

A Morning & Evening Routine - Exodus 29:31-46

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[0 : 0 0] Good morning. Welcome to Calvary Chapel Charlotte. I was reading this morning as I was just trying to prepare my heart before the Lord. It's in Psalm 95 and it says, O come let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms for the Lord is a great God and a great king above all gods.

And so as we come, as we sing, as we give praise to the Lord at Thanksgiving, you know, turn your heart to him. Let your eyes be upon the Lord. Let him prepare your heart for the word, for what he wants to do. His shoulders are really big. He can handle whatever we bring to him today, right?

So if you are in Exodus 29, we have been journeying with Moses, with the children of Israel, out of the land of Egypt, across the Sinai Peninsula, to the Mount of God, to Mount Sinai, where they have received the Ten Commandments, where God comes down off the mountain and audibly gives them the Ten Commandments.

And then they say, don't give us any more. We can't take it. And so they stay in the camp and God calls Moses up to the top of the mountain, the mount that burned with fire. And that's a Google Earth image. And yes, the mountain is black. Our faith is a factual faith. It's not a fairy tale.

But Moses is on the mountain for 40 days and 40 nights. The poor guy, we've been going weeks, you know, through this. I think he's been there more than 40 days and 40 nights, as long as we've been going through this section. But he's receiving from the Lord, essentially, the design for the tabernacle, for God to meet with his people, and then for the priestly role.

[1 : 3 9] So they haven't yet gone to production. This isn't even like pre-production. This is still a design phase, except God's already got it all designed. And he's just giving the plans now to Moses. Moses will then take that down off the mountain.

And Leviticus will be the actual ceremonies that will take place. But he's just giving this to him. He's given him the overview of the tabernacle, of how to construct the tabernacle, the coverings for the tabernacle, and all of the furniture for the tabernacle.

All except, which we will get to in another chapter, the next chapter, 30 and 31, the altar of incense and the bronze laver. For some reason, and we'll talk about it when we get there, he leaves those out.

God goes through the Ark of the Covenant, and he's got the table of showbread, and he's got the lampstand. He has the altar. He has the court surrounding all of that. And then he jumps to the priests. And that's where we've been. We've been looking at the priests and their garments and how that's such a picture of Jesus.

We saw how the high priest had very specific garments that he wore. All of the priests had some of the garments, but only the high priest had specific garments. And the high priest, Jesus is our perfect high priest, wore every single one of those garments as he went to the cross.

[2 : 51] We looked at that. And last week, we got into Exodus 29, and we began to look at consecration. As God has said to Moses, all right, Moses, here's the tabernacle, here's the altar, here's the priests, here's the robes, and here's how I want you to bring all of this together in consecration.

Consecration meaning to make sacred or to be devoted, to be dedicated. God said, you are going to consecrate the priests to me. They will be devoted. They will be dedicated to me. Consecration, we saw, wasn't easy.

It's not quick. It's not without sacrifice. It's not without washing. It wasn't without anointing. And it wasn't without partaking. They had to partake in it as well.

But it also wasn't by their own initiative. The priest didn't just come and say, I'm going to do this. But it was another in their stead gave his all. And it was the ox and the two rams.

They in the priest's stead gave their all because the priest couldn't. You and I, we can't give our all. We can come and we can say, God, I'm going to give you my all. But it won't be enough. It won't be enough to stand before God and be consecrated.

[3 : 58] To be made sacred. To be dedicated. To be devoted. We rely on another who did that in our place. Ephesians 5.2 says, and walk in love as Christ also has loved us.

And how did he love us? By giving himself for us. An offering. And a sacrifice to God for a sweet smelling savor. And we saw that term used for its first time last week.

A sweet smelling savor. Literally meaning an odor of soothing. It is the technical term for a sacrifice to God under the old covenant. The odor of soothing. And here we see the parallel in the New Testament.

As Jesus is the fulfillment. That he is that odor of soothing. That's how we're to walk in love. And with one another. Sacrificially. The priests.

They were to partake. Wasn't enough just for the sacrifice to be made. It wasn't enough just for the ox and the two goats to be sacrificed. They had to partake. So the first sacrifice.

[4 : 55] The ox was for atonement. And that was a burnt offering. To God. Completely consecrated. Completely consumed. And then there's the goat. And there's two goats. And if you remember. There are two goats kind of representing the same thing.

The one goat completely consecrated and given to God. And then the second goat. It's kind of like split. It's a 50-50 deal. God consumes part of it. And then the priests were to consume part of it.

In fellowship. But they had to partake. But they couldn't put it off. Because God says. Well you can't keep any of this for tomorrow. So they had to partake presently. And the work God does in our lives isn't for the future.

It's to partake of presently. Now it will have effect in our future. But we partake of it presently. They partook of it inwardly. They had to eat it. Had to be something they took within.

It wasn't enough just to have the table set for them. They had to be active in it. But they did it in peace. Because of the offering. It was an offering made by fire. An odor of soothing.

[5 : 51] And God's a God of order. And of routine. He's the same yesterday, today, and forever. So the same God that we are looking at in the Old Testament.

He's the same God that we are under covenant with today. We may relate to him. In a way that is fulfilled in Christ. That the Old Covenant didn't have.

But he is a God of routine. And today we're going to finish up this chapter. And we're going to look at a routine that he's going to establish. A new one. A morning and an evening routine. My guess is you guys all have morning and evening routines.

I am very routine. I like my routine. I have my morning routine. My evening routine. I'm a morning person. I like getting up early before everybody's up. And it's just like, it's like bonus time.

And you can just do so much. And you're spending time with the Lord and studying. And then the family gets up. And it's kind of like you got all that time behind you that you already accomplished. Then I have an evening routine. It doesn't matter how late we're out.

[6 : 45] I need to go home and do my routine to settle in. I like my routine. And generally, if my morning and evening routine are pretty set, well, the day in between, it doesn't kind of really matter because it's kind of bookended by that.

But God has a morning and evening routine as well. But, you know, it's based in something. It's a routine that's founded upon something. It didn't just come from somewhere. And someone made it up.

Or someone had a dream. Or somebody in the woods of upstate Palmyra, New York, which is where I'm from, decided to have supposedly a vision. He had golden glasses. And had these tablets of stone.

And he starts this whole religion. But none of those things exist. Nobody's ever seen them. You see, our faith, it's not emotional. Our faith is not emotional experiences or wishful dreams.

But it's historical fact. Christianity is not a religion founded primarily. Now, it has philosophical truths. But it's not primarily founded upon that.

[7 : 42] It's founded upon historical events. The idea of history is essential to Christianity. It is the core of the gospel. It's the very core of what the gospel is. It is history.

Paul would say in 1 Corinthians 15, Brethren, I declare unto you the gospel which I preached unto you, which also you have received and wherein you stand. Okay, Paul, what's the gospel? Well, you need to understand the truths of God and how you can apply them to your life and what this teaching of Jesus was.

Yes, that's all part of it. That's all part of it. But Paul doesn't start there. He says, By which you are saved, if you keep in memory what I preached unto you, unless you believed in vain. We haven't.

We put our faith in this gospel. And what is the gospel? Well, firstly, that I delivered unto you that which I received, how Christ died for our sins according to Scripture, that he was buried and rose again the third day according to Scripture.

He says, hey, the gospel is this historical event. It's a historical event. You know, when you read the early church fathers, not the apostles, you read after them. And then you read the Roman citizens and some of the authorities and men in leadership who were writing at that time who weren't Christian.

[8 : 53] They will allude to the fact. They will say, this sect believes that this man, Jesus, who was crucified in Jerusalem and Judea and rose again three days later, they believe him to be God.

It's attested to. It's historical. Luke, in Luke chapter one, he will start out. Luke wrote the largest portion of the New Testament was written by Luke.

Acts and Luke. And he starts out and he says to this guy, Theophilus, he's writing to. He says, hey, Theo, as many as have taken in hand to set forth in order a declaration of those things, which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the gospel.

So he says, so it seems good to me who have perfect understanding of this. So as we approach the scripture, as we look at the Old Testament, as we are anchored here in Exodus, going line by line, verse by verse, this history, the history that we are looking at, the actual events, it is through the historical record of how God dealt with man that we gain understanding of how he's dealing with us today.

I go to Exodus and I see the same God who's the same yesterday, today and forever. How did he deal with man? Well, that historical account, it gives me understanding of how he's going to deal with me today.

[10 : 10] And yes, we have a fuller understanding in the new covenant that we can look at the old covenant and we can see Jesus fulfilled in it. But it is through the historical record of God's dealing with man that we understand today.

I understand who God is because of the history that was written down. We don't strip out the history and just, you know, Proverbs would be a good book that's not really historical. It's a lot of truths and sayings, but even that is based in history because it was an actual man that we know of who wrote it.

Wasn't through dreams and visions. So as we turn to Exodus 29, we're going to jump in right in the middle of it. Verse 31. So the Lord had just finished speaking to Moses regarding the priest's garments.

That's what we finished up last time in verse 20, 29 says, And the holy garments of Aaron's shall be his sons after him to be anointed therein and to be consecrated in them. So when Aaron will pass off the scene as high priest, after he's initiated into his high priesthood, he's going to pass off the scene.

It goes on to his oldest son at that time. And that son that is priest in his stead shall put them on seven days when he comes into the tabernacle of the congregation to minister in the holy place.

[11 : 23] So his son will be priest essentially in his garments, fully robed for seven days. A new priest will establish himself before the people for seven days. So they'll get, you know, they'll get used to him and they'll see him as that.

And then God continues to speak regarding consecration here. And that's what we're going to pick up in verse 31. Because the priests were to partake.

They weren't just supposed to kind of do this on the side or be aloof. They're supposed to have a part in this and to partake in this. And verse 31 says, And you shall take the ram of the consecration and seethe his flesh in the holy place.

What's that talking about? Well, that was last week where we looked at the bull and the two rams. And the second ram is the ram of consecration. It's the one where half of it is offered to God and half of it is taken by the priest.

It's a form of fellowship that God wants to fellowship with man. But he can't until the first offering was made, which was a fully consumed offering that the priest had no part in. But ultimately, God is providing.

[12 : 25] He's providing for those who serve. And God always provides for those who serve him. He's saying, hey, I know you guys that you're going to be around all of this all day long. You're going to be sacrificing and the smell of it and like, oh, don't muzzle the ox that treads out the corn.

He says, I'm going to provide. God provides for those who serve. One of my favorite scriptures is 2 Corinthians 9, 8. God is able to make all grace abound towards you. I love that verse.

You can use it for so much, right? You can send it to someone in a text. You can minister to someone. God's able to make all grace abound towards you. But we've talked about it before that specifically, Paul is talking about giving.

That God will make all grace. He will graciously give to you, you who have freely received, that you may freely give. God is able to make all grace abound towards you.

That you always, having all sufficiency in all things, may abound to every good work. Now, verse 10, he that ministers seed to the sower, both minister bread for your food and multiply your seed some and increase the fruits of your righteousness.

[13 : 30] So the one who gives the seed, someone is giving us, we're the sowers, the seed, right? And then we sow it. We don't have it ourselves. He gives it. He says, now I'm going to give that to you, but I'm also going to supply your needs.

You know, we kind of, and I like to, we like when God gives us things. I'm like, God, give me, give me more. Oh, thank you, Lord. Fill me, Lord. Thank you. He's like, yeah, now go empty yourself.

Well, I like being full. I don't want to be emptied. But it's as we are sowing that God says, I'll make all grace abound towards you. I will, I will provide for those who serve.

God is not a stingy God. And he says to seed the flesh in the holy place. Seed, that means to boil it. Okay, so on the altar, the sacrifice is being made to God.

And then the portion the priests get is to be seethed in water. So ultimately, Aaron and his sons here, they're going to partake of the sacrifice. They're going to partake of flesh. They will partake of the body which came to them.

[14 : 33] How? By water and by blood. They will be a partaker of the body that came through water and blood. First John 5, 6. This is he that came by water and blood, even Jesus Christ.

Not by water only, but by water and blood. And it is the spirit that bears witness. Because the spirit is truth. So what a picture you have here. Why do they have to boil it?

Well, because Jesus, the ultimate lamb, the ultimate sacrifice that we partake of, he was going to come by blood, by sacrifice, and by water. I love it where John ends there and says, it's the spirit that bears witness, because the spirit is truth.

We are anchored in truth, and the Holy Spirit confirms that to us. Verse 32, And Aaron and his sons, then, they shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

So if you remember, you had the two rams and the bull, and then we also had this basket of bread. And it was bread that was unleavened, right? Leavened represents what in scripture? Sin, it's without sin.

[15 : 34] And it had oil, it was anointed. So it was like flat cakes, you know? But it said that there was loaves, wafers, and cakes. And it's just, as we make up the body, there's many different types of bread, right?

Some of us are loafers. Some of us are sweet cakes. Some just feel like we're little flakes. All part of the body. And they shall eat those things wherewith the atonement was made, and here we have a new word, to consecrate and to sanctify them.

But a stranger shall not eat thereof, because they are holy. Ultimately, this is fellowship with God. Fellowship with God comes by partaking in a work. They are partaking in a work that was done on their behalf, that someone else did on their behalf.

There are parts to partake. They didn't do the work. They just partake in it. Atonement, the word atonement, means to cover, to purge, to make reconciliation, to pacify.

And I love this, just this random definition, to cover over with pitch. I like that. So to atone for something is to make a covering. It's to cover it.

[16 : 39] Essentially, if you cover something with pitch, right, you don't see it anymore. You see what? The covering. What two things in scripture were covered in pitch?

Within and without. The ark and Moses' basket. So the atonement to cover with pitch, both of those things that were atoned, they were covered with an atonement, contained what?

God's deliverer. God's deliverance. So atonement to cover, to purge, to make reconciliation. They shall eat those things wherewith the atonement was made for them. The atonement was performed by another, but what does it do?

It allows the priests to partake in consecration and sanctification. They shall eat those things wherewith the atonement was made to consecrate and to sanctify them.

The atonement allows us, allows them to partake in consecration and sanctification. And the atonement made on our behalf, it allows us to partake in consecration and sanctification.

[17 : 39] But how was it appropriated? What did they have to do to take part in that? You know, God makes the bar so low. We raise it up so high.

He's like, you know, I really want you to partake in this atonement. Well, what do I got to do, Lord? Well, why don't you come have a meal with me? Oh, okay. Who doesn't like to go and eat?

The older you get, the more you like eating too. But atonement was appropriated by way of partaking in fellowship. It was through fellowship they appropriate this.

Jesus would say the same thing in John 6, 56. He says, He that eats my flesh and drinks my blood dwells in me and I in him. Now, Jesus is the fulfillment of the picture. The picture is the physical eating of the sacrifice.

Jesus, the fulfillment. We don't partake through physically eating. We partake by faith. If you're believing. So our part in atonement, our part in consecration and sanctification, what's it based upon?

[18 : 39] It's based upon our faith, which is grounded in relationship. A stranger shall not eat. You know, there are going to be no strangers in heaven. Not one. No strangers in heaven.

And there's going to be some people there we're going to be quite surprised about. Matthew 7, 21. Jesus says, Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven. Well, okay. You've met people, right?

Let's say, Lord, Lord. And you're like, yeah, well, I don't know about that. But he that does the will of my father, which is in heaven. And you and I automatically, because in our minds, we're can-do people. We see he that does the will of my father and think the work.

What am I going to do? What do I need to do? The will of my father. But then Jesus says, Many will say to me in that day, Lord, Lord, we've done a whole heap of a lot of works. We've prophesied in your name.

We've cast out devils. And we've done many wonderful works. If someone comes to me and they say, Lord, Lord, and then they say they've done all this, I'm like, man, you must be a believer.

[19 : 43] Have you done the will of your father? It would seem like it. And then Jesus says, I'll profess unto them, what's the criteria? Is it the works, the wonderful works, the prophecy? I never knew you.

It's relationship-based. Depart from me, you that work iniquity. There'll be no strangers in heaven, but there will be many there who have a relationship with the Lord that we were like, what? I didn't see it.

There'll be many that we see now that don't have a relationship. So our part in the atonement, our part in atonement and consecration and sanctification, just like these priests, is based upon our relationship with God.

Verse 34. And if aught of the flesh of the consecrations or of the bread remain until morning, then you shall burn the remainder with fire.

It shall not be eaten because it is holy. Remember, we saw the same way that God's instructed them to deal here with leftovers. Excuse me.

[20 : 44] God did the same thing with the Passover in Exodus 12. He said, hey, anything that's left until morning, burn with fire. When did he do that again? He did that with manna. They don't burn it with fire. He said, don't leave anything until morning.

And what did they do? They left it till morning and it bred worms and stank. I think what we see here is God's not too crazy about leftovers. He doesn't like leftovers. God doesn't give us leftovers.

God gives us what we need presently. He said, we can't save it till tomorrow. I need that new mercy every morning. The fellowship that God would have with us through atonement, the fellowship of atonement, it's not something that we treat common.

It's not something that we can just take and treat like we would any other, in this instance, any other food, right? Well, Jesus is the bread of life. We can't treat Jesus just like we would anything else in our life, anything else we kind of are into or believe in or follow.

We can't treat it as common. It's not something that we can just put till later, that we can save till later. There's an appointed time for partaking.

[21 : 49] We have a certain amount of time to partake. The priest had a certain amount of time they could partake. They had that day. You know, maybe one of them's like, man, I'm going to eat right away. I'm going to have to wait a little later. But there's a certain amount of time given us to partake in atonement.

2 Corinthians 6, 2 says, For he saith, I have heard thee in a time accepted. And in the day of salvation have I succored thee. Oh, I have. I have encompassed you. I have guarded you.

Behold, now is the accepted time. Behold, now is the day of salvation. There's an appointed amount of time to partake. We only have so much time to partake. You know, God is outside of time.

He doesn't see things like we do linearly. For him, and when you read the scriptures, especially as we've been going through Revelation, you realize God sees things event-based. Very event-based. That's why you can read in the Old Testament these verses that stack up, especially in Daniel, like 1, 2, 3, 4 verses, and they cover like thousands of years.

Because God sees it as an event. It's event-based. He's outside of time. He sees the whole thing. That's why he can say that before the foundation of the earth, I knew you. Because we're just, we're an event, in a sense, to him.

[22 : 59] You and I, we see things linearly, and we experience them that way. And so for us, we want to know that what's coming is as sure as what we have now.

Now, God tells us it is because he's outside of all that. God's provision is 100% guaranteed. He tells us that in Philippians 4, 19. My God shall, anytime God says he shall do something, well, he shall do it.

He shall supply all your need according to his riches and glory by Christ Jesus. His provision is 100% guaranteed. His future provision is 100% guaranteed.

But his provision is also 100% for the present. God's future provision that you will presently need at that time is 100% guaranteed. See, I want his future provision now.

I want all, God, I know you're going to provide in the future. If you just give it all to me now, I'd feel much better. If I just have this big, you know, I'll build bigger barns, stack it up. But God's provision is for the present.

[24 : 00] It's always for the present. It's not something to be left until tomorrow. So Aaron and his sons here, these priests, they were to partake of consecration.

And that consecration, there's a certain part there to partake of. That certain part that was set aside for them. There's a certain part that we have to partake of that's set aside for us. There's a certain place for them to partake.

They couldn't just say, you know what, I don't feel like going over there to the tabernacle. Just bring the thing to my house. I'll do it there. There was a certain time that they had, a certain amount of time to do that.

And if anything be left until the morning, it shall not be eaten because it is holy. God is a holy God, but he's a present God. He's the same yesterday, today, and forever.

He'll be the same in the future. He'll be the same as he was in the past. He's a present God. And he's a holy God. Verse 35, And thus shalt thou do unto Aaron and to his sons, according to all things which I have commanded you.

[25 : 03] So all that will befall these priests, all that come into their life, all that come their way, every sacrifice, is all according to the will and word of God. All that I've said, all that I've commanded you, you shall do.

In seven days, you shall consecrate them. So just like when Aaron will pass off the scene and that priesthood will pass to Eleazar, his oldest son, at the time, his oldest, and he'll be a priest for seven days, you know, in his robes and in the office of that.

Well, as this is the first institution of priesthood, they're all going to be for seven days, have this ceremony of consecration. You know, Jesus, our high priest, says in John 6, 38, that all that befell him was by the word and will of God as well.

For I came down from heaven not to do my own will, but the will of him that sent me. All that befell the priest is by the will and word of God. Verse 36, and you shall offer every day a bull, a sin offering for atonement.

And thou shalt cleanse the altar when thou hast made an atonement for it. And thou shalt anoint it to sanctify it. So they're going to have seven days, seven days of sacrifice, seven days of fellowship, seven days of communing at the tabernacle is what they're going to have.

[26 : 14] I don't know, it doesn't sound that difficult. It doesn't sound that bad. Hey guys, you're going to be off work for seven days and you're going to stay at church and feast. Okay. All right. It'll be great.

It's going to be a big celebration and you get some fancy clothes. Cool. Fantastic. But under the old covenant here, one offering wasn't enough, wasn't it?

It wasn't offer a bull and then fellowship for seven days. You see, every day there was a new sacrifice that was needed. Every day there'd be a new bull that would have to be sacrificed in this consecration.

The writer of Hebrews expounds as we've looked at all through this section in Exodus. I think by the time we're done with Exodus and then Leviticus, we'll have studied Hebrews as well. Just by default.

But in Hebrews 10, the writer says, for the law having a shadow of good things to come. Isn't that fantastic? There again, gives us the authority to go back and look at the law as a shadow to then come to the New Testament and say, well, here's the substance.

[27 : 13] Well, here's Jesus. And you're twisting scripture. No, I'm just doing what it says. The law is the shadow. And then I'm going to go and I'm going to look at the substance. So the law is a shadow of good things to come and not the very image of the things.

These can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For, logically, if they had made them perfect, well, they wouldn't have need to offer them anymore.

They would have ceased to be offered. Because that the worshipers once purged should have no more conscience of sin. But in those sacrifices, there is a remembrance again made of sins every year.

For it's not possible that the blood of bulls and goats should take away sin. They can't. Every day, a new sacrifice was needed. At the altar, there would be daily atonement.

At the altar, there would be daily cleansing. At the altar, there would be daily anointing. And at the altar, there would be daily sanctification. Every day, this would be needed. And it would be a new sacrifice that would do that.

[28 : 13] And another sacrifice. Hebrews 10, 11 says, and every priest stands daily, ministering and offering oftentimes the same sacrifices, which can never take away sins.

Do you ever have that feeling? That you're offering the same sacrifices, but you're going through the same thing again and again. Daily, it feels like, Lord, why are we still here?

Why am I not past this? What is going on? Maybe something's not, maybe I haven't done something well enough. Was the atonement enough? Was the cleansing enough? Was the anointing?

Was the sanctification? See, every priest stands daily, often ministering the same ones because they can't take away sins. In a sense, there's the dual sense of atonement. There's the atonement that we experience in the new covenant, right?

The atonement where Jesus has completely covered our sins and taken them away. But then there's the sense here in the Old Testament. It's almost like pitching it over, like painting it, like, well, we'll just paint that, you know.

[29 : 14] We have at home a really old, ugly shed that came with the house. And we painted the front of it finally, but the sides haven't been painted. And somebody who lived there before us decided it was going to be their canvas.

And it had like a big pink flamingo on it. It had like sun and a yin-yang. It's like crazy. That pink flamingo is gone. It's been painted over.

But it's not gone. The pink flamingo is still under that paint. It's still there. If you could peel back the layers, it's still there. And essentially, that's our sin under the Old Covenant.

It gets painted over, but God forbid the pink flamingo ever starts to come back through the paint. But that's what our sin does. It essentially comes back through. And there it is again. It didn't hold.

So we have to paint over it again. And so for seven days at the altar, there would be daily atonement, daily cleansing, daily anointing, and daily sanctification. I don't think this was a negative thing.

[30 : 13] We, in a sense, look at it that way because of what we enjoy in Christ. I think this was fantastic for them. I mean, I think of like when we get to Leviticus and we get to the sin offering and I think, you know, I'm a middle child and I grew up with a guilty conscience and it was, and I think, oh man, I feel like, you know, so guilty.

But I think to go to the temple, or the tabernacle to take the lamb, you know, with my guilt and my shame, I myself would have to slit the lamb's throat.

The priest doesn't do that. The one who brings the offering does. And as the pain of the lamb and the blood of the lamb mingles with my guilt and shame and as the tears are flowing, and you recognize God accepts me now.

God forgives me. This is it. This he does. And by faith, the same faith that Abraham had that says he believed God and was counting him as righteousness, the same faith that every one of these people under the law has to come by, that same faith I look forward and say, yes, God, there's a sacrifice coming that I won't have to do this day by day by day.

But I think, I mean, we don't have under the new covenant the physical tangible things. We have baptism and we have communion, right? But I think there must have been something that must have been so tangible when you're doing that sacrifice and there's the death and the pain and the blood mingling with your guilt and shame and then the priest saying, hey, look it, we burned it on the altar.

[31 : 46] God accepted it. Go. Don't sin no more. Essentially. Well, for seven days in verse 37, you shall make an atonement for the altar.

Notice the changing of wording here. It's not for the priests. You shall make an atonement for the altar and sanctify it and it shall be an altar most holy. Whatsoever touches the altar shall be holy.

So the altar shall be purged. It shall be reconciled. It shall be pacified. The altar itself shall be sanctified as something now that is holy. The altar shall be holy. You know, Jesus quotes this section of scripture in Matthew when he's talking to the Pharisees and going through all their woes with you Pharisees.

And he says that in Matthew 23, he says that he's quoting their quote saying, you guys say that whosoever shall swear by the altar, it's nothing. But whosoever swears by the gift that's upon it, he's guilty.

Like, well, we don't care if you swear by the altar because we can't gain by that. Oh, but if you swear by a gift that's on the altar, well, now you need to fulfill that vow, brother, because then I can gain by it.

[32 : 48] You fools and blind. The way Jesus talks sometimes, I think, Lord, are you sure? Okay. I don't know if I could say that to people. You fools and blind.

For whether it is greater the gift or the altar that sanctifies the gift, whoso therefore should swear by the altar swears by it and all things thereon. The point we're looking at in this is Jesus recognizes, hey, it's the altar that sanctifies the gift.

The altar is holy. The principle here that Jesus is also agreeing to is that which is holy by nature is always holy. You see, holiness works in one direction.

You cannot defile holiness. It works only in one direction. If something by nature is holy, it remains holy. Can God be defiled by sin? No, he cannot. 1 John 1, 9 says, if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

You know what that means? It means that when my unholiness, when my sin comes in contact with a holy God, what does he do? He purges it, cleanses it. It's forgiven.

[33 : 53] It's cleansed. It doesn't defile him and it no longer defiles me. In 1 Peter, 1 Peter 15 and 16, he'll say, but it has he which has called you as holy, so be you holy in all manner of life because it's written, be you holy for I am holy.

Have you ever heard that verse and thought, oh, be holy as God is holy? Who can do that? It doesn't say act holy as God is holy. It says to be holy. Well, how can I be holy? Well, I just come in contact with something that is.

If I just come in contact with the holy source, then I can be holy. Oh, that's a whole different light now. It's not about what I have to do. See, the place of atonement was a place most holy.

The altar was to be satisfied or sanctified as a place most holy, but it was made that way by blood. It was also a place most bloody and most deadly. Peter says in 1 Peter 3, 18, for Christ also has suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit.

You and I have been made just. We've been brought to God and quickened by the spirit. But what did it cost? Well, he had to suffer for sin and he had to be put to death.

[35 : 07] So the place of atonement is a place that's most holy and we partake of that holiness, but it came by blood. It was a place, a place most bloody. For seven days, they're sacrificing these bulls.

Seven days, the atonement is being made. Seven days, impacting these men into what? It is costing them to minister to the Lord, to be in his presence, to be sanctified, to be consecrated.

Under the new covenant, we have so much that we're given so freely and unfortunately, I think so often we take it for granted because we forget what it cost us.

We're not daily slitting the throat of an animal. Daily though, our Lord, his sacrifice is accepted and we forget sometimes what it cost him so that we might be consecrated.

But in verse 38 now, he shifts. God shifts his narrative to Moses. You know, you'd think that he finishes up here, okay, Mo, give this to Aaron and the boys.

[36 : 11] This is what we're going to do for consecration and then he jumps right into chapter 30, you'd think, and now here's the altar of incense and here's the incense and the anointing oil and then here's the bronze laver and we'll get back to all that stuff now.

But he jumps right to, hey, it's almost like God can't contain himself. Like, you know, I was going to save this for later. But now that the altar is consecrated, now that the altar is prepared, I want you to know its purpose.

I want you to know that the purpose of the altar was for a lamb and he goes into this whole thing with the morning and evening sacrifice of the lamb. See, the purpose of a sanctified altar was to offer a sanctified lamb.

The altar was prepared and purposed for this perpetual lamb and it's almost like God is like, Moses, this is so exciting. Did you know what this altar is really for? It's for a lamb.

In the Old Testament, it was morning and evening that they would be offering this. Verse 38, now this is that which you shall offer upon the altar. Two lambs of the first year day by day continually, perpetually, it was to continue.

[37 : 13] Under the Old Covenant, a perpetual offering of a lamb. Day by day, a lamb. Under the New Covenant, a perpetual lamb is offered. Right?

Under the Old Covenant, a perpetual offering day by day by day. As we move into the New Covenant, what do we see? Well, we see one lamb, an eternal lamb, a perpetual lamb. Hebrews 7, 26, for such a high priest became us.

I love that. It was fitting to us. How is it fitting to us? Holy, harmless, undefiled, separate from sinners because that's who we are. That's who you are. I didn't say that's what you do. It's not what I do all the time. That's who we are now in Christ.

It's befitting. It becomes us. It's fitting that this high priest would be holy, harmless, undefiled, separate from sinners and made higher than the heavens. He does not need to daily as those high priests offer up sacrifice.

First for his own sins and then for the people's. For this he did once when he offered himself. We don't need to offer daily a lamb because a lamb has been offered, an eternal lamb once.

[38 : 16] It's been offered upon that altar. And hear the shadow of that in Exodus 29. The one lamb, so the first one, you shall offer in the morning and the other lamb thou shalt offer in the evening.

So the day begins and ends with a lamb. You'll begin your day and you will end your day with the lamb. And with one lamb, a tenth deal of flour mingled with the fourth part of a hint of beaten oil.

There's measurements and the fourth part of a hint of wine for a drink offering. So you're going to take the lamb and you will offer him with flour and oil together, no leaven, so it's like a flat cake again, and wine.

So the lamb was to be offered with bread and wine. Do we need to point out the connection? The lamb was to be offered. The lamb that was to be acceptable upon the altar day by day, morning and evening, would be offered with bread and wine.

The offering here that talks about here a drink offering, it's a very specific offering under the old covenant. Remember, we looked at last week the wave offering, which is forward and backwards, it's kind of like a sprinkling, and the heave offering, which means, the word means to exalt, and that God accepted an offering that was both horizontal and vertical, that was consecrated and accepted to him that way.

[39 : 34] Well, the drink offering was, you would pour it out before the Lord. It wasn't just that you'd bring a cup filled with wine and say, there it is, Lord. But the nature of the drink offering could only be given and received through emptying.

It had to be emptied. Paul uses the same phraseology in Philippians chapter 2. He's writing about his heart of service to the people. He says, Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.

The word offered there is if I be poured out as a drink offering. It's that he's alluding to in the old covenant. He says, if I be poured out as a drink offering, if I be emptied, upon the sacrifice and service of your faith, I joy and rejoice with you all.

Who's that drink offering being poured out to as Paul serves the people? Is he pouring it out to the people? No. Like we saw the priest minister to God on behalf of the people.

So Paul says, man, my service to you, I love you guys, but I do this for Jesus. I do this for the Lord. I serve him and that results in, look at this, service of your faith and joy and rejoice with you all.

[40 : 41] It's not something, you don't lose when you serve the Lord. He would say the same thing in 2 Timothy 4, 6 when he says he's now ready to be offered. He's ready to go. He says, man, I've poured out my life for the Lord.

I'm ready to go as an offering. But that offering is only given and received through the act of emptying. And again, I don't mind coming and offering to the Lord.

But do I have to empty myself, Lord? Do I have to be empty? Can we not do, can you not fill me, Lord? Fill me with your spirit. Thank you, Lord, for filling me. Now I can go serve you. What happens when you serve the Lord?

What happens when you serve his people? Man, you feel drained. You feel empty. You're like, God, I feel like you just dumped me over. He's like, yeah, come and get full again and come and be offered again.

And the other lamb in verse 41, you shall offer it evenings. You can say, they're going to do the same thing with the second one. You shall offer it evening and do thereto according to the meat offering of the morning, same thing, and according to the drink offering thereof, and it shall be, there's our word, sweet savor.

[41 : 43] It shall be an odor of soothing, an offering made by fire unto the Lord. It shall be before God something that he goes, oh, that smells good. That smells good. So every morning and every evening, there would be what?

A lamb. Every morning and every evening, there was to be anointing. There's to be oil. Every morning and every evening, there's to be bread and wine as well offered with the lamb. She'll do this morning and evening.

This shall be, verse 42, a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord where I will meet with you to speak to you there.

Continually, this will need to be offered. Why? Because a continual need needs a continual remedy. There's a continual need. Romans 3, 23, for all have sinned and come short of the glory of God.

That's a continual need. It's not just a one-time need. So there needs to be a continual remedy. Every generation would need to daily partake in the sacrifice of the lamb.

[42 : 48] Well, you know what? Aaron and those guys did such a good job in that generation. We should be covered for years. You know, they, oh yeah, my family went to church. We were church people.

Mm-hmm. But I don't go to church. You know, my grandma prays for me. All have sinned and come short of the glory of God. We all suffer with the same condition. We all have the same continual need and every generation would have to daily partake of the lamb.

Romans 3, 23, all have sinned and come short of the glory of God. Romans 3, 24, being justified freely by his grace. Literally, that means all have sinned and come short of the glory of God and all have been justified freely by his grace.

All have been justified freely by his grace through the redemption that is in Jesus Christ, whom God has set forth to be a propitiation, to be an appeasement. But how does that, how do we participate in that?

Through faith. Through faith in that sacrifice. You see, all have sinned and the remedy is for all. All have been justified freely, but all have to choose to partake through faith in that sacrifice.

[43 : 54] The word propitiation, where he says, whom God has set forth to be a propitiation. In the Greek, that is literally the word for mercy seat. God has set Christ forth to be the mercy seat through faith in his blood.

As we read about in the Ark of the Covenant, the mercy seat above it with the cherubim arching their wings over it. And once a year, the high priest would take the blood of the atonement of the Lamb on the Day of Atonement. He would go in, dressed only in white at that time.

He'd lay aside his garments, the garments of the high priesthood, and he would go just like every other priest. And he would sprinkle that altar, or I mean the mercy seat with blood. Jesus is the mercy seat.

He's the place of appeasement. So this Lamb, every generation would find this Lamb in the same place. He'd be at the door. Jesus said, I am the door. He'd be in God's presence.

Through all your generations, you shall come to the door of the tabernacle of the congregation before the Lord. And what else would he find there? Man, he'd find God's word. There I will speak to you. The Lamb is found at the door in God's presence and with God's word.

[44 : 57] There's no other place. We go back to the same place over and over. Thank the Lord it's not hide and seek with the Lamb, right? You show up here next Sunday and nobody's here. It's like, oh, you just gotta guess.

But every day, day by day, we can begin and end our days with the Lamb. He's found in the same place in God's presence and with God's word. And there will I meet with the children of Israel.

Now, as we end this section here, because of the Lamb, we're gonna see a whole lot that God's gonna do. I will meet. I will sanctify. I will sanctify Aaron and his sons.

I will dwell and you shall know and I will be your God. All these things that God's now gonna declare he will do. Excuse me.

And there I will meet with the children of Israel and the tabernacle shall be sanctified by my glory. In my, in the King James, the tabernacle is bracketed.

[45 : 56] It is literally, and there I will meet with the children of Israel and shall be sanctified by my glory. God's glory will sanctify the people. God's glory and his presence will do that. But how is that revealed?

How is God's glory revealed? Through sacrifice. God reveals his glory through sacrifice. And the presence of the sacrificed Lamb, God would then meet with and sanctify his people.

There I will meet with you and there you'll be sanctified by my glory. Exodus 25, 22, speaking of that mercy seat we just spoke of, God says in there I'll meet with you and I'll commune with you from above the mercy seat from between the two cherubims which are upon the ark of the testimony of all things which I give you in commandment unto the children of Israel.

That's where we meet. Jesus is our mercy seat. We meet with God there. We commune with God there and we receive God's word there. So they would be sanctified, set apart, literally. Set apart for what?

Well set apart by his glory. What is his glory setting him apart for? They are set apart, gloriously set apart by sacrifice, by fellowship, and by the word. And I will meet with the children of Israel and they shall be sanctified by my glory.

[47 : 09] Gloriously set apart by sacrifice, the sacrifice of the Lamb, by fellowship, meeting with God, and by the word. It's no different than today, guys. Our essentially theme verse for this church that we quote all the time, Acts 2 42, and they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread and in prayers.

Gloriously set apart by sacrifice, by fellowship and by the word. And we continue steadfastly in that. The sacrifice, remembering his broken body and poured out blood. The fellowship, one with another, and the word, continuing steadfastly in his doctrine.

And I will sanctify the tabernacle of the congregation and the altar and I will sanctify also both Aaron and his sons to minister to me in the priest's office. So he's going to set them apart.

Ministry is only ever always, no exceptions, accomplished by way of sanctification. There's no such thing as unsanctified ministry. It's only ever always accomplished by sanctification.

God says, I will set them apart for this purpose. What was it that sanctified? Well, it's the Lamb. The Lamb sanctified the tabernacle, the Lamb sanctified the altar, and the Lamb sanctified the ones who ministered to God.

[48 : 17] Ministry comes by way of sanctification. Sanctification comes by way of association with a sacrificed Lamb. The Lamb is what allowed God to receive the service of these men.

The Lamb is what allows us to come before God and offer our service to Him. Revelation chapter 1, John is beginning the book of Revelation, the revelation of Jesus Christ to John as he's down the Isle of Patmos, and he's writing the greeting.

And in verse 5, he says, unto him that loved us and washed us from our sins in his own blood and has made us kings and priests unto God and his Father.

To him be glory and dominion forever and ever. The Lamb allows us to go before God and offer our service to Him. He washed us from our sins in his own blood and now we are kings and priests unto God to serve and minister to Him.

Verse 45, and I will dwell among the children of Israel and I will be their God. The Lamb allowed God's, the Lamb allowed God to receive service from man and the Lamb allowed for God's presence to be among His people.

[49 : 28] It was the Lamb who allowed God to have a presence among His people. I will dwell among the children of Israel and I will be their God. It also allowed us to take ownership of this God.

He's my God because He's taken ownership of me. See, the Lamb allowed for God's presence to be among the people that He says I possess. They're mine. And they shall know, our last verse for today, or our last verse in Exodus.

And they shall know that I am the Lord their God that brought them forth out of the land of Egypt that I may dwell among them I am the Lord their God. Literally, I am Jehovah Elohim.

And they shall know what? Man, they shall know their history. They shall know their history. They shall know that I am the Lord their God that brought them forth out of the land of Egypt. They're going to know all that I've done. They're going to know the history.

And they're going to understand they can apply it to their lives today. The Lamb reveals God's heart. It reveals God's heart to His people. And what's His heart? Deliverance and fellowship.

[50 : 29] God delivered Israel out of Egypt that He might bring them into a place of fellowship and communion with Him. He wanted to dwell with them. The Lamb allowed God's people to experience five things.

Fellowship. He said, I will meet with you. The Lamb allowed God's people to experience God's word. He said, I will speak with you. The Lamb allowed God's people to experience God's sanctification.

I will sanctify you. His abiding presence. Not only will I meet with you, I will dwell with you. And then lastly, the Lamb allowed God's people to experience God's promise.

I am Jehovah Elohim. I am the preexistent one. I am the all-sufficient one. The Lamb allowed this for God's people. You know, holiness, as we said, holiness only works in one direction.

That which is holy by nature cannot be corrupted. The Lamb was sacrificed upon the altar. The altar sanctifies the gift that's upon it. The Lamb is holy.

[51 : 40] And Jesus, in Matthew chapter 8, He has come down from the mountain and a great multitude followed Him. Man, those great multitudes. They always followed Him. And as He was walking and teaching and doing all the things, the Jesus stuff that Jesus did, it says a leper came running and worshipped Him.

So there's a great multitude and a leper. Those things never mix. This leper is breaking the law to do this, the Levitical law. They had to keep a distance. They had to say, hey, unclean.

He's coming down and He's worshipping Him. You can just picture the crowd, right? Get back. Maybe people are picking up stones. Get Him out of here. Yelling at Him and He just comes and He comes before the Lord and He worships.

I don't know how close He was. Maybe He stopped 10 feet away. Maybe He's like, I don't want to defile Jesus. I got this thing I'm bringing and I don't want to defile Jesus. But He says, if you will, Lord, Lord, if you will, you can make me clean.

I know you can, Lord. Just, just make me clean. And then the whole crowd goes, duh! And the leopard goes, no! Because Jesus reaches out His hand.

[52 : 50] I don't know, maybe He had to close the gap of two, three, four feet. He's walking towards Him and He reaches out His hand and He touches Him. When was the last time this guy experienced human touch? When was the last time that somebody didn't throw a rock at Him or yell at Him to get out of there?

And Jesus touches Him. He just made Jesus unclean. Jesus has been corrupted. You cannot touch a leper. You and I can't touch a leper on the Levitical system and not be unclean.

Jesus is unclean! Jesus puts forth His hand and touched Him saying, I will be thou clean. And immediately, His leprosy was cleansed. Well, does that mean Jesus is still unclean?

Was Jesus ever unclean? No. Jesus, as the source of sanctification and holiness, you can't defile it, but it will cleanse anything that comes in contact with it.

And then Jesus says these words and it will make much more sense when we get into it in Leviticus. He says to him, don't tell anyone. Right. But go show yourself to the priest and offer the gift that Moses commanded for a testimony unto them.

[53 : 58] It's like, hey, in Jesus' heart is still this heart for the priests. He's like, go tell those hard-hearted priests. Sanctification flows from a sanctified source.

If we confess our sins, He's faithful and just. To forgive us our sins and cleanse us from all unrighteousness. Cleanse there is not a very fun word in the Greek. It's kathorizo. It means catheter.

To catheterize. To drain out the poison. I think what we were talking about with that cup, that offering, and you dump it out. Sometimes our offering we bring to the Lord isn't very pretty. Sometimes we're full of something that we just don't want anyone to see in.

We want to be received by the Lord. We want to serve Him. And He's like, yeah, but can you drain that first? And we come and we're like, Lord, I don't know what to do with this. He's like, just come and bring it to me. There's nothing we can bring to Jesus that will ever corrupt or defile Him.

It doesn't matter how corrupt we are. It doesn't matter the state of our leprosy, the state of our sin. It doesn't matter. There's nothing we can bring to Jesus that's ever going to corrupt or defile Him. All that touch the Lamb will be clean.

[55 : 02] You see, when a perpetual problem, my perpetual problem of sin, meets a perpetual solution, there's no longer a problem. Is there?

You and I, there is therefore now no condemnation to them we're in Christ Jesus. There's no longer a problem. You say, yeah, but I still got, yeah, but you've come in contact with the Lamb. You have been washed.

You have been clean. So that perpetual problem, the solution is still there. John again in Revelation. He's in heaven.

He's taken to heaven after Revelation chapter four, a type of the rapture. He's up there. He sees the 24 elders representing the church. And he's like, this is a great place to be. And then he looks and in the, in the, on the hand of him who sits on the throne, there's a scroll and it's got seven seals written in within and without.

And he begins to weep because he realizes this is fantastic. I'm here, but he recognizes the sin issue ultimately has not been wrapped up on earth. And he looks around and he's weeping because he says, there's no man.

[56 : 05] There's no man who could finish this. No man was worthy to open the scroll and to end this and finally be done with sin. He says, yes, I'm here in heaven, but he wept much. And then one of those elders comes and says, oh, don't weep.

Don't weep. Behold, the lion of the tribe of Judah has prevailed to loose the scrolls. Wow, a lion. Of course, a lion can do it.

And so John turns and he says, I beheld a lamb. I turned and I beheld a lamb. The lion of the tribe of Judah, the root of Jesse is a lamb as though he had been slain from the foundation of the earth.

It was a lamb that is still there in eternity in heaven. A lamb, perpetual lamb still bearing the marks of that sacrifice. Long past this world wrapped up after the thousand year reign and Jesus comes and reigns for a thousand years and he wraps everything up and throws Satan into the lake of fire and this whole world and this universe is done away in fire and a new heavens and a new earth.

We will still be there because of the lamb. We will still be there because that lamb is a lamb I don't know if there will be morning and evening but whatever there is that lamb will still be accepted.

[57 : 25] Morning and evening we are to begin our day with the lamb but we don't have to bring the offering. The offering has been accepted. Jesus, the perpetual lamb offered the perpetual sacrifice for the perpetual solution to my perpetual problem.

What excuse do I have to not begin and end my day with the lamb? The eternal lamb allows us to experience God's fellowship, God's word, his sanctification, his biting presence and his promise every morning and every day and all day we can begin and end our day with the lamb.

There's no problem that cannot be solved by the lamb. None. Do not focus on the problem. Focus on the solution.

Abraham's heading up Mount Moriah with Isaac in obedience to God's word.

He's going to sacrifice his son. Isaac doesn't know this. There's a principle there. You don't always need to tell everybody everything that God's leading you to do.

[58 : 29] But anyway, Isaac said to Abraham his father, my father, and he said, here am I, my son. And he said, behold, the fire and the wood, but where is the lamb for a burnt offering?

I see the problem, but I don't see the lamb. I don't see the solution. And Abraham said, my son, God will provide himself a lamb for a burnt offering.

And then as Jesus came walking to the Jordan River, John looks up and looking upon Jesus as he walked. I love that phrase. He said, behold, behold, behold, behold, the lamb of God.

As we close, as we finish this last song, behold, the lamb. Don't focus on the problem. It doesn't matter how big it is.

You can't defile him. I've never had leprosy. I've never been ostracized from society like that. And yet with one touch and a word, Jesus takes care of it.

[59 : 43] Don't focus on the problem. Focus on the lamb. Oh, Lord, we thank you so much, Lord. We thank you for these beautiful pictures in the Old Testament, Lord.

Lord, all of this was in your heart. All of this was in your heart as you gave all of this to Moses.

Lord, with joy and excitement, you told him about a lamb. And you knew the lamb you were talking about as you gave that to Moses. It was the same lamb that Abraham talked to Isaac about.

And that lamb was so sufficient that today, Lord, we can look and we can still behold the lamb and see that there's not another sacrifice that's needed.

It doesn't matter how defiled, how fallen, how corrupt a situation I find myself in. It's still the same sacrifice that's accepted.

[60 : 52] There doesn't need to be another one. And Lord, we look down the ages of eternity and we still see a lamb. As long as there's a lamb, I can be in God's presence, in his fellowship, in his word, and in his promise.

So as we worship you now, as we close in song, Lord, we turn our eyes to you, we turn them away from the problem, we look to the solution, and Jesus, by faith, we reach out and we take hold of you, knowing that you are faithful and just, to forgive us of our sins and to cleanse us, to consecrate us based on that atonement from all unrighteousness.

We love you, we thank you, in Jesus' name. Amen. You know, sometimes you just are so unobservant. I knew Keller was doing that song, I didn't know what one he was going to end with, and it's just amazing how the Holy Spirit just tied that together.

I was like, oh, give me Jesus. I absolutely not realize in the morning when I rise and in the evening when I come to die. Ha! Oh, Lord, it's good.

So, what's your morning and evening routine? I don't know, but I would suggest beginning and ending your day with a lamb. Amen? 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 and give you peace.

[62 : 29] Amen? Amen. Amen. Amen. Amen.