

Prepared for Service Exodus - 30:17-38

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Date: 14 September 2025

Preacher: Pastor Jared Bromka

[0 : 0 0] Praise the Lord. Well, good morning. Welcome to Calvary Chapel Charlotte. What a beautiful day to be in the presence of the Lord. God is faithful. You know what the enemy, like what Joseph said to his brothers, he said, what you intended for evil, God will use for good.

And God will do great things. There is no waste in the service of the Lord. Nothing's lost. Nothing's wasted. And even our Lord, right?

The greatest victory of all was through death and into resurrection. Well, you can turn in your Bibles to Exodus chapter 30. We'll finish Exodus 30 today.

You know, we live in, as we've talked about many times, in this sequence of events. God sees life and time as one event for him. It's the event of creation.

From before the foundation of the world, the Lamb was slain. So it wasn't like he was waiting for that. It was all one event. And he looks at it from outside of time. We experience events sequentially.

[1 : 0 1] But we have this remarkable promise that God is able to prepare us for every single event that's coming. There's never been one instance in our lives walking with the Lord where he's like, oh, I forgot about that.

Whoops. No, his grace is sufficient. And it will always be sufficient in all circumstances and in all things. And God is able, through his foreknowledge, to prepare ahead of time for the events that come.

And so God is always working in that way. We sometimes give the enemy too much credit. He does not have that ability. He does not foreknow anything. And he's a liar. It says that he speaks lies because he's the father of lies.

He's a liar from the beginning. So he doesn't even believe this. Right? God literally writes it all out and says, hey, bro, here's your end. And Satan's like, no, no, I can do something different about that.

But it's all, God's already got it all ready because he knows. The enemy doesn't know what's coming. He thought he knew what was going to happen on the cross. Boy, was he surprised, wasn't he, what happened.

[2 : 0 2] And every time he attacks one of God's people, every time he attacks the kingdom of God, which we know that the gates of hell will not prevail against the church, every single time he's going to be frustrated.

Every time all that happens is God does something amazing through the life of one of those who've put their faith in him. So there is no wasted life and there's no wasted time.

There's no wasted events with Jesus. Right? So we are in Exodus chapter 30, as we continue line by line, verse by verse through the word of God. Moses is on the mountain.

He's been there 40 days and 40 nights. As long as it's taken us to go through this portion of scripture, he's probably been there more like 120 days and nights if he had to wait for us to get through this. But he's been up there with the Lord as the Lord has been giving him where we've been at now.

He's been giving him the design of the tabernacle, laying it out for him, giving him all of the furniture and all of the items that implements that will be in the tabernacle so that man can draw near to God.

[3 : 03] Last week, we looked at the altar of incense and where scripture, all through scripture, we see that incense is a type of prayer. In Revelation, it's offered up before the Lord. David prays and says, Lord, receive my prayer as the morning and evening sacrifice.

We saw how the price of atonement, the sacrifice that was made for the souls, the ransom for the souls for God's people, that blood once a year on the day of atonement was taken in.

It was renewed. It was placed upon the horns, the four horns of the altar of incense. And so there is God's prayer as the prayers of God, of God's people were essentially going up before the Lord, before the veil.

It was surrounded by blood upon those horns. The authority of those prayers was based in blood. And the price of atonement has secured for us a meeting place with our God. That's where we can now come on that assurance that we have a meeting place with God.

Our prayers are based upon that power. It's based not in our effort and our zeal and our wording. It's not based in how well our week went, how holy we're feeling, the emotions.

[4 : 14] It's based in the power of the atonement. It's based in the power of the one who's paid the price for us, that we have access to God. He will receive our prayer. Prayer ultimately gives God access to my life, right?

And it gives him access to my life so that he might work his will through my life. Prayer is not about me trying to get God to work my will through his life. Prayer is about me trying to give God access to my life.

Because as we've looked through all of this, how much of this is God just miraculously poofing into existence? He's not. Now, he's laying it all out and he's giving them the instructions.

And they're very particular and they're very specific. But at everything single step, he says, man, you're going to be involved. You have to be involved with the work that God does. The work God is doing in this world.

Yes, it's the work of his spirit. It's the power of his word. The gates of hell won't prevail against the church. But if we don't do anything, nothing's going to happen. We said that last week.

[5 : 14] It's 100% guaranteed we won't pray if we don't pray. Right? It's not going to just happen. And so God desires us to draw near to him, to be in his presence.

But all of this is also for a purpose. God wants us not just to experience his presence, but he wants us to be able to serve him. And it's not a service that comes out of our effort and our work.

It's a service that comes out of the fact that we can draw near to God because of atonement. And God is preparing us and has prepared us for service. And that's as we've closed this chapter and we essentially close the section here on God's instructions on the tabernacle.

We're going to see that as we round this whole thing up, God's like, yes, I want you in my presence, but understand that there's a purpose in it. And it's that we might serve him. So real quick, before we dive into the text, and we'll be picking up in verse 17.

If you remember, we said Exodus 30 is broken up into these sections. Verses 1 through 10 with the altar of incense, 11 through 16, the price of atonement. We looked at that last week.

[6 : 27] We'll round out this chapter this week, looking at the bronze laver, which is the last article of furniture or item in the tabernacle. And then it will end with the oil that's needed for anointing and the incense that's needed for the altar.

But before we dive into the rest of that, last week as we looked at prayer, one of the verses in Exodus 30 here, the beginning of the chapter, verse 9 said, So the altar of incense was specifically, it was an altar, but it wasn't to be used for anyone's purpose, just whatever you wanted to do with it.

So there's our altar of incense with the horns and with the blood. And then in the typology that incense in scriptures like prayer, I had a few people ask me, what about if we offer strange incense?

Or we offer the wrong thing on it? What's going to happen? Because God would go on to say to Moses, Hey, if you offer something inappropriate on this, then the people will be cut off.

So is there a parallel there in the new covenant? If I don't pray right, is God going to, you know, get me for that? Well, James tells us writing in the New Testament, under the new covenant, James chapter 4, verse 2, he says, speaking of prayer, he says, Yet you have not because you ask not.

[7 : 55] And that is a nice King James way of saying, you won't pray if you don't pray, right? You're not going to get an answer if you don't ask. He says, you don't have because you won't ask. And then when you do ask, well, you don't ask, you ask amiss or you ask improperly because it's all about your desires.

You want to consume it upon your own lust. Lust is just a desire I want fulfilled to satisfy myself. And it's usually now. I want it now. So here James is saying that there is an improper way to pray.

Well, if I do that, then is God going to smite me? No. We do not need to fear praying wrong because we do not need to fear judgment.

All judgment was satisfied at the cross. There is nothing in our walk today that can bring us ever again under God's judgment of sin that was satisfied at the cross.

Improper prayer is not a cause for judgment. It may be a cause of why your prayers aren't being answered. And it may be a cause for chastening. And it may be a cause for God's grace in your life and just to bring you deeper into a walk with him.

[8 : 59] But it'll never be a cause for judgment. You see, when we pray, like we looked at last time, we have the promise that the spirit of God will direct us into the will of God. So even there in James, where he says, well, you're asking amiss because you're desiring it for your own desires.

You want God to answer because of your own desires. Well, we have this promise in Romans that even in that we can trust the Holy Spirit will direct us into the will of God if we persist in seeking the Lord.

Likewise, the spirit also helps our infirmities for we know not what we should pray as we ought, but the spirit itself makes intercession for us with groanings which cannot be uttered. So it's an amazing promise.

It's not, well, you didn't pray right, so the Holy Spirit's gonna smack you around a little. No, no, we're not under judgment. All judgment was satisfied at the cross. So in this picture in the old covenant where it says you shall not offer strange incense, what would the parallel be in the new covenant?

Essentially, offering strange incense under the old covenant, it's not the equivalent of praying amiss under the new covenant. It would be the equivalent of trying to come to God by some other way. It's the equivalent of rejecting the gospel.

[10 : 09] It would be saying, God, I don't wanna come to you by what you've said up here in the tabernacle. I'm gonna come my own way. I'm not gonna come how you said to. I'll do what I wanna do. Offering strange incense or strange fire under the old covenant is the equivalent of rejecting the gospel under the new covenant, saying there's some other way to come than what God has laid out.

Hebrews 7, 25, our verse through this section of the tabernacle, we've repeated over and over. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them.

He's able to save to the uttermost, completely, wholly, fully. There's nothing left out. But the key there is they must come by him.

There's no other way to come. There's no other way under this covenant. There's no other way that we can come into God's presence to experience his presence, except by Jesus. If we do, well, he's able to save to the uttermost and he's ever living to make intercession for us.

Under the old covenant, the equivalent of that would be saying, well, I'm gonna just do what I want to come to God using his altar, his altar of incense, the showbread, the lampstand, whatever.

[11 : 23] I'm not gonna respect this at all. I'm just gonna burst aside the veil and go in. Well, no, you won't. You'll die. And if we refuse to come to Jesus, come to God by Jesus, then we too will die.

We will die in our sins. So it is by Jesus, our tabernacle, by which we dwell with God, it is by Jesus that God accomplishes his work in this world.

He is the only way by which God accomplishes his work in the world. And what is that work? Well, as we've seen here in Exodus, is to bring men to himself. God desires men and women, boys and girls, to come to him.

And then he uses us remarkably and says, hey, I want these people to come to me. And I'm gonna use you who have come to me to bring even more. In John chapter six, you can turn there, or I'll just read it to you.

It's only four verses. John chapter six in verse 37. Jesus says, all that the father gives me shall come to me. And him that comes to me, I will in no wise cast out.

[12 : 33] For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the father's will, which has sent me, that of all which he's given me, I should lose nothing. But I'll raise it up again at the last day.

And this is the will of him that sent me, that everyone which sees the son and believes on him may have everlasting life. And I'll raise him up at the last day.

John chapter six, 37 through 40. It is by Jesus that we come to God. And it is by Jesus that God accomplishes this work. He says, I'm the one the father sent.

God desires man to come into his presence. And so he's established a way for man and God to tabernacle together. That's the picture here in the old covenant. This was the means by which they would tabernacle together, would point forward to by the means by which we tabernacle together with God in Christ.

Under the old covenant, only a select few could enter into God's presence. The priests would go in. High priest once a year in the day of atonement could go behind the veil. Otherwise the other priests, they had their turns that they could go and they would offer the incense and they would refresh the oil and the lamps.

[13 : 43] But only a select few. But here in John, he says, all, all that come to me, I will in no wise cast out. See, under the new covenant, all may enter in.

All have access now to the presence of God. If we back up a little bit in Hebrews chapter seven, by so much was Jesus made a better surety, a surety of a better Testament.

And they truly were many priests under the old Testament because they were not suffered to continue by reason of death. But this man, because he continues forever, has an unchangeable priesthood.

Wherefore, wherefore then, because he's unchangeable, because it doesn't end, we then can come to God. He's able to save us to the uttermost who come under God by him because it doesn't end.

An unchangeable priesthood at an unchangeable tabernacle is what we are under today. But it doesn't end there. It's not just, praise God, let's go.

[14 : 41] Why are we still here then? If he's made a way, if the veil is torn and he's brought us in, why are we still here? Well, it's because God has prepared for us service. God desires our service.

Again, not to validate ourselves, not to try and please him in the sense of like, I'm winning brownie points, but because God desires all men to draw near.

At one time, there was one man who represented that and that was Jesus. Remember he said to his apostles, hey, it's needful that I go away so that the Father may send the Holy Spirit.

He said, you will do greater works than me. Really? What are we going to do? Well, greater in that, greater in number, greater in capacity because where one man reached how big of an area in Judea and Jerusalem and a little bit outside of that.

How many, how much more have we reached when Jesus is able in a sense when we are ambassadors for Christ? So as we end this section, God has established this tabernacle, this way by which man could meet with God.

[15 : 45] And as he rounds this whole thing out, the whole point here is, yes, that men could come and meet with God, but to get men and women and boys and girls to come and meet with God, there have to be those who choose to serve God to then share that message and to invite them in.

Let's turn to Exodus chapter 30. If you're not already there, we'll pick up in verse 17. And so lastly, of all of the implements in the tabernacle, after the, the coverings of the tabernacle, after the altar, after the altar of incense, after the lampstand, after the table of showbread, after the Ark of the Covenant, in verse 17, the Lord spake unto Moses saying, you shall make also a laver of brass and his foot also of brass to wash with all.

And you shall put it between the tabernacle of the congregation and the altar. You shall put water therein. So he will make a basin of brass will be for water. Now you're going to notice something if you've been with us.

This will be the only implement that does not get a dimension. It has no dimension. Every other one, the altar of incense and the table of showbread, it shall be this cubits and this cubits and this cubits and this doesn't have one.

I don't even know if that's what it looked like. It's just someone's rendering of it. Could have been a basin on the ground. Solomon, when he builds a temple in I think the second Kings, he'll build one that's 15 feet.

[17 : 07] He makes a swimming pool. But you can't carry a 15 foot brass basin through the desert. It's meant to be carried. But I think it's kind of cool. It essentially says that washing is limitless.

There's no dimension to it. There's nothing that it cannot encompass. It's not confined. That we can always have a place to wash. And it should be placed between the tabernacle of the congregation and the altar.

So you have the altar where the sacrifice will be made and then you'll have the bronze laver before they enter into the tabernacle. Those who serve God are to do so clean.

You must be clean. God desired man to come into his presence but he must come clean. Thankfully God provides a place for us to come clean. Right? You need to come clean.

Man there's so many times I need to come clean. The Lord puts his finger on something like oh Lord I need to come clean. But that's the point. He doesn't condemn. It's never to condemn. When God does that in your heart and he's like you know what let me take care of that.

[18:10] He says come clean. Well that's the result. If we confess our sins he's faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The Bible talks a lot about being washed in different ways.

Acts 22 verse 16 as Paul is reiterating before the council of the guys in Rome he isn't yet at Rome it's before he gets sent to Rome. He's telling his testimony and after he had fallen to his knees when the light appeared to him and it was Jesus and he says Lord what would you have me to do?

Then he goes on into the town and he sits there for three days. God sends Ananias another disciple and he comes to him and one of the things he says to him here is in verse 16 of Acts 22 Ananias says to Paul and now why tarryst thou?

Arise and be baptized and wash away your sins calling on the name of the Lord. Baptism is a form of washing. Does baptism wash away my sins? No. It's the calling on the name of the Lord.

Baptism is just the outward identification of an inward work. Because Titus tells us in Titus chapter 3 verse 5 not by works of righteousness which we have done but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit.

[19:30] It's a work the Spirit does. A washing that takes place. In Ephesians chapter 5 Paul is writing and talking to husbands and guys I think at the end of the month on Saturday I think we're at that section not to scare you away I think we're at that part about husbands love your wives as Christ loved the church.

It says in Ephesians 5 26 speaking of what Christ did for the church he said that he might sanctify and cleanse it with the washing of the water by the word. The word is a form of washing of cleansing.

So yes God provides a place for man to come clean and he wants us to come clean. We come clean by faith faith in the finished work of the cross we come clean by blood washed in his blood we come clean by the Holy Spirit we come clean by the word.

We are to be washed once always and continually we're going to find out this isn't just a once for all thing he's going to tell them this is for your every generation Jesus says in John 13 verse 10 he said to him he that is washed speaking to Peter needs not saved to wash his feet but is clean every way and you are clean.

Remember this is when he's laid aside his garment and girds himself with a towel and he goes to wash his disciples feet at the last supper and he gets to Peter and Peter says you are not going to wash me Lord because they should have washed Jesus' feet and only the lowest of the low slave would do that and Peter is feeling like I'm not going Lord I should I totally missed it I should have washed your feet you're not washing mine and Jesus said Peter if I don't wash you you have no part in me you see there's no part with God there's no part in his presence unless we have washed unless we come clean and so then what does Peter say in typical Peter fashion we'll wash all of me my head my hands everything and this is what Jesus then says Peter you've been washed you've been already washed you don't need to be re-cleansed but Peter your walk gets messy we need to clean up your walk let's keep your walk clean and then what does he say he says do you know what I've done to you and they're all like oh yeah yeah yeah yeah yeah he's like no you don't know what I've done to you so you know what I've done to you so likewise do one to another keep each help it doesn't mean to be sin sniffers right oh no no it means to be feet washers it means to like walk behind them and like clean up after someone right to help each other in our walks but this is specifically this is a bronze basin we've seen gold and silver used throughout the construction of the tabernacle gold it's pure it's refined it's glorious it's kingly it's royal it's heavenly silver meaning redemption tried in the fire and brass is judgment when you see it in scripture represents judgment and so washing this washing that would be made accessible to the priest was based in judgment revelation 15 says unto him that loved us and washed us from our sins in his own blood so we're able to come clean we're able to be washed because of judgment a judgment that wasn't upon us but that

[22 : 37] Jesus took upon himself so we're washed in his blood not in the sense physically in the sense that God accepts that sacrifice on our behalf 1st Corinthians 6 11 says and such were some of you but you are washed but you are sanctified but you are justified how in the name of the Lord Jesus because of the judgment that was upon him he was judged so that I could be justified and by the spirit of our God 1st Peter 3 21 speaking of baptism those who say well it said be baptized to be to be washed Peter says the like figure where unto even baptism does also now save us not the putting away of the filth of the flesh it's not that I was baptized and so now I'm super clean and then I got dirty again and I need to be no but the answering of a good conscience toward God so that my conscience is clean before God I then walk in obedience and baptism to say God this is just a representation of what you've done in my heart

I want to identify with you and I want to identify with what you've done but that not the putting away the filth of the flesh but the answer of a good conscience toward God by the resurrection of Jesus Christ you know somebody's been baptized can you tell can you tell if they've been baptized I don't know if you any of you've been baptized now if you want to be baptized it's still warm and if there is anyone who would like to be baptized or you know come and talk to me or you want to know more about it and we can do that it's still warm enough we'll set the thing up outside it'll be great but I don't know if you've been baptized but I do know if you've just been baptized I do know if you went out and there's a bronze laver out there and you baptized yourself and you came in and we said have you been baptized you're like no you can't deny it you're stopping wet it's easy to tell you rub up against someone who's just been baptized you realize they've been baptized there's an evidence there of being baptized it was not enough that there was to be just an atonement so as the altar has already been established where sacrifice was made where the blood was poured out where atonement was made it was not just there was to be atonement there would also need to be a washing every time they would come into

God's presence they would be washed the last item that has been established here at the place of God's meeting the last item to be established the tabernacle it was a place where man could come and be clean in representation the priests where the priests would come and be clean you see only what is clean is accepted in God's presence only what is washed is accepted in God's presence revelation 21 27 says speaking of the new Jerusalem praise God can't wait to be there and there shall in no eyes enter into it anything that defiles neither works abomination or makes a lie but they which are written the Lamb's book of life only that which is clean can be accepted into God's presence but I'm not clean what do you do when you're not clean you go get washed you go get washed Jesus in John 15 he says I am the true vine and my father is the husband man every branch in me that bears not fruit he takes away and every branch that bears fruit he purges it that it may bring forth more fruit and I don't know how you've heard that talk you might think well it's pruning

God's gonna lop things out of my life well except in the Greek the wording is every branch that bears not fruit it is he lifts up he lifts it up out of the mud he lifts it up so that it can bear fruit and every branch that bears fruit he purges is to cleanse to clean and the proof of that is verse three now you are clean through the word which I have spoken unto you he's not talking about chopping things off he's talking about cleansing right only that which is clean is accepted into God's presence but we have been made clean because of his presence right Jesus satisfies both parts for us verse 19 and Aaron hands and feet they're at so just like with Peter they don't need to be washed their entire body it's just their hands and feet actions and walk right God does not expect us to be perfect but he expects us to be clean right so I'm not perfect nobody expects you to be perfect but God does expect us to come clean verse 20 when they go into the tabernacle of the congregation they shall wash with water that they die not or when they come near to the altar to minister to burn offering fire unto the

Lord so shall they wash their hands and their feet that they die not and it shall be a statute for them forever even to him and to his seed throughout their generations and so as they approach this altar they're to approach washed they're to approach clean and here you see whether they're coming to the sacrifice or coming into God's presence that there between them stands this place of washing washing must take place before entering God's presence or entering God's service either one to come unwashed is essentially like we were talking about with the altar of incense if you offer something else upon it it's to come by some other way so if you come unwashed you're rejecting God's way you're saying no I'm gonna come some other way I don't need to be washed in the blood I don't need to be washed by the spirit I don't need to be washed in the word I don't need that I'm gonna come some other way well there is no other way and then you remain in death so under the old covenant there's only one way God said this is the way you come my way or not at all and to come unwashed would be to attempt to come some other way

[28 : 20] Jesus says in Matthew chapter 7 speaking of the way he says enter you into the straight gate for wide is the gate and broad is the way that leads to destruction and many there be which go in there at and not all of them go through that wide gate with a heart of shaking their fist at God because they hate him some go through their wide gate because they just want to do it their way they don't want to do it God's way let's want to do it my way let's just see what happens because narrow or straight is the gate and narrow is the way which leads unto life and few there be that find it!

it is not few who is offered way that we can come but the gift of God is eternal life through Christ Jesus our Lord God makes a way he provides a place and a way by which we can draw near to him there is always a place to come clean if we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness what part about that is scary what God

Hebrews 10 22 let us draw near with a true heart and full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water let us draw near true heart full assurance of faith because the washing has been done will be done and is being done by Jesus to come into God's presence and to serve the Lord we must be!

must be washed verse 22 says moreover the Lord spake unto Moses saying take you also unto thee principal spices of pure myrrh 500 shekels and of sweet cinnamon half so much even 250 shekels and of sweet calamus 250 shekels and of casia 500 shekels after the shekel of the sanctuary as we looked at last time with the ransom for the souls nobody knows exactly what that weight is so you could never replicate this perfectly even if you wanted to even if you had the ingredients you'd never get the weights right after the weight of the shekel of the sanctuary and of an olive oil a hin and all shall make it an oil of holy ointment an ointment compound after the art of the apothecary the art of the mixer the one who takes all these things and God here is establishing the anointing oil that would be used to consecrate the implements of service in the tabernacle and also for the priest those who will draw near to serve

God God alone determines the ingredients God's word alone determines the ingredients for anointing see there are many who claim an an an!

[31 : 55] an an an an an! an oil oil 2nd Corinthians chapter 1 verses 21 through 22 now he which establishes us with you in Christ and has anointed us is God who has also sealed us and given us the earnest of the spirit in our hearts oil and anointing is a type of the Holy Spirit of God's Holy Spirit being put upon our lives throughout Scripture you see it all through Scripture where God has anointed those for service anointed those for calling we have an anointing that is not an anointing that's just something that we can make up and put together it's something we have to let God do for us God is our reason and source for holiness God's anointing is holy and clean it is something we never need to fear we never need to fear the anointing unfortunately those who sometimes do claim an anointing wrongly or rightly they do things that you kind of like whoa that's kind of creepy and weird

I don't know if I want to take part in that but God's anointing is holy it's clean and it's pure Jesus says in Luke chapter 11 speaking of the Holy Spirit in verse 11 he says if you if a son shall ask bread of any of you that is a father will you give him a stone or if he asks a fish will he for a fish give him a serpent or if he ask an egg will he offer him a scorpion I don't know if you've ever done that with your kids watch this he wants peanut butter and jelly it's a rock there goes his teeth you know how much teeth cost don't do that he says if you then being evil are they evil fathers no it just means their nature their nature is corrupt their source to begin with is evil it's not God's nature which is always good if you then having a nature which is evil you know how to give good gifts to your children how much more shall your heavenly father give the

Holy spirit to them that ask who does not have an evil nature and the only thing that comes from him is good now for some of you it may be yeah but my dad might give me a scorpion he might give me a snake okay but your heavenly father is contrasted to that right if you then being evil know how to give good gifts to your children essentially Jesus is saying it doesn't matter you could have the God's anointing God's anointing is pure and holy and you shall then with this oil you shall anoint the tabernacle of the congregation therewith and the ark of the testimony and the table and all his vessels table of show bread and the candlestick that's the seven menorah lamp and his vessels and all the altar of incense and the altar of burnt offering with his vessels and the labor and its base this is an oil for service

God's work is going to be an anointed work it's not a work that can be done unanointed all that is appointed for God's service it must be anointed nothing is left out here how do you know if someone's set apart to serve God how do you know if that person or that thing is to be used for God look for the anointing look and see is there anointing on it now shall sanctify them that they may be most holy whoever touches them shall be holy so that which is anointed sanctified and set apart unto God all of these implements they're anointed they're sanctified they're set apart unto God all of them they're to pass on the same attributes for any who come in!

contact with them so that they may be holy and whatsoever touches them shall be holy so the table of shewbread when you put that bread upon it it becomes holy because it passes on that attribute as God has anointed it sanctified it and set it apart is to pass on that attribute Matthew 10 40 says he that receives you receives!

[36 : 30] You know we said with baptism can you tell if someone's been baptized right can you tell if someone's been anointed now we have a little oil here James says that they who are sick let them go and ask for prayer from the elders of the church and they shall anoint them with oil and the prayer of the prayer of faith will hear the sick oil doesn't do anything just like getting wet in baptism it's simply a symbol of what God is doing it's an outward symbol it's essentially like a trigger for our faith to say yes God thank you Lord I know that you have touched me by your spirit and in faith I'm anointing this person in oil knowing that just as I touched them with oil you touched them by your spirit right by faith we are baptized we go down into the water and we come up out of the water why I'm doing that because God I believe that I've gone down into death with Christ and been raised in the same way and so that's why

I'm baptized now if you wanted prayer and I anoint oil I'd do that a little thing like that we don't dump it on each other but they did back then there's a verse that says how good and how pleasant it is for brethren to dwell together in unity it is like the oil that ran down upon the beard of Aaron and down to the hem of his garment they dunked that boy in oil they poured it out when Samuel goes to David and he anoints him doesn't look on your outward appearance he does so far as he promised to care for us but he doesn't so far as how he looks at our heart and determines our relationship with him and doesn't say it in scripture but Jewish tradition is that Samuel dumps the oil on David's head leans in and whispers in his ear and says you shall be the next king of

Israel and then leaves but either way it was a good douse of oil so Aaron you shall anoint and his sons and consecrate them how would you know if they've been anointed would you be able to tell if someone was anointed with oil yeah you would Aaron you know he's got to stop at the grocery store on the way home he's just been anointed and you know he puts aside his priestly look over there's this greasy headed guy he's got oil all over him he's like I know you weren't you anointed aren't you anointed you can't deny it right he's covered with it how do you know if someone is set apart to serve God look for the anointing there's an evidence the one who stands before God on behalf of the people is consecrated and anointed Jesus says he left Judea I mean left Galilee and then left Judea went back to Galilee back to his hometown he leaves Jerusalem in the south travels back north at the beginning of his ministry he goes into

Nazareth and it says as was his custom on the Sabbath he went to the synagogue and he stood up to read and they handed him the scroll I mean it says it was his custom Jesus was in this instance they hand the scroll to him and he reads from Isaiah 61 and he reads this the spirit of the Lord is upon me because he's anointed me to preach the gospel to the poor he sent me to heal the broken hearted to preach deliverance to the captives and recovery of sight to the blind to set at liberty them that are bruised and it says that then that is all he's going to expound on that scripture they never heard anything like that but the one who stands before

God on behalf of the people he's anointed and he's consecrated just as Jesus says this day to stand on behalf of us before God so ministry to God is to be anointed it's to be consecrated we do not bring the anointing and the consecration we simply bring ourselves we simply come we can't bring the oil we can't bring the consecration Aaron and his sons you just come and this will be done to you we don't bring the washing we just bring ourselves Jesus when he was about to ascend into heaven he said to the apostles he said hey tarry in Jerusalem stay here until you be endued with power from on high until you receive the water you were wet you knew it you essentially represented walking away from an old life that you left buried for repentance and walking into a new life he says in the same way you'll be baptized with the Holy Spirit it's not something creepy and weird it's simply the

[41 : 40] Holy Spirit coming upon our lives in a way that's visible in a way that leaves behind something of the past and allows us to walk forward into something new the ability and anointing of God verse 31 you shall speak unto the children of Israel saying this shall be a holy anointing oil unto me throughout your generations a single one time anointing wasn't sufficient grandpa was anointed great what about you it wasn't enough to be well you know Aaron the high priest was anointed back in whatever and 20 years later you know five priests later what were they anointed anointing is for the present but it's also for the future Paul would tell us in Ephesians 5 18 to not be drunk with wine wherein is excess be filled with the spirit that's an interesting contrast and comparison we're saying don't be under the influence of alcohol but be under the influence of the spirit be filled the wording there literally is be constantly being filled with the spirit in the Greek be constantly being filled with the spirit seek a source that's spiritual anointing is for the present but it's also to be for the future but this anointing is very particular in verse 32 upon man's flesh it shall not be poured now it's going upon

Aaron and his sons but it means just commonly and generally it's not just to God's anointing is not for I love the King James it shall not be upon man's flesh the flesh the flesh cannot be anointed only that which is spirit is anointed neither can it be counterfeited and that's what the flesh does the flesh always tries to counterfeit it always tries to take the things of the spirit and counterfeit them but what does it lack it lacks anointing so it at the right anointing smells like decay you sow to the flesh you shall of the flesh reap decay

Jesus said in John 16 how be it when he the spirit of truth has come he will guide you into all truth for he will not speak of himself what is the flesh always speaking of what is the flesh always about me me me me self self self but whatsoever he shall hear that shall he speak and he will show you things to come and he shall glorify me for he shall receive of mine and show it unto you what does the anointing look like he will guide you into all truth he won't speak of himself he will speak of Jesus someone claims an anointing are they speaking of themselves are they pointing to Jesus is it truth or is it some version of their truth so you can buy their book well verse 33 whoever compounds any like it and whoever puts any upon a stranger shall even be cut off from his people so God's anointing it's one of a kind God's anointing is based on relationship it's relational it cannot be for a stranger it's only for those who are rightly related to him in this office of the priesthood and it's also very very serious he takes it very serious 1

John chapter 2 verse 20 but you have an anointing from the holy one and you know all things God takes very very very serious his anointing because his anointing is attached to the truth it very very serious the things that we claim in the name of the spirit that we claim to be under God's anointing that it's God who's put a stamp of approval upon our lives and then he said but no lie is of the truth takes it very serious a true anointing brings unity and promotes holiness if it's a true anointing promote holiness and bring unity a false anointing as we see here it divides it should be cut off it dies it leads to division death and decay God says to come into my presence to serve me you must be washed you must be anointed and now the incense verse 34 as we round this out and the

Lord said unto Moses take unto these sweet spices and I don't know exactly how to pronounce these guys stecti stesti yep and anica and galbanum these sweet spices with pure frankincense of each shall there be like weight now shall make it a perfume a confection after the art of the apothecary tempered together pure and holy I'm reading from the King James sweet means an sweet spice the perfume is a fragrance it shall be tempered together literally be salted together it be mixed like a salt I can't help but think you hear something being salted Matthew 5 13 you are the salt of the earth but if the salt loses its savor its aroma its flavor the whole point of it where with shall it be salted!

[47 : 27] so this sweet aroma this incense is to be salted God desired there to be a very specific aroma that would only be associated with his presence only those who came into his presence to minister had this aroma about them the morning and evening sacrifice the priest would go in and burn incense on the altar as well they go into the tabernacle and they light the menorah they fix it up they replaced the show bread when they needed to but all that time the first thing they did they light that altar of incense so the whole time they're in there the incense is going up before the Lord let's say you're one of the priests and your wife wants you to stop home at the grocery store on your way home right you've been in the presence of the Lord you're going through the checkout line and the cashier goes there's something different about you you got an aroma about you I know you're a priest to the most high God aren't you well yeah you are

I am you got me second Corinthians chapter two verse 14 now thanks be unto God which always causes us to triumph in Christ has that ever not been true in your life can you say well that what do you smell like when you go through the checkout line what fragrance do you leave behind for we are unto God a sweet savor of Christ unto God God receives first our service and in them that are saved second to people and in them that perish to the one we are the savor of death unto death and the other savor of life unto life and who is sufficient for these things isn't that true same fragrance that can come from a young man's life and can be life unto life for God's people just declares to a person who's rejected God who's trying to come his own way and just continues to tell them over and over they're headed to death the savor of death unto death

God desired there to be a very specific aroma associated with his presence it was not to be found anywhere else but in his presence the ingredients which produced a sweet smelling savor were to be clean and set apart for a purpose and yet no matter how clean and how holy that incense was no matter how well it was put together it would never accomplish!

its purpose the purpose for that incense could not be accomplished without it being consumed it had to be consumed you see you and I we desire God's presence but I wonder sometime if we're up to the process of getting there I want to be in your presence Lord I want to be holy like you're holy well verse 36 says and you shall beat it literally pulverize some of it very small and put of it before the testimony in the tabernacle of the congregation where I will meet with you shall be unto you most holy 2nd Corinthians chapter 4 we are troubled on every side yet not distressed We are perplexed but not in despair persecuted but not forsaken cast down but not destroyed always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our lives how often is that true the Lord's life is manifested in my life only as I first allow my own death death to self death to my will death death to my flesh so that the right aroma can be there for our light affliction which is but for a moment works for us a far more exceeding and eternal!

weight of glory is it worth it? It is it's worth it I desire God's presence and it's worth whatever it takes to consume he who seeks to save his life shall lose it but he loses his life for my sake Jesus said we'll save it yes there is a consumption of our life that has to happen but it's so that his may shine forth verse 37 and 38 we'll finish this up there is only one source for this fragrance and it found in God's presence because no man can replicate what can only be found in God's presence we cannot replicate that only God can do that there's nothing I can offer you there's no counterfeit you need to go to God's presence yourself

[52 : 15] Galatians chapter 5 tells us that being in his presence being anointed having a life that's right with Jesus Christ but the fruit of the spirit is love joy peace long suffering gentleness goodness faith meekness temperance against such there is no law no law that's going to lead to that there's no law against it there's peace does the world's methods of control lead to joy and goodness they don't suffer very long they cause suffering long I am the vine you are the branches he that abides in me and I am the same brings forth much fruit without me you can do nothing nothing you see we are unto God a sweet fragrance in Christ in them that are saved and in them that perish to the one we are the fragrance of death to death and the other fragrance of life to life and then he ends that verse Paul does by saying who is sufficient for these things who is sufficient to represent

Christ who is sufficient to be that fragrance well from what we just read today who's sufficient those who are clean those who are anointed and those who have been in God's presence James chapter 4 verse 8 James says draw near to God and he will draw near to you cleanse your hands you sinners purify your hearts you double minded as he puts those two things together come into God's presence come clean because he'll make you clean you see all who would serve God they must be washed and anointed all who would come into his presence must!

and anointed being equipped by the greater the equipping because it's in his presence that I'm washed that I'm anointed that I take on that fragrance of Christ Zechariah 4 6 says he answered and spake unto me saying this is the word of the Lord unto Zerubbabel Zerubbabel was the governor of Judea after the captivity when they come back to Jerusalem he was tasked with building the temple and the walls this is the word of the Lord unto Zerubbabel speaking of the temple saying not by might nor by power but by my spirit saith the Lord of hosts we are equipped by drawing near to God 1st Corinthians chapter 2 verses 4 and 5 Paul says in my speech and my preaching was not with enticing words of man's wisdom I didn't try to counterfeit God's truth I didn't try power that your faith should not stand in the wisdom of men but in the power of

God because the wisdom of men is of the flesh and the flesh leads to corruption but the spirit leads to life and then David writes in the Psalms Psalm verse 20 he says now know I that the Lord saves his anointed he will hear from his holy heaven with the saving strength of his right hand oh some trust in chariots and some in horses but we will remember the name of the Lord our God they are brought down and fallen but we are risen and stand upright why because the Lord saves his anointed the Lord will save his anointed man I'd like to be anointed that sounds amazing we are washed clean by the blood and the word we are anointed by the spirit and we have the aroma of life from his presence we live under anointing that has been promised to us because of the work done by another because of the cross you see God has given man a place to meet with

God a path by which to come and a person to come with he's given us a place to meet with God we come to an empty cross and an empty tomb so that we can now come to a throne of grace to find mercy and obtain grace to help in time of need because the veil is torn he's given us a place to meet with him he's given us a path by which to come and it's not a path of effort and work but it's a path that if we choose to come just as the tabernacle we end this section of the tabernacle so perfectly gives us a picture we come through the door one door into the courtyard we come by sacrifice we come by washing we come into his presence and there we meet with God and he's given us a person to come with and yes Jesus satisfies all of these requirements but he's also given us the spirit he's given us the Holy spirit by which we can come to God I'm going to pray and we'll close and we're going to praise the Lord because we're clean and we're anointed and we can come into his presence we're going to go out of here with the fragrance of

[57 : 05] Christ on us doesn't matter how stinky the week was doesn't matter what's in our hearts because God's word goes right to it and the!

Father thank you thank you thank you thank you thank you we've been washed in the blood thank you Lord that so often our lives don't reflect the reality of how you see us so many times Lord I'm walking around unclean dirty feet and Lord I guess I'm just afraid to face what you already know is true I need to be cleaned!

up thank you Lord that it's as simple as coming into your presence thank you for this day Lord thank you for joy and now may the Lord bless you and keep you the Lord make his face to shine upon you the Lord be gracious unto you the Lord lift up the light of his countenance upon you give you peace Amen!