

A Little Something More - Exodus 40:1-16

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 21 December 2025

Preacher: Pastor Jared Bromka

[0:00] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast. If you want to learn more about us, head over to cccharlotte.org. We are really excited for the work that God is doing in Charlotte.

If you're ever in the area and want to come check us out, our teaching is expository going chapter by chapter and verse by verse through the books of the Bible. Our prayer is that you are encouraged in your spiritual growth and equipped to change this world for Jesus. Hopefully we will see you soon. In the meantime, grab your Bibles and enjoy this teaching. Good morning, everybody.

Exodus chapter 40. We will finish the book of Exodus in the new year. I mean, this year before the new year, we're going to split it into two weeks this week and next week. We go line by line, verse by verse.

So no, it's not specifically a Christmas message, but the message is always the same, whether it's at Christmas or any other time of God's love for us is hard for us and that he came, he died, he rose.

[1:13] So that's some really good stuff. I think we've got to look at this morning. We will cover 16 verses, Lord willing, and see what the Lord has to speak to us. But we've been going through with Moses and with the children of Israel.

They have been one year now out of Egypt. This is like exactly one year that they have been out of Egypt. It seems like it's been a lifetime almost. And it's not just because of the length of the teachings, but it seems like it's been a lifetime that we've been with these guys because of all that's happened.

They've come out of Egypt and through the Red Sea and through the wilderness of sin and at the rock that the water came out of. And then they're at Mount Sinai and the golden calf and the Ten Commandments. It's so vast.

It's so much. It's been one year. But for the Lord, it's not been a year, right? In a sense, he's outside of that. His word and who he is is outside of time. So whenever we meet with the Lord, we're in a sense, we're entering into eternity, right?

We're entering into that moment that is just a moment that doesn't end. We've experienced this when we used to do, my wife and I, youth ministry. We'd go on youth retreats. And again, that wasn't just because those were interminably long because of their youth retreats.

[2:18] No, they were great. But we'd go away just for two nights, you know, just a weekend. And you'd come back and you feel like, man, I feel like we've been gone a week or two. And again, that's not just the sleep deprivation and camp food.

But it's because of what God was doing. It's like he did so much. And it's so wild to be like, I just saw this person two days ago, but I feel like it's been a lifetime because I feel like so much has happened.

And you'd see that in the kids' lives. You'd see the changes that would happen. And they'd go back home and no time had passed at all. And yet it seemed like a work had been done. And so as we travel with these guys through this section of scripture and what they experienced, they're experiencing eternity.

They're experiencing God pushing into their world and then God inviting them into his. And we've seen how God has given the design and the layout and the instructions for the tabernacle, how that looked like Jesus.

Such a perfect picture of who the Lord is. And then again and again and again, it keeps coming up. It's like, okay, now that you have the design of it, now construct the pieces.

[3 : 20] And so they constructed the pieces as we went through it. And then last week we looked at the priest's garment. We said, okay, now here's what the priest's garments were and how they constructed those. And we saw at the end of chapter 39, it says, and they brought everything to Moses.

So now they bring everything to him. And now verse on chapter 40, the first half, God's going to say, okay, here's when and how I want you to implement it. And then the end of chapter 40 is, okay, this is them implementing it.

So it seems like God wants us to know about the implements of the tabernacle pretty well over and over here in scripture. And there's not a lot of them. They're not that complicated. You have the tabernacle itself, the structure and the coverings.

You have the Ark of the Testimony or Ark of the Covenant, the veil that separates then and in the holy place. What's in the holy place? The three things, right? You have the altar of incense. You have the lampstand.

You have the table of showbread. You step outside of there. You have the bronze laver where the priest would wash. And then you have the altar sacrifice, the burnt sacrifice and the courtyard around. Not that complicated. Not that complicated.

[4 : 20] Not that hard to learn it after going through this and memorizing it. That's God's word. God's word's not that complicated. And yet it's so rich and it's so deep if we take the time to learn it.

And so last week we were looking at the one who serves. As we look at this, the work of God and God bringing people into his work. Last week we saw the garments of the priests. And that the one who serves, he serves according to God's command.

And when we serve according to God's command, we then are blessed by the God of the command. Right? When we serve according to God's commandment, then we come under the blessing of the God of the commandment.

We saw how the one who serves, what did he look like? Looked like a priest. One who serves looks an awful lot like a high priest. And that high priest looked a lot like Jesus.

In John chapter 4, verse 34, Jesus said unto them, this is to the apostles who are in Samaria. They've gone into Samaria to get some food. And they come back and Jesus is talking to this woman at the well. And they go, hey, Jesus, eat something.

[5 : 19] And he said unto them, my meat, my sustenance, the thing that brings fulfillment and satisfaction to my life, is to do the will of him that sent me. And to finish his work. You know, and when you're about God's work, when you're doing the things of the Lord, and when you're following his commands, man, there are times where it's like, I should probably stop and eat.

But man, it's just too good. It's just, it's so fulfilling doing the work of the Lord. We saw how only a priest could enter into God's work. Only a priest was allowed into the tabernacle and only a priest could approach the mercy seat.

You say, well, I want to be part of God's work, but I'm not a priest. And yet because of Christ, he has made us kings and priests unto God and his father. I love it there.

And he says, and to him be glory and dominion forever and ever. You see, the priesthood that we get to enter into is not temporal. It's not one that will end in death. It's one that continues on. We will be kings and priests to God for all of eternity.

I don't know what that's going to look like, but we will be there because of Christ. Because we've entered into his finished work at the cross. And so now we get the opportunity to do what? To serve with him in finishing his work in this world.

[6 : 28] To be part of that work where he said, my meat, my fulfillment is to do the will of him that sent me. And finish his work. Is his work finished? Well, yes, on the cross.

His work is finished positionally. But is he done working in this world? I hope not. Because I need a lot of work still. He's still at work. He's going to finish that work. He asks us to come into that work. And he equips us for that work. And he qualifies us for that work. And so now we're at this point, we say, is it enough? Is it enough to be called into God's work? Accepted into his work? And being willing to work.

Is that enough? Is there something more? Is there a little something more that's needed? That's what we're going to look at today. That little something more that God gives.

You know, God's word. It's so vast. It's so amazing. And yet it's so receivable. Right? That's why we study his word. And that's why for myself personally, you know, I have a lot of books.

[7 : 29] I haven't read all of them. It's more as I read a book and someone in it, you know, is saying, oh, this author is very instrumental in their life. I'll go and get that book. And just kind of add it to the collection. I have a lot of books by a lot of guys that I respect.

Most of them dead. It's good to read dead guys in the faith because you don't have to worry about them going crazy at the end of their life or something weird. Right? Most of them, they've been tried and true and tested and man, they're rich. They're good.

I love it. And I love how they give a perspective and a testimony to what God's done, but it can't replace his word. Can't replace God's word. God's word speaks to us in a way that man would never have chosen to, even if he could.

I think we need to come to a point where we're willing to accept that what God's word speaks is good for my life. I don't have to qualify it. You know, those guys, those other, other guys I read, those books, it can be good.

And then you can hit it partly like, hmm, boy, I don't know about that. You know, I'm not going to throw the book out and burn it, but it's like, you know what? When I lined that up with God's word, not exactly sure. That's how I would, would see that.

[8 : 31] I could be wrong too. It's happened once or twice. Ask my wife. But God's word is safe. It will not harm us. It will not misdirect us.

And it will not misinform us. God's word is safe. Man takes God's word and does all kinds of things with it. And we look at that sometime and we go, I don't want to be part of that if that's what's in there.

I don't want to be part of that. We're going to look at a word today that's going to come up quite a bit. We're going to look at this word anointing and man has done a lot of things with that word. But what does God's word say?

Because God's word safe will not harm, misdirect or misinform. Proverbs 29, 25 says the fear of man brings a snare, but whoso puts his trust in the Lord, he shall be safe.

Shall be safe. The fear of man brings a snare. And I think that also encompasses this idea of not just I'm afraid of man, but we should fear and reverence God. Well, if you choose to fear and reverence man, in a sense, putting my trust in man, there's a snare there.

[9 : 35] No matter how well-intentioned I am, guys, I'm going to snare you. Not even on purpose. There's just something in this heart of mine that is not trustworthy apart from Christ.

Proverbs 30, verse 5 says every word of God is pure. He's a shield to them that put their trust in him. I don't have to worry about God's word defiling me. I don't have to worry about God's word leading me into some place that I wouldn't want to go.

Psalms 18, verse 30. As for God, his way is perfect. It's perfect. He's not going to misdirect me. He's not going to mislead me. His way is perfect. The word of the Lord is tried.

He is a buckler to all those that put their trust in him. He's a defense. He's a shield. It's been tested and proven. I don't have to wait to the end to figure out, oh, I hope this all plays out okay.

I hope God's word is trustworthy. So we study God's word and we trust God's word and we obey God's word. Why? Because of who God's words revealed God to be.

[10 : 40] I trust the word. I study the word and I obey the word because of the God that's been revealed in here. You see, God's word reveals a God that man could not and would not or ever would fathom.

He could not. He would not ever fathom such a God as this. He just can't. It's illogical. It's outside of that. The creature cannot contain the creator. That which is created can't contain what created it.

Guys, it's also why AI is never going to take over the world. Okay? The creature can't contain that which creates it. We can't. We cannot fathom God in its entirety. Why?

Because he's outside of us. He created us. He's the greater thing. That's the nonsense that happens when you remove God from the world around us and you start looking at it from the creation within the creation.

The created being from within creation looks and goes, well, you know, maybe by chance, death and decay over many, many millions and billions of years, life, beauty and order has come about. That's nonsense.

[11 : 41] But when you step outside of that and you see a God who originates that, it makes sense. So we study God's word because of who God is revealed to be in his word. And so as we approach the scripture today, keep that in mind.

Keep in mind that his word will not harm us. It won't misdirect us and it will not misinform us. And so we want to look at what his word says, apply it to our lives because God is a God who loves us. So let's jump into Exodus chapter 40, verse one. So they brought all of this stuff to Moses, everything that has to do with the tabernacle, all of the priest garments. It's all right there. It's all been prefabbed. And it's all there in front of Moses. Thank the Lord, but the Lord speaks direction in our lives. The Lord spake unto Moses, saying, in the work of God, there are many, many hands, many hands.

There's only one voice. Thank the Lord for that voice. When God puts that pile in front of you, says, here's a work to do. Where do I even start? How do I go about this? God, you're doing a new work in my life.

[12 : 43] You're taking me in a different direction. You've put all this in front of me. What do I do with it? And the Lord spake unto Moses. There are many hands, but only one voice in the work of God. And he said, on the first day of the first month, shalt thou set up the tabernacle of the tent of the congregation.

I think it's just so cool that we're going into the new year as we jump into the next book. We're finishing this. Now, the first day of the first month for us is what? January 1st.

But it wasn't so for them. In Exodus chapter 12, verse 2, it tells us, This month, the Lord says, shall be unto you the beginning of months. It shall be the first month of the year to you.

And then Exodus 13, verse 4 says, This day came you out of Egypt in the month of Beb. That first day of the first month was when the blood was put upon the houses. When the angel of death passed over.

Their calendar started with redemption. Started, that was the beginning of all things. A new work requires a new beginning. A new work requires a new beginning.

[13 : 45] A beeb is the month of March for us. Our church was planted in March. A new work requires a new beginning. Jesus says a couple in John 9, verse 17, he's speaking of new works.

And he says, neither do men put new wine into old bottles. And so it would have been a leather skin, the wine skin. Else the bottles break. And so you'd put new wine into a new wine skin that would stretch as the wine grew, as it expanded.

But you can't, once it's reached its capacity, it can't contain anymore. You can't put something in that's then going to grow and break it. And the wine, if you put new wine into an old bottle, it breaks. And the wine runs out. And the bottle perishes. And then you don't have anything. They've both been spoiled. But they put new wine into new bottles and both are preserved. God says, hey, it's maxed out.

It can't contain anymore. So I have to do a new work. And a new work requires a new beginning. 2 Corinthians 5, 17. Therefore, if any man be in Christ, he's a new creation.

[14 : 46] Old things have passed away. Behold, all things are become new. God wants to do a new work in our lives and in our hearts. Well, it has to have a new beginning. We have to first be born again, have a new beginning before we can enter into the work of God.

A new work requires a new beginning. Something else, interestingly, that it requires, you know, it doesn't say here in verse 2, on the first day of the first month, I shall set up my tabernacle of the tent of the congregation.

He says, you do it. You shall set it up. You shall set up the tabernacle. God's work requires man's involvement. Now, God doesn't require man, but God has ordered and made his work to require man's involvement.

It's not going to go for it. It's going to still be a big pile if they don't put their hand to it. God's work requires man's involvement, but it's all according to what? God's timing and God's direction.

Moses didn't just say, well, you know, it's great. We built this. Let's come back in a year and do this. According to God's timing and God's direction. God is asking his people to do what?

[15 : 51] He says, take this and set it up. Step up. That was Moses. Step up and set up what God has thought up. That's what he's asking his people to do.

To step up and set up what God has thought up. We don't have to figure it out. We don't have to try and think it up on our own. God's there to give us direction, but he's waiting for us to put our hand to it.

Verse 3. And you shall put therein the ark of the testimony and cover the ark with the veil. Here we're going to go quickly through, again, just the list of all of the things of the tabernacle. And the

first is the ark of the testimony.

You know, God wants us to understand. He wants us to understand his work. He doesn't leave us in the dark regarding what he wants us to know about himself and about his work. It wasn't just like, hey, Moses, you put it together and I'll tell you if you're right.

Nope. Try again. Nope. Wrong configuration. Let's try it again. He doesn't do that. God doesn't want us to remain in the dark. He wants us to understand the importance of his work, the significance of his work, and also the ordering of his work.

[16:55] God's work is important. It's significant. But it has an order. He doesn't leave us in the dark. Ephesians 1.17. It says that the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

The way God has so created us and designed us and given us his word, that much of the way we interface with God is through understanding.

It's through knowledge. It's not through meditation. It's not through mantras. It's not through physical feeling. Those can go along in a sense with that.

We can have times where we are, you know, meditating on the Lord and upon his word, but it's still according to knowledge. God wants us to understand. However, we must then put into practice the thing God places in our hands.

He's placed it in my hand, but am I going to put it into practice? And we're going to see a few different words that I kind of want to zoom in on as we kind of go through this quickly. Because we want to get to the last four or five verses.

[18:05] But notice as we go through this, that God's work is set up. It's put up. It's brought. It's set in order. And it's taken. All things that man has to do. They have to put their hand to. They have to be a part of that. They have to set it up.

They have to put it up. They have to bring it. They have to set it in order. They have to take it. This church originally had green carpet and green pews. And, you know, we didn't get together and pray real hard.

The next Sunday we came back and looked like this. We did pray real hard and say, Lord, what do you want to do? What's your timing? What's your order? What's your work? And God brought everything and put it in our hands and said, here you go.

Here's the work. Kind of felt bad. I think there was, what, three weekends in a row. I'm like, hey, guys. We're going to tear out carpet. And then we decided to tear apart the stage. But because of that, God's work moves forward.

Is God's work going to stop if we didn't do that? No. But maybe we would have stopped being a part of his work if we didn't set up, put up, bring, set an order and take.

[19:04] So as we go through this, we're going to see, again, the implements of the testimony and just look, or the tabernacle. I'm sorry. Look quickly at them. But the first here, the first thing that he does, he says in verse two, he says, hey, put the tabernacle structure.

The frame is there. But God then does what? He goes to the heart of the matter. He goes right into the Holy of Holies where the ark of the testimony is. God's work begins inward and moves outward. It's going to start inward and then it's going to move out from there. And we see that God's work begins in mercy, testimony and covering. The work that God did in your life and my life began first with mercy, testimony and covering.

That God's mercy came to me, that I receive the testimony and believe the word of God. My sins have been covered. God's work begins inward and it moves outward. After the ark of the testimony, verse four, he said, you shall bring in the table.

That's the table of showbread and set in order. The things are to be set in order upon it. And you shall bring in the lampstand and light the lamps thereof. In scripture, it's so awesome.

[20:08] So many times the table of showbread and the lampstand are always together. Why are they together? They both represent Jesus so perfectly. The light of the world and the bread of life. They always seem to be together.

What does he say first to do with them? Well, set in order the things that are to be set in order upon it. God's work is an ordered work. God expected his people and he expects us to understand his order, to participate in his order, and then to keep things ordered.

We're to understand his order. We're to participate and then we're to keep it ordered. We don't just get to make it up. You know, Moses doesn't get to come back the next time at their next stop and

go, I'm going to switch it up.

I'm going to put the lampstand in the Holy of Holies. I'm going to put the Ark of the Testimony out where the bronze laver is. Because the people never get to see that. I want them to see that. So I'm going to, you know, I'm going to do that. No.

The stuff that God does inward, many times are unseen. And 90% of your whole experience with Christ may be unseen. You know, as close as my wife and I are, our relationship with the Lord, as much as it crosses over, there's so much that's unseen.

[21 : 17] There's so much that is part of that work that God has ordered. It's just not seen. 1 Corinthians 14.40 says, Let all things be done decently and in order.

We use decently different than it's being used here. We would say something decent or indecent. Almost like indiscreet. But decent, it means appropriately. Let all things be done appropriately. Honestly. You know, above board. There's nothing hidden. But it also means decorously. Decorated. Right? We have a great example of that at this time of year.

Decorated. We have trees. What do we do with them? We decorate them. Right? And in order.

Order is rank, position, arrangement. Right? Rank. You're going to stay in your rank.

You don't jump to a different rank because you feel like there's an order. There's a position. Now, if I was going to decorate the Christmas tree. Right? I get it in the house.

[22 : 15] I did my job. I could take the bin of ornaments and I could just throw them at the tree. And whatever stays, stays. That would not be decorating decently in an order.

Whereas the women in my house, they're like, no, nope. There's too much red on that side. We need to balance it over here so that it can be decent in an order.

So that it can be decorated in order. Well, that's, that's how we approach God's work. Let all things be done decently. Or I can't just throw something at it and hope it sticks. Right? Well, God, it's your word. So we're just going to, what are we going to study today?

Oh, Ezekiel four, verse seven. All right. That's not going to work. That's not decently in order. God expects us to understand his order, to participate in it, and then to keep things ordered.

And he says here, and you shall bring in the lampstand and light the lamps thereof. God's work is to be a work that illuminates. God's work is a work that is to make things seen.

[23 : 15] It's visible. It's a visible work. But what must we do first? We must first bring in the light before we can shine out the light. It first must be brought in.

Jesus says in John 8, 12, he said unto them, I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life.

I love it. The Bible, again, doesn't leave things vague. Jesus doesn't say follow the light. Follow the light. There are a lot of religions and ideas and philosophies that say follow a light. But the Bible is very specific.

Jesus doesn't say follow the light. He says follow me. I am the light of the world. He that follows me shall not walk in darkness, but shall have the light of life. You know, God's work cannot be done in darkness.

The scripture says that God is light and in him is no darkness at all. You say, oh, wait a minute. I thought we're supposed to take the light to the darkness. Oh, yes, we are. The light goes into the darkness.

[24 : 16] God's work is light that goes into darkness. But God's work is never done in darkness. It's always done in the light. Verse five, and you shall set the altar. This is the altar of incense that's set before the veil that separates the holy place from the holy of holies.

It's the last thing before the ark of the testimony. And the incense would go up and go over the top of the veil into God's presence. And you shall set the altar of gold for the incense before the ark of the testimony.

And then you should put the hanging of the door to the tabernacle. So if you put all the things inside and arrange it, then you put the door on the tabernacle. The altar of incense is the thing that in a sense declares that God receives us.

He receives our prayers. He receives that incense that says that God says, yes, I received this. It is worthy. And so we are to be those who set, we are to set this.

It's our part. We have to take this thing that declares what? That declares worth and fellowship.

That God receives us, that he'll receive our worth, that he receives our fellowship as we commune with him in prayer.

[25 : 20] And we are to set that before people. We're to set before people the way of worth and fellowship as we take our light into the world, as we do God's work. Timothy says, or Paul says to Timothy, 1 Timothy 1 15, that this is a faithful saying is worthy of all acceptance.

It's worthy to be accepted. That Christ Jesus came into the world to save sinners. This is worthy. This is a worthy and accepted saying that we can take this saying to people and say, hey, you are worthy and you are accepted because Jesus came into this world to save you.

And that's our part in the work of God. And then the burnt offering of the burnt sacrifice, the altar of burnt sacrifice. This is now outside of the tabernacle. We're going inward and moving out.

Verse six. And you shall set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. So if you're coming into the courtyard of the tabernacle, coming through the door into the courtyard, the first thing you'll see is what?

A place of sacrifice, place of death and a place of blood. Before you can get to the tabernacle itself, the place of what? God's presence and God's fellowship and God's person. Blood and sacrifice will always stand between us and our experience of God's presence in person.

[26 : 35] It must. Blood and sacrifice stands between us and our experience of God's presence and God's perfect and person. Colossians 1.20.

And having made peace through blood and sacrifice of his cross by him to reconcile all things to himself that I might take part of God's presence and God's person, whether I say by him, whether they be things in earth or things in heaven.

We will be in eternity because there stands between us and God's presence, blood and sacrifice.

We will be there accepted before God for all of eternity because of the cross.

You know, I think sometimes we think heaven is a place where perfect people dwell. Oh, heaven is for perfect people. That's a place where there's perfection and we'll all be perfect. Well, heaven is not the place where the perfect dwell, but where those who are imperfect enter into perfection and dwell.

For all of eternity, guys, I will have been a sinner. I can't, I can't change that when I get this. I'm glad I've never been a sinner now. No, I, that's never going to change, but I can enter into perfection because Jesus' sacrifice as my high priest is an eternal sacrifice, accepted in eternity for all of eternity.

[27 : 57] He stands there as that blood and sacrifice, as that altar of incense going up before the Lord so that I can be accepted. Blood and sacrifice stand between us, between us and the tabernacle.

And you shall set then the bronze laver. It's going to slot in between the tent of the congregation, the tabernacle itself, and the altar is here. This place of what?

The place of washing, of cleansing, and you shall put water therein. Zechariah 13, one says, in that day, in what day? In the day that God sets up his kingdom, there shall be a fountain open to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

A place of washing and a place of cleansing. You know, sometimes, sometimes, you know, God, God gives you really something really profound. He just really excited to bring it, right?

I got one of those today, guys. The place of washing could accomplish nothing without water. It's profound. It's like when you send your kid to, you know, to wash.

[29 : 03] Did you wash? What were you doing in there? The place of washing could accomplish nothing without water. In Ephesians 5, Paul is writing at the end of Ephesians regarding our ordering, the order of how we are to be ordered among one another.

He covers all of society. He says, hey, how you should submit. Literally, that's the word order.

Yourselves one to another. And then in the marriage relationship, the order in the parent child relationship in the master servant, the boss employee relationship.

He covers them all. He says, here's how you should order. And then he's speaking of husbands.

And he says this. He says, husbands, love your wives. Now, we're going to set aside the husband part for right now and just look at the Jesus part.

He's saying, hey, Christ is our example. What did he do? He loved the church. He gave himself for it. Why? Why did he enter into this world with blood and sacrifice?

That he might sanctify it. That he might wash it. He might set it apart. He might sanctify and cleanse it with the washing of the water of the word. You know, the place of washing can accomplish nothing without water.

[30 : 19] This place accomplishes nothing without the washing of the water of the word. My relationship with the Lord hinges upon this and my response to it. You can picture one of the priests going over to the bronze laver.

You know, it's remember is made of all the mirrors from the women, the shiny. They shined up their brass and they could see the reflection. And so he looks down and he sees himself and he puts his hand down. He's doing this.

And one guy looks up, what are you doing? I'm washing up. But dude, there's no water in there. You're just going through the motions. Nothing's actually happening. Without the washing of the water of the word, guys, we're just going through the motions.

Nothing's actually going to happen. The place of washing needed the water. And God provides that. Verse eight, and you shall set up the court. The last thing, roundabout, you shall set up the court. And so this is the boundaries, essentially. This is the gate or the wall. And you shall hang up the hanging at the court gate. You know, I think sometimes we think because of how accessible God is and he is, that, man, we can just get to him any way we want.

[31 : 30] And in a sense, we can. There's no place or time that God is not accessible. You know, David says, if I send up into heaven, you are there. If I make my bed in the depths, you are there. Where can I flee from your spirit?

But God expects us to set boundaries. He expects boundaries. You know, the tabernacle wasn't just left wide open with no court around it.

Like, well, I'm just going to come from this direction. I'm going to come from this direction. I'm going to come any way I want. No, he made one way in. He made one gate. One way in. Anybody could come. But he sets boundaries. And he expects us to set boundaries based upon what?

His word, his work, and his will. You know what a life without boundaries is? A life without boundaries is a life without love. Love sets boundaries.

Love brings definition. A life without boundaries is a life without love. You know, in a marriage relationship, you have two people that have very definitive boundaries.

[32 : 29] You can't just live a marriage relationship with anybody. What happens if you do? It doesn't exist. It ceases to exist. That love, it has to have boundaries. God's love sets boundaries.

First John 5, 3. For this is the love of God that we keep his commandments. God's love is bound by his word, by his commandments. So I'm just going to love God any way I please. Well, God will receive anyone who comes according to his boundaries.

First Corinthians 13. Love suffers long and is kind. Love envies not. Love wants not itself. Is not puffed up. Does not behave itself unseemly. Seeks not her own.

Is not easily provoked. Thinks no evil. Rejoices not in iniquity. But rejoices in truth. Bears all things. Believes all things. Hopes all things.

Endures all things. Those are some very definitive boundaries. God expects us in his work to have boundaries based on his word, based on his will.

[33 : 31] And thou shalt take, verse 9, the anointing oil. And here we get to that phrase we were talking about. The anointing. So here's all of the work of God.

And God is instructing Moses saying, set this up. This is how you do it. In this order. Set it up. Set it up. Set it up. He says, now take the anointing oil. And anoint the tabernacle.

And all that is therein. And you shall hallow it. You shall sanctify it. You shall set it apart. You shall make it holy. And all the vessels thereof. And it shall be holy.

A holy anointing oil. If you remember back in Exodus chapter 30. As God is giving all the different instructions. And I'll just read it to you. One thing he instructs them is to make this holy oil for anointing.

He says, you shall make it an oil of holy ointment. An ointment compound after the art of the apothecary. It shall be a holy anointing oil. And you shall speak unto the children of Israel saying, this shall be a holy anointing oil unto me throughout your generations.

[34 : 36] And now this holy anointing oil. We're going to see it has specific ingredients. Specific perfect. Purpose and a specific use. I'm not going to read all the ingredients to you.

You can go and look at it on your own if you want. Upon man's flesh it shall not be poured. Neither shall you make any other like it. After the composition of it is one of a kind.

It's not just to be used commonly. It is holy. And it shall be holy unto you. As a specific purpose. And a specific use. Whoever makes any like it.

Whoever puts any upon any stranger. Even he shall be cut off from this people. So this anointing oil. This holy anointing oil. God has a reason for it. You shall take it and you shall anoint the tabernacle.

For what purpose? To set it apart. To make it holy. To make it something that belongs to the Lord and to him alone. You know in scripture. Oil and anointing is used throughout the Bible as a typology.

[35 : 37] You know what typology is? There's a lot of typologies in scripture. Right? Think when Jesus is baptized. He comes up out of the water and what comes down upon him? It says it gives us the typology very specifically. And the Holy Spirit descended upon him in the likeness of a dove.

Of a dove. There's one of those typologies. Well anointing in scripture is very often a type of the Holy Spirit. It's a type of God's life-giving, life-breathing presence upon someone or something. Luke 4.18. Jesus, when he stands up in the tabernacle, synagogue. Those things are similar. In Nazareth. And he says, The Spirit of the Lord is upon me because he's anointed me.

What is upon him? The Spirit of the Lord. Because he's anointed me to preach the gospel to the poor. He sent me to heal the brokenhearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised.

Essentially, all of these wonderful things that I am sent to do, I need God's anointing. Jesus is saying, The Spirit of the Lord is upon me. He's anointed me. In Acts 10.38, Peter is teaching in front of and speaking in front of Cornelius and all the other Gentiles that are there.

[36 : 54] And he's telling them about Jesus. He says, God anointed Jesus of Nazareth with the Holy Spirit. There's a very tight typology. God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all that were pressed to the devil, for God was with him.

So somebody anointed with the Holy Spirit, goes about doing good, brought healing, relieved oppression, for God was with him. Because the Spirit of the Lord is upon me. He's anointed me to preach the gospel to the poor.

To send me to heal the brokenhearted and preach deliverance to the captive and recovering of sight to the blind. Continues with God's order, as we've talked about. So that's Jesus.

I mean, it's Jesus. Well, 1 John 2, verse 20 says, but you have an anointing from the Holy One. And verse 27 says, but the anointing which you have received of him abides in you.

And you need not that any man teach you. But as the same anointing teaches you all things and is truth and is no lie. And even as it has taught you, you shall abide in him.

[38 : 02] What does that mean? No one needs to teach you. Well, Jesus tells us exactly what that meant. Back in John 16. It says, when the spirit of truth has come, he will guide you into all truth.

Why? He will not speak of himself, but whosoever, 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 shall show it unto you.

So the Holy anointing oil has a specific ingredients, purpose and use. And the Holy anointing one has very specific ingredients, purpose and use.

We don't have to fear the work of God. We don't have to fear the word of God. We don't have to fear what God's word tells us we need, which is what? To be anointed for the work of God.

There is no work of God that he will accept without anointing. Because you must anoint every part of this tabernacle. None of it is to be left out.

[39 : 04] The purpose for anointing, it's for all of God's work. It's to set apart to God's work and to make sacred to God. That is the purpose of it.

Verse 10. And you shall anoint the altar of the burnt offering. And all his vessels and sanctify the altar. Excuse me. And it shall be a holy.

It shall be an altar most holy. So this sacrifice, this place where the offering was to be sacrificed. What makes it holy?

Is it the sacrifice that makes it holy? Is it the location that makes it holy? The anointing makes the sacrifice holy and accepted. Romans 12. One.

I beseech you, brethren, by the mercies of God, that you present your bodies, a living sacrifice, holy and acceptable unto God. How do I do that? It's by the Holy Spirit. It's the Holy Spirit that makes the sacrifice holy and accepted.

[40 : 04] How am I going to present myself? How am I going to enter into this work? Which is your reasonable service. Verse 11. And you shall anoint the labor, the bronze labor and the base.

You shall sanctify it. And you shall bring Aaron and his sons, the priests, the high priests and the other priests, onto the door of the tabernacle of the congregation. And you shall wash them with water.

You see, guys, we never need to fear being defiled by God's anointing. He says, Hey, anoint this so it can be used for cleansing. It's not going to defile. I don't have to fear that God's anointing leads to defilement.

It leads to a place of cleansing. God's holy anointing has prepared for us a place of cleansing. First John one seven. But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his son cleanses us from all sin.

God has prepared a place for us that we can come and be cleansed. It's not something that will ever defile us. He doesn't want us to be defiled. He wants to lead us where into that light.

[41 : 12] God's work is done in the light. God asks us to do what enter into his work. How by anointing and by cleansing come into that work, but come by anointing and come by cleansing.

First Peter chapter three, Peter is just kind of going through this list of those who have rejected the, the promise of the Lord. He says, Hey, you know what? Just as God has promised, Jesus has promised to return for his people.

Well, and that he's going to wrap all this up and bring judgment. Well, in the same way that people are saying, where is the promise of his coming? For since our fathers, all things have continued the same. It's in the same way.

They thought the same thing about Noah and the arc. First Peter three 20 says that those people, which were sometime disobedient when once the long suffering of God waited in the days of Noah, while the arc was preparing, wherein few that is eight souls are saved by water.

So he's continuing a thought, ending a thought here of, Hey, and that same time that God brought judgment, these people didn't believe was coming. And remember at that time, what happened?

[42 : 15] Well, God saved these people. Eight souls were saved by water. And then he uses that to make a point. He says, well, the like figure, the like picture is the same way the baptism is for us.

Not that putting away the filth of the flesh. It's not like, man, you're stinky today. Come and get baptized. Right? That's not it. But the answer of a good conscience toward God, by the resurrection of Jesus Christ, the like figure where into baptism does also now save us.

How by the resurrection of Jesus Christ, parentheses, not that it does anything for my flesh, but it's the answer of a good conscience toward God. Do I have a good conscience toward God? Has nothing to do with what I do outwardly.

Has to do with inwardly that I've been washed. If I have, then man, I want to continue walking in what? All of the commands and order of God. What is the one of the things he puts in front of us? He says, Hey, a new work requires a new beginning.

Come and be baptized. That's what baptism is. Having said that, we're hoping in February to do baptisms. I've had some people express they want to be baptized. Don't worry. We're not going to do it outside.

[43 : 20] We're going to figure out a way to do it here. But man, if that's, if that's something where your heart just needs to answer with a good conscience towards God and say, God's doing a new work. It's a new beginning.

I want to, I want to, I want to mark that with baptism that, Hey, not that it's doing anything on the outside, but it's that God has done a work on the inside. God asks us to enter into his work by anointing and by cleansing.

And you shall put upon Aaron, the holy garments, and shall anoint him and sanctify him that he may minister unto me in the priest's office. So now he says, Hey, bring Aaron and put upon him, put upon the high priests, his garments, and then put upon what the other priests, his sons, the same garments, in a sense, the same type of garments.

We know that the high priest had extra with the ephod, but that the priests all had what? They all the same white garment and they all had the same sash.

So put upon Aaron, the holy garments, anoint him and sanctify him that he may minister unto me in the priest's office. Revelation one six says that he had made it has made us kings and priests unto God, his father.

[44 : 35] We looked at that earlier. He's made us kings and priests. So as kings and priests, what does that afford us? What does that mean for us? It means we've been anointed.

It means we've been washed. It means we've been clothed. It means we've been sanctified as kings and priests, not the temporary one under the law, not the one that allowed us to enter into the tabernacle made with hands, but one that allows us to minister in the things of eternity.

First Thessalonians 5 23 says, and the very God of peace sanctify you wholly. And I pray God, your whole spirit and soul and body be preserved blameless under the coming of our Lord, our Lord, Jesus Christ.

As kings and priests, we have been set apart. We have been sanctified and washed and clothed so that we will stand before him blameless, not because of anything I've done, but we cannot serve God.

We cannot serve the Lord without the water and the oil, without the washing and the anointing. It doesn't matter what we are, what we think we are. These men, these priests, they were to come and be anointed and they were to come and be washed.

[45 : 48] And John chapter seven, the last day of the feast of tabernacles. They bring a pitcher of water up in the springs and they dump it every day.

They dump, they dump one out. And the last day they dump it and it's empty. It's none there. And Jesus says, stood up. Jesus stood and cried.

It'd be like if someone just stands up in the middle of church and cries, if any man thirst, let him come into me. Like, this is awkward. What is he saying? But Jesus spoke with authority.

Jesus spoke because he was the one that was anointed. And that resonated with these people because their creator was crying to them, saying, if any man thirst, let him come unto me and drink. He that believes on me, as the scripture is said, out of his innermost being shall flow forth rivers of living water.

And then John gives us a little footnote in parentheses. He says, but this spakey of the spirit, which they that believe on him should receive. For the Holy spirit was not yet given because Jesus was not yet glorified.

[46 : 50] Remember last week, we looked at Mary Magdalene clinging to Jesus in the garden. He's like, you got to let me go. I haven't had to yet send it, send it to my father. The Holy spirit could not yet be given. Jesus says until he had ascended.

It's like his, it was like his gift. Like guys, I'm going to give you something. I'm not going to be with you, but I'm going to give you something so much greater than a physical presence. If any man thirst, let him come unto me and out of his innermost bleed being will flow forth rivers of living waters of the spirit.

Second Corinthians one, 20 through 22 says for all of the promises of God in him are yes. And in him, amen unto the glory of God by us. Now he, which establishes us with you in Christ and has anointed us is God.

Who's also sealed us and given us the earnest of the spirit in our hearts. Guys, we don't need to fear what God wants to give us. He has given us the down payment of the Holy spirit.

The fulfillment of that payment is going to be greater than anything we've ever experienced here. When we've received fully with him, heaven's not going to be someplace that's creepy and weird.

[47 : 57] I mean, there's going to be creatures there. You know, we're looking at revelation that like four faces, but it's not going to be weird because it's going to be natural to us. Cause that will be our nature. God has given us his spirit.

It's not something that we should hold apart from us. That's what seals us and establishes us in Christ. And you shall bring his sons and clothe them with coats and shall anoint them as you did anoint their father.

The sons are clothed as the father. The sons bear the same eternal anointing as the father. Jesus says in John 17, praying for you and I, for those who would believe on his name.

He said, and the glory father, which you gave me, I have given them that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one, that the world may know that thou has sent me and has loved them as thou has loved me.

You see the sons, they received the same clothing as the father and the same eternal anointing as the father. Why? That they may minister unto me in the priest's office for their anointing shall surely be an everlasting priesthood throughout their generations and everlasting priesthood.

[49 : 14] But the priest was not everlasting under that system. Our priest is the holy anointing of the Holy Spirit. What is that? It's love.

It's an anointing of the father's love. And that the world may know that thou has sent me and has loved them as thou has loved me. It's nothing to be scared of.

The holy anointing of the Holy Spirit is just the anointing of the father's love upon our lives. It's because he loves us. Our last verse for today. And thus did Moses. Moses did it according to all that the Lord commanded him.

So he did. God's anointing for God's holy work is according to his holy command. He did it according to what God commanded him. A command is not what?

Optional. It's not optional. Right? How many of you give your kids options? My parents didn't give me options. I guess it was.

[50 : 11] You can obey or not obey. But well. The consequences. My command is not optional. God's anointing for his holy work is according to his holy command. And that's not an option. It's not something we can.

You know, I don't really. I don't really need to partake of that. It's not an option. There's a phrase back in Exodus 40. I mean, back in verse 9 of Exodus 40, we read this morning.

Verse 9. And thou shalt take the anointing oil. As effective as God's anointing oil was to set apart, to sanctify, and to equip his work, to prepare his work for its service.

So you got to take it. Mo. You got to take it. You see, God expects us to take what he offers.

Because what he offers is not optional. He expects that.

Well, God, I don't want to be born again. I'll come some other way. There's no option. This is not an option. He expects us to take it. He says, you must take unto you the anointing oil.

[51 : 13] So our question we asked in the beginning, is it enough? Is it enough to be called into God's work, accepted in his work, and willing to work? What more is needed?

God expects us to take part in the anointing. He does. How? John 20, verses 20 through 22.

We must first receive an anointing. And when he had said this, he showed unto them his hands and his sides, Jesus appearing to them in the upper room to the disciples. And then were the disciples glad when they saw the Lord.

He's alive. And then said Jesus to them again, peace be unto you. As my father has sent me, even so send I you. And when he had said this, he breathed on them and said to them, receive you the Holy Spirit.

How do we take part in God's anointing? We must first receive that anointing. Have you received that? Have you received Christ? If any man be in Christ, he's a new creation.

[52 : 15] That new creation comes by what? The indwelling of the Holy Spirit. Acts chapter 1. Continuing post-resurrection.

Wait a minute. We've been with you three years. We've had this intensive training course.

You breathed on us and said, receive the Holy Spirit. You've given us command to go into all the world and preach the gospel, teaching them all things whatsoever commanded you. We're ready to go. And you said, wait, but wait for the promise of the father, which sayeth he, you have heard of me.

For John truly baptized, was immersed, was immersing people in water. But you shall be baptized, immersed with the Holy Spirit. Not many days hence. How do we take part in anointing?

We receive an anointing. Then we must also be immersed in that anointing. So I've received the Holy Spirit. I put my faith in Christ. Yes, you have. Of course you have. Praise God. But have you been immersed in that anointing?

[53 : 19] In the same way that baptism, you go down and you are completely immersed. God wants to immerse you in his spirit. He wants to cover you in his spirit. Acts chapter 2. When that spirit came and when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as a rushing mighty wind. And it filled all the house where they were sitting. There appeared unto them cloven tongues like as a fire. And as good Jewish boys and girls, they would have known their exodus.

And they would have known, oh, the fire of God's presence in our midst. And then it splits. And it says, and it sat upon each of them. Why fire? Why not water?

Why not oil? Because fire is the only thing that you can separate that's not diminished. It actually grows. You take water from water, you have less. Fire is not diminished. As the Holy Spirit is given to each individual, we get the full amount.

We get the max. And they were all filled with the Holy Spirit. They began to speak with other tongues as the Spirit gave them utterance. It wasn't some work of the flesh. It wasn't just some creepy thing.

[54 : 25] You don't need to be afraid. God expects us to take part in anointing by receiving an anointing, being immersed in anointing, being filled with an anointing. And lastly, in Jesus' teaching in Luke, he says in Luke 11, 13, he says, if you then being evil, know how to give good gifts unto your children.

The idea is evil in nature. That we have fallen natures. At our core, guys, we're not those that are perfect. And yet, I dare say, those of you who have kids probably are going to give good gifts to your kids.

Maybe there's a couple weirdos out there. I can't wait for them to open that box of snakes. Yeah. Wait till you say, I can't wait to see the reaction. Honey, get this on tape. No, you're probably going to give them good gifts.

And they're evil too. Not just that we are evil in nature, giving them to our kids. Them are little evil things too. But how much more? How much more shall your heavenly father give the Holy Spirit to them that ask him?

How much more shall your heavenly father? So we must receive an anointing, be immersed in anointing, be filled with anointing. We must seek an anointing. We must take the anointing.

[55 : 35] Guys, God's word is safe. Anybody creeped out this morning? It won't harm us. It won't misdirect us and it won't misinform us. Does God do a work of his spirit inward and that I'm baptized into Christ by his spirit positionally?

Yes. Does God do a work where I'm immersed in his spirit? Yes. Does God do his work where I'm filled with his spirit? Yes.

Is it something I must seek? Yes. Yes. God's not going to force it on me. I bet you also don't force gifts onto your kids either. Open that. In Matthew chapter seven, Jesus says this.

He rephrases this a little bit. He says, if you then being evil in nature, know how to give good gifts to your children, how much more shall your father, which is in heaven, give good things to them that ask?

It's a good thing God wants to give us. See, this morning, we can be anointed. We can be washed. We can be set apart by the Holy Spirit.

[56 : 49] That's why he gave us the spirit. We don't have to fear that it's going to harm us, misdirect us, or misinform us. But I will tell you this. If we don't take it to ourselves, we have no part in the work of God.

God will not do a work that's not anointed. Jesus himself, 30 years, he was on this earth. 30 years. Remember when he's 12 years old, they find him in the temple. They go back and they leave the family vacation and he's still on vacation. They go back and like, what are you doing here? He's like, didn't you know I must be about my father's business? So even then he knew he was about his father's business.

Did he enter into the work God had for him? No, he did not until what? Until Jesus himself was anointed. He said, now it's time because God's work is an anointed work.

Guys, we don't have to wait. We don't have to wait. Like Jesus said before Pentecost, now wait until the promise of my father. The promise has been given. All we need to do now is partake.

[57 : 50] It's just to reach out and take it. There's been a lot of interesting things over the last 2,000 years that have been attributed to the work of the Holy Spirit.

But I tell you this, he likes to stay in the background. Guys, I don't know if you know it, but the Holy Spirit's working here. He works a lot. He works in crazy, amazing ways.

But he always does it in the background. This morning, I encourage you, take that anointing. Be anointed. Be sanctified. Be set apart for the work God has for you.

It's not optional. Receive an anointing. Be immersed in anointing. Be filled. And seek it. In John 17, Jesus says, Sanctify them through thy truth.

Thy word is truth. Sanctify them through thy truth. It's not something that's far out there. It's right here. How do we get set apart to this work? Let's do the word.

[58 : 50] His word is truth. His word is what sets us apart. Galatians 5.25. If we live in the Spirit, so let us also walk in the Spirit. You and I are here today because God has given us life through His Spirit.

He says, now walk in it. Why are we so afraid to walk in the thing that brings us into eternity, into God's presence? Walk in it. I'm not going to harm you. It's wonderful. I can tell you this.

The only reason I'm sitting here is because God graciously has immersed me in His Spirit. And I want to live the rest of my life attempting to stay in that immersion.

I do that how? By being here. By being here. By being on my knees. Right? We receive God's holy anointing so that we might participate in God's holy work.

What is His work? It's just love. It's the love of the Father to equip you to go into a world and love people like Jesus did.

[59 : 51] That's it. That's it. I encourage you. I'm going to pray. Man, during this time as we just pray, receive what God has for you.

He has good gifts for you. He has good gifts for you. One of the most fun things as a parent when your kids are little is getting them that good gift.

Oh, they're going to be so surprised. Oh, they're going to like this. God knows what you like. He knows who you are. He knows what you're like. And He knows you need the anointing.

Right? Father, I pray. Lord, I pray for my brothers and sisters this morning, Lord. Lord, I don't know their backgrounds, all of them. I don't know where they're coming from. I don't know what they've heard. I don't know what labels have been attached to what.

I don't know what actions and ideas have been attached to something like anointing or baptism or Holy Spirit. But God, I do know your word. And Lord, I know that your word is never going to harm us.

[60 : 50] It's never going to mislead us. It is never going to misdirect us. And I know your spirit, the spirit which brings Jesus near, speaks of Jesus, does not speak of himself, guides us into all truth, shows us things to come.

And is our comforter. Thank you, Lord. Lord, we just want to sit. We want to wait on you in this moment, Lord.

Waiting on you, not to do something that we hope you'll do, but to do something that you've promised to do. Jesus, you have ascended to the Father.

Therefore, you have sent the Holy Spirit. Lord, you've called us to be your people, Lord. And like that tabernacle, we've got a lot of pieces. It's all there.

But what to do with it? The timing, the direction, the order. We can put it all together. And we can try and make it all run. But Lord, it needs that one little thing more.

[61 : 54] And maybe, God, there's a work you're doing in our lives, Lord. Maybe you have a new beginning, Lord, and a new work that you want to do. And maybe we're standing on the edge of that.

We're looking forward into that new year, that new season. And we're like, I don't have any idea how this is going to happen. And this morning, I think you just want us to reach out and to take that good gift that you have for us.

The thing that makes the whole thing click. The thing that keeps it all going, that sets us apart, that sanctifies us, that equips us. Jesus, would you send, in a sense, a fresh Lord, the Holy Spirit, into our lives, Lord.

We would receive the Spirit. We'd be immersed in the Spirit. We'd be filled with the Spirit. And Lord, how much more will you give the Spirit to them that ask?

And I pray, Lord, Lord, I'm asking for myself and I pray that each person here would ask, Lord, that we would let go of our preconceived ideas of what that means and that we would allow you, Lord, to anoint our lives so that we can live lives of love, the love of the Father, in a world that doesn't have a clue what the things of the Spirit are.

[63 : 19] We love you, Jesus. We worship you. We thank you. We can take you at your word. In Jesus' name. Amen. And you think back to that first Christmas, I think how shocking it was for those shepherds.

How out of the ordinary, how outside of what they were used to, and think how harmless and how gentle and the life that was brought.

When unto us a son is given, unto us a child is born, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, and of the increase of his government and peace, there shall be no end.

That sounds pretty good. This Christmas, there's no better gift to receive than the good things your Heavenly Father wants to give you. Amen? Amen.

The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace. God bless you. Have a Merry Christmas.

[64 : 27] Enjoy some fellowship. Thank you.