jesus stayed in the village and healed everyone who came.

There were other times when He would pray all night to the Father and get up the next morning and leave. And the disciples would say, but wait a minute, look, the crowds are gathering. There's plenty of people.

Jesus knew when to stay and He knew when to move. We will have that same knowledge when we have our tabernacle finished. When the glory cloud is in our midst, it will be instinctive.

It will be natural. It will be completely understandable. We will know when to stand fast and when to move.

That was the experience in Israel. The cloud of the Lord was above the tabernacle by day and fire was over it by night. When we have a completed tabernacle, when we have established the holy precincts in our soul, Jesus said, I and my Father will come to Him and make our home with Him.

The Holy Spirit will lead us into all truth. It's a great privilege to be the dwelling place of God. It's our responsibility to build it.

Well, this brings us to the end of the book of Exodus. Next week we're going to start a comprehensive and yet not exceedingly lengthy study of the Levitical offerings. We will go through the first six chapters of Leviticus and a very detailed and informative study it will be.

But let's close here in a word of prayer. Father, thank You for the truth that You have revealed to us through the study of this great book. We pray that God the Holy Spirit will impress them on our hearts, help us to remember what we've learned, to recognize the great privilege that we have of being Your people, the sheep of Your pasture, of being a dwelling place where You will tabernacle and where Your glory can both illuminate us and shine forth to others.

We pray it in Jesus' name. Amen.