

# Be Present - Exodus 40:16-38

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[ 0 : 00 ] Hey guys, thanks for listening to our Calvary Chapel Charlotte podcast.! I will walk by faith and not by sight.

Good morning. If you have your Bibles, you can turn to Exodus chapter 40. Alright, we are going to finish the book of Exodus today. Crazy.

I think it had taken me about 13 months, maybe. I think Genesis was 15 months. I actually kept track. But anyway, 2 Corinthians chapter 5.

Paul is speaking to the Corinthians who are always questioning him. Always questioning him. They're like, Paul, we don't know about you. You're a good writer. But when we see you in person, we expect fire and brimstone.

You're just kind of like teaching us. Which is funny because from Paul's writings, you would think he is a fiery dude. Like he must be intense in person. And yet we're told that he acknowledges that the church in Corinth says to him, man, you're just so kind of like, your presence is kind of weak.

[ 1 : 45 ] You know, so I don't think Paul was one of those like blow you over type personalities. I think he had the same authority in the sense that Jesus had. He taught as one who had authority. He knew the word. And he knew who he was in Christ.

But anyway, in the midst of all that, he's talking to them about who he is. Then he's talking to them about resurrection and receiving new bodies. And he says, hey, whether I am confident, we are confident, I say.

And we are willing rather to be absent from the body and be present with the Lord. Saying, listen, whether we live or die. Right. We do not expect the fact that we are going to die and our bodies will be unclothed.

We will be unclothed upon. Right. We will receive something new. God has us in store for us a new body, a new tabernacle, as it were. But he says, whether we be absent from the body.

Well, then we are present with the Lord. There's our word there being present. Wherefore, we labor that whether present with you or absent with you, which is present with the Lord, we may be what?

[ 2 : 50 ] We may be pleasing to him. We want to be pleasing. What is he saying? He's saying he has a perspective that is shaped from heaven. He says, listen, I know that if I'm not present with you, I'll be present with the Lord.

Okay. But either way, my goal here is to be well pleasing to Christ. His reality is being shaped. His present reality is being shaped by what? A future reality.

A future eternity. The reality of who he is in Christ is shaped, is shaping the reality of who he is in this world. Our present reality is in fact more determined.

Our present reality is more determined by our future, future eternal reality. Then it is our earthly and temporal one. Whether we're in Christ or out of Christ, our future eternal reality shapes our earthly temporal one.

It's more important. It has more value. It does more to shape that. So whether we are absent or present, what are we doing? We want to be pleasing to Christ.

[ 3 : 54 ] Because that is shaping everything of who we are. Our relationship to Christ. It shapes who we are here. It shapes who we are in eternity. Moses has received on the mountain from the people, from the Lord, for the people.

He's received the instructions of the tabernacle. This is like the fifth time we've gone through the implements of the tabernacle. They're here again, right at the end of Exodus. He's been given the design of the tabernacle. He's been given instruction for the people to bring the resources of the tabernacle.

He's been told when to implement the tabernacle, which was last week. And this week he will implement the tabernacle. You think, man, that's a lot of the same. But every time we get something a little bit different, we get a little different view or a little different flavor, different perspective of what God is doing and what he's speaking through this work.

And I think as we close the book of Exodus, you know, we're going to see that God's heart as he closes this is to be with his people. And for his people to be a part of what he's doing.

So in verse 16, it says, thus did Moses. Moses did according to all that the Lord commanded him. He did it. Now, this ended the first 15 verses, which were the Lord speaking to Moses, saying, this is how you shall implement it.

[ 5 : 09 ] Verse 16 says he did it. And then the rest of the chapter is him doing it. But he hasn't done it. But it says he did it because God speaks things that are not as though they are. Because God sees the fact that the things we do are based off of the things we believe.

Abraham believed God and was counted to him for righteousness. For Moses, his value in the work of God was not based on what he could do for God. It wasn't based on, man, Moses, you've got so many skills.

I mean, I've seen you there for 40 years on the desert leading sheep. You're being wasted, buddy. I'm going to send you back to Egypt. That wasn't it at all. Moses knew I have nothing. I have nothing to offer you at this point, God.

Whatever I had is gone. I don't have anything. I'm no longer relevant. I'm no longer cool. I can't even move. You know, what do I have? What do I have for you? And I definitely can't speak.

His value in the work of God wasn't based on what he could do for God. It was based on how he responded to God. That he responded to God in faith. 1 Corinthians 1.27 says, But God has chosen the foolish things of the world to confound the wise.

[ 6 : 18 ] He's chosen the weak things of the world to confound the things that are mighty. God chose that. He's like, hey, you weak and foolish thing. Wait till you see what I'm going to do with you.

You're not going to believe it? The world's not going to believe it. Remember when Gabriel came to Mary. And he said, hey, Mary, highly favored among women.

You're going to have the Messiah. And Mary's like, how is this even possible? This isn't the way my mama told it to me. She's like, listen, I'm not Mary. This can't work.

And Gabriel, the angel, he said unto her, the Holy Spirit shall come upon you and the power of the highest shall overshadow you. Therefore, also that holy thing which shall be born of you shall be called the son of God.

For with God, nothing shall be impossible. What did Mary have to offer? Was her value to God and what she had to offer? She knew she had nothing. She knew her capacity to accomplish what God asked of her was impossible.

[ 7 : 22 ] Hey, I want you to have a child. I can't. How's that going to happen? That's impossible. Her value is based on her response. Behold, said Mary, the handmaid of the Lord, be it unto me according to your word.

God said, I can work with that. I can work with that. And as we saw on Christmas Eve, she was a foolish thing and a not mighty and the world didn't count her worthy.

Not even her family had a place for her when she was ready to give birth. Hebrews 11, 6. Without faith, it's impossible to please him. It doesn't matter what we bring him, what our skills are, what our abilities.

For he that comes to God must believe that he is able and that he is a rewarder of them that diligently seek him. What's our part? Faith and come.

Seek him diligently. God does the rest. So as we finish up looking at this mighty work of God in Exodus here, the forming of the tabernacle, the enacting of something on earth that's reflected of something in heaven, God is much more interested in the workers than he is the work.

[ 8 : 27 ] God's not, the work is not in question, right? We come to God believing he is able, but God's more interested in the workers. And you know, it's not based on Moses's ability to do things well.

I think sometimes we think that, okay, God's chosen me because he wants me to do well. But what about when I'm not doing well? Listen, guys, there's no such thing as Christian karma. There's not. Right? We reap what we sow, but there's no Christian karma.

There's no like, oh, I know because God's going to totally change the way he's acting towards me. He's totally going to change his heart towards me because I didn't do well. How well am I doing?

You've never done well. Okay? It's okay. Just admit it. When we were yet sinners, Christ died for us. We haven't done well. Jesus did well on our behalf. And Jesus brings us into something which is really, really good.

Psalms 91, verse 14 through 16. The psalmist writes, speaking on behalf of the Lord, because he has set his love upon me, therefore I will deliver him.

[ 9 : 29 ] I will set him on high because he's known my name. He shall call upon me and I will answer him. I will be with him in trouble. I will deliver him and honor him. With long life will I satisfy him and show him my salvation.

What do I? So God's going to set him on high. He's going to deliver him. He's going to answer him. He'll be with him in trouble. He'll honor him. He's going to give him long life and his salvation.

What do I have to do? What do I have to do to gain that? Just set your love upon him because he set his love upon me. Because he's known my name. God will do all of these things.

We don't bring anything to God except that, how we will respond to him. This is the work of God that we believe. And so Moses faithfully responds and does what?

He just faithfully walks out this process of obedience. This is the big picture. This is the end. It's coming together. But the beginning was very small. Verse 17, it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up.

[ 10 : 40 ] Just as God said it would be. You see, an anointed work is an active work. When God anoints a work, there's activity. There's action there. It's an active work. It's not just noise and activity that for the sake of activity, but it's moving forward according to God's will.

That which is anointed by God is now able to be used for God. God is able to use that for his work now, which has been anointed. And Moses reared up the tabernacle.

And he faceted his sockets and set up the boards thereof and put in the bars thereof and reared up his pillars. Rear up. It means to arise, to stand up, to establish.

It also has this idea within it of making valid. I really like that. So Moses is part in this work. There's all the implements there. The first thing he does is he sets up the framework for the tabernacle tent itself.

He makes it rise up. He stands it up. He establishes his activity in the work, brings validity to it. God says, I'll make valid this work. The work God is accomplishing in our lives must be reared up by God.

[ 11 : 51 ] But it also must be reared up by us. He's made valid by God because he calls us to it. But our walking by faith in it brings validity in our experience with it.

Philippians 2 encompasses this idea very well. Philippians 2.12, Paul writes, wherefore, my beloved, as you have always obeyed. He didn't write that to the Corinthians. As you've always obeyed, not as in my presence only, but now much more in my absence.

Whether I'm present or whether I'm absent. Work out your own salvation with fear and trembling. Work it out, guys. Stand it up. Establish it. Make it valid. For it is God which works in you to will and to do of his good pleasure.

You see, God is the one who rears up his work in our lives. But we also have a part that we have to put our hands to. There's also not something that was abstract to Moses.

I read out of the King James. That's just I've studied in my whole life. So it's what's in my head. You know, so you may have a new King James or NASB or whatever. But I like verse 18 in the King James. It says he reared up the tabernacle and fastened his sockets.

[ 13 : 00 ] Set up the boards thereof and put in the bars thereof. And reared up his pillars. I like that. It's like Moses is owning it. This is mine. I'm doing this. God's work wasn't something abstract.

It wasn't just like, yeah, that's something God's doing somewhere. Moses is like, no, this is something I'm part of. This is something for me to personally possess as my own.

Jesus in John 14. He says, truly, truly, I say unto you, he that believes on me, the works that I do, shall he do also.

His own works and greater works than these shall he do. Because I go to my father. Remember what happens when he goes to his father? What is it when he goes to his father? What happens? He sends the Holy Spirit.

He sends the comforter. He sends the anointing, as it were, as we saw last week. He sends that which is to fill us, that we are to receive, and that we are to be immersed in. But it's something we have to own.

[ 14 : 01 ] And he spread abroad the tent over the tabernacle. So there you can kind of see a replica of the tabernacle. So he puts the coverings, all the various layers of coverings over the structure.

This is Moses setting this up. You imagine all the millions of people that are trying to, like, watch and get a view of this. And he spread abroad the tent over the tabernacle.

And he put the covering of the tent above upon it, as the Lord commanded Moses. You know, in Scripture, God's covering is a symbol of his protection. That God covers over that which he protects.

Psalms 91 says, He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. Like, if you're under a shadow, that means you've got to be what?

Pretty close. If I'm in your shadow, unless you're, like, 40 feet tall, you've got to be pretty close to being a shadow. He shall cover thee with his feathers. And under his wings shall you trust.

[ 14 : 59 ] For his truth shall be thy shield and buckler. God's covering is a symbol of his protection. And God's protection is meant to be present. It's meant to be present.

It's not something that we look for in the future. Psalm 46.1 God is our refuge and strength, a very present help in trouble. God's covering is a symbol of his protection.

Now, presently. And he took and he put the testimony into the ark. And set the staves on the ark. And put the mercy seat above upon the ark.

So God's work, as we saw before, begins inward. God starts his work inward. Verses 20 through 28 will be inward. And then we'll move outward. And we've covered all of these a bunch of different times.

We're just going to pull out a few things that are applicable for us today. You know, God's work can seem repetitive at times. As you go through God's word, it can seem repetitive.

[ 15 : 57 ] Like I said, we've read through the ordering of these implements in the tabernacle about five times. It seems repetitive, but it's always new. Guys, we come here week after week.

Sunday after Sunday. We sit in the same place. Many of you literally in the same place. We see the same people. We read from the exact same book.

It's not like Exodus was just stuck in there. We're like, hey, guys, come on out. We got a new book in the Bible. No, we're reading from the same things. It can seem repetitive. But what you realize is it's always new.

And it's always fresh. Isaiah 42, 9. Isaiah writes, Behold, the former things are come to pass. And new things do I declare. Before they spring forth, I tell you of them.

And then Revelation 21, 5. He that sat on the throne said, Behold, I make all things new. And if any man be in Christ, he is a new creation. Old things are passed away and all things have become new.

[ 16 : 58 ] Have you experienced all things yet? I haven't. That means they're all still becoming new. God's work can seem repetitive. Here we are again with the ark of the testimony.

What is going on? And yet it's new. Because what does he say here? It's not just the ark. He says, take the testimony. Put it into the ark. What was the testimony? And that's those tables of stone.

That when Moses went back on the mountain. And he carved them. He brought them back down after he had broken them. And set the staves on the ark. That would be those wooden staves to carry it.

Again, this is not accurate. Because we know they should be what? Covered in gold. Everything was gold. And set the mercy seat above upon the ark.

The mercy seat would be the cover that included the two cherubim whose wings were outstretched. Testimony. Testimony is law, precept, revelation, or poem.

[ 17 : 56 ] It has the idea of poem in it. Law, precept, revelation, or poem. Put within it the testimony. In Exodus 25, 16. Is where God first gives Moses this instruction.

He tells him to put in the ark. Once you've built it. You're going to put the testimony in there. And here we see Moses' simple step-by-step obedience. What has it resulted in? Well, it's resulting in this place.

Where God's word, God's mercy, and God's presence all come together and meet. Moses just, okay, God, we're going to walk this out step-by-step. The people brought the stuff. There's a bunch of wood there, and someone's carving on the wood.

And before you know it, they're covering it in gold. And then it led to this place where God's presence and God's word and God's mercy all come together. And this is such, I just love this, the way he words it here.

And he put the mercy seat above upon the ark. So what is mercy above? What is mercy resting upon? And mercy rests upon God's word. God's word is there, and mercy rests upon it.

[ 18 : 57 ] Psalm 85, verse 10. Mercy and truth are met together. Righteousness and peace have kissed each other. The idea is they've made up.

They're friends now. Mercy and truth here at this place. Where? In the tabernacle. The word became flesh and tabernacled among us. In this place where mercy and truth meet together.

In him was all the fullness of the Godhead bodily. You know, before that, there was truth and there was righteousness. But was it in mercy and in peace?

You know, when before mercy and truth came together in Christ, before righteousness and peace made up in Jesus. Well, there was truth and there was righteousness, but it was not mercy for me.

It was judgment. There wasn't peace. It was, I'm guilty. I'm guilty when the truth and the righteousness of God is displayed. I, I'm lost. Mercy rests upon God's word.

[ 19 : 58 ] And he brought the ark into the tabernacle. So he brings it in, puts it in the holy of holies. And he set up the veil of the covering and covered the ark of the testimony as the Lord commanded Moses.

Now he didn't physically cover it, but to cover it was to put up that veil that separated the holy from the holy of holies. It was considered covered. You know, if Moses didn't bring this ark into the tabernacle, if he left mercy and truth outside, what is the tabernacle?

It's just a shell, right? The tabernacle would be but a shell without mercy and truth. Psalm 25:10 says, Now that means where God is, where he's leading is always towards what?

Mercy and truth. What's my part? Maybe I should get on the path. Maybe I should stay on that path of mercy and truth. Mercy and truth are at the very heart of God's work.

Heart of his work at the tabernacle. Heart of his work in this world. And mercy and truth are at the heart of his work in our lives. Because all of his paths, all of them are mercy and truth.

[ 21 : 16 ] All of them, such as keep his covenant and his testimonies. Thank God for the new covenant that we have in Jesus taken part of. A covenant of mercy and truth.

And so Moses is here commanded to cover. He says, cover it. You say, Moses, why? God, why are you having him do this? This is mercy and truth. And you're going to cover it. It's going to be covered.

Why? Because Moses can't reveal mercy and truth. It would take one greater than Moses. Who would reveal this mercy and truth. To uncover it, as it were.

John 1:17. For the law was given by Moses. But grace and truth. Or mercy and truth. Grace and truth came by Jesus Christ. See, Moses is here commanded to cover.

What only one greater would be able to reveal. Romans 8. Tells us that the law. What it could not do.

[ 22 : 15 ] Because it was weak through our flesh. So God sending his son in the likeness of sinful flesh. And for sin. Condemned sin in the flesh. Make no mistake.

Jesus didn't come just to be a really good example. A really good teacher. And a really good guy. He came for sin. He came to take upon him sin.

And he came for sinners. That the righteousness of the law might be fulfilled in us. All the paths of the Lord. Our mercy and truth. And to such as keep his covenant and his testimonies.

How do I keep his covenant and his testimonies? Because the righteousness of the law was fulfilled in us. Who walked not after the flesh. But after the spirit. Because God gives us something that we could never have apart from him.

The law was given by Moses. But grace and truth came by Jesus Christ. So yes, Moses. Put up the veil. Put it there. Because one is going to come who's going to rend that veil.

[ 23 : 12 ] He's going to say, hey, come on in. Come on in and see and experience mercy and truth. And continuing out from there. The work starts inward and moves out.

He put then Moses in obedience to what God told him to do. He put the table. In the tent of the congregation. This would be the table of showbread. It's off to the side here. Upon the side of the tabernacle northward without the veil.

And he set the bread in order upon it before the Lord. As the Lord had commanded Moses. So there's the table there. The table of showbread. Just as the Lord commanded Moses.

He set it where? And this is why I love it. When you go through scripture, you're like, this is the same thing over and over. But there's these little things. And he set it in order before the Lord. Before the Lord.

You see, this is the place of God's presence. It's not the place for the priest. It's not the place where God's people worship God. Those things all happen there.

[ 24 : 10 ] But this is the place of God's presence. First and foremost. He set it before the Lord. Before means in the presence or before the face. Literally. Those who participate in God's work.

They do so before the Lord. Before God that we participate in his work. Not before man. And only God's word. Has the authority to order a life.

And to keep it ordered. It's God's word. Moses put that there. In accordance with what God has told him. He didn't say, you know what? I don't want it on the north side. I think it would look better over here.

You know. God, I called an interior design person. And they were thinking this just isn't a good color. Gold and purple. And we were going to do some, you know, more neutral tones.

And we're going to rearrange this. No. No way. God's word has authority to order a life and to keep it ordered. It's the only one that has that. Psalm 119 verses 4 through 6.

[ 25 : 07 ] That was commanded us to keep thy precepts diligently. And then he says, oh, that my ways were directed to keep thy statutes. Why? Because he realizes, I just don't keep them diligently.

I'd like to. Praise God. Praise God. As we just read that those who walk not after the flesh, but after the spirit in them is the righteousness of the law fulfilled.

Oh, that my ways were directed to keep thy statutes. Then shall I not be ashamed when I have respect unto all thy commandments. When God orders our lives according to his word, it gives us an authority.

Not authority to tell people what to do, but an authority to know who we are and what we're doing in this life before God. Man, it doesn't matter what someone else says. What they think of us. They say, you are a weak and foolish thing in the world.

You say, yeah, well, that's okay. God's ordered my life and God has chosen me. And he then puts the lampstand in the tent of the congregation over against the table or on the opposite side of the tabernacle.

[ 26 : 06 ] On the side of the tabernacle southward, because the tabernacle would always be set up in the same orientation to the compass. And he lighted the lamps before the Lord as the Lord commanded Moses.

You know, light must have a source. It's no good. This lampstand is beautiful. All the time. You know, I'm sure. You know, they cannot recreate this because it's made out of one solid piece of gold.

It's too heavy. And the gold isn't strong enough that the arms will sag. They have to mix something else with it today. As they're, you know, the Temple Institute is trying to remake things for the temple.

They can't make it out of just pure gold. They don't know how they did it. It must have been fascinating to be there to watch as they are smelting it and casting it and all of that.

And then whatever Bezalel and Aholiab are doing to it, then it's beautiful. So what if it doesn't do what? It doesn't have a light.

[ 27 : 06 ] John 8, 12. Jesus 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.

Light must have a source. It must. And we are told to let our light shine before men that they may see our good works and so glorify our Father in heaven. What was the source of our light? Jesus.

But what did Moses have to do? He lit the lamp. He had to light the lamp. There was a part he had to play in that light going forth.

And he then puts the golden altar or the altar of incense in the tent of the congregation before the veil. And he burnt sweet incense thereon as the Lord commanded Moses.

And he set up the hanging at the door of the tabernacle. It's amazing the work God does. So much of this that we're reading about, nobody saw. It wasn't like they had the tent open and the curtain peeled back and everyone's like, you know, filing by.

[ 28 : 05 ] Okay, everybody gets, you know, 20 seconds to look in and then the next guy and the next guy. Nobody got to see this. All this work that's taking place. All of Moses being there and putting into practice the things that God has started in his life and in his heart.

So much of the work that God does in here, nobody's going to see. But God has an ordered work. God has a specific plan for how he wants to work. That golden altar.

I'm sure it was beautiful, covered in gold. I'm sure it was fascinating again to watch them make it and then to see them carrying it in and disappearing into the courtyard and into the tabernacle. But all of its preparation and its position of where it was set.

It could not fulfill its purpose. Until what? Participation. Its preparation, its position. It couldn't fulfill its purpose until its participation had to be used.

You know, and I think too, in looking at the order here, you know, maybe you can picture the altar of incense. I don't want to be here. How come the lampstand gets to be over there?

[ 29 : 13 ] I don't like this place. You know, the table of showbread, it's got the bread of life. The priests come and they eat it. The lampstand, it lights up the whole thing. Why do they get that part?

I don't want my part. I don't like how I've been prepared. I don't like this position. I don't want to do this. What do I do? They light incense on me and it just kind of goes up, you know.

What good is incense in someone's life? Doesn't give you light and you can't eat it. Just kind of, there's an aroma. I don't like this position. I don't like this purpose God has called me to.

Ephesians 2.10 says, for we are his workmanship created in Christ Jesus unto good works. Those are not random works.



That's the purpose that he is preparing us for. That's the position he has placed us in. That we are his workmanship. It's up to him how he wants to use us and where he wants to position us.

[ 30 : 10 ] Which God has before ordained that we should walk in them. In 1 Corinthians 6.20, for you are bought with a price. Therefore, glorify God in your body and your spirit, which are God's.

We're his workmanship. We've been bought with a price. It's for him to determine how we'll be ordered. But listen, our preparation, our position, and our purpose, it can all be there. But if we don't participate, it's just going to stay there.

You know, I've had times in my life where I didn't realize what God is preparing me for. I didn't realize the purpose. I had a different purpose in mind. And now God's preparation and God's position and his purpose were all still there.

And it's just waiting. Just waiting for participation. Because God is long-suffering. He's not going to change the position of his implements in the tabernacle. Just because I'm having a bad day.

Where I have other ideas. He's going to wait for me to come back in line with his order. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation.

[ 31 : 16 ] Now we are moving outward. We are now outside the tabernacle. And we are moving from inward to outward. And so that would be the altar there in the middle. The bronze altar.

That replica where they would... The altar of burnt offering. He put it by the door of the tabernacle of the tent of the congregation. And offered upon it the burnt offering and the meat offering as the Lord commanded Moses.

And it's interesting. Whenever you see replicas of the tabernacle, it's situated like that. I don't know. It just says it's by the door. Nobody knows if it was... The distance it was from the entrance.

We know that the bronze laver will be between the two. There's great freedom that God gives us as we serve him. But it was set by the door. And they offered upon it the burnt offering and the meat offering as the Lord commanded Moses.

And so we've seen that God, he's present to protect. He's present to work within. And now he is present working without. And here Moses is doing what was commanded of him.

[ 32 : 16 ] And that was back in Exodus chapter 29. Moses was told how to set apart this altar. How to prepare it and sanctify it. He said, And thou shalt every day offer a bullock for a sin offering for atonement.

And you shall cleanse the altar. When you have made an atonement for it. And you shall anoint it to sanctify it, to set it apart. Seven days shall you 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 Moses went through this process.

It's saying here that he did as God commanded. He implemented this and he set it apart. Excuse me. He sanctify it. You know, the altar. Serves absolutely no purpose without what?

A sacrifice. It has no purpose. It must have a sacrifice. And a sacrificer. I don't know if that's a word or not. But it needs a sacrifice.

[ 33 : 17 ] And a sacrificer. Isaac understood this back in Genesis 22. When he's heading up onto Mount Moriah with Abraham. Abraham's obeying God. And he says, Take your son, your only son, and offer him up there to me.

He said, My father. And he said, Here am I, my son. He said, There's the wood and the fire. But there's no sacrifice. The sacrifice has no value. This altar has no value.

I mean, without a sacrifice. And Abraham said, My God, my son, God will provide himself. A lamb. For a burnt offering. Because there has to be a sacrifice. And a sacrificer.

And God so loved the world that he gave his only begotten son in sacrifice. The sacrificer. And the sacrifice. That whosoever believes in him. Should not perish, but have everlasting life.

The altar serves no purpose. Without a sacrifice. And it's the sacrifice that makes the altar holy. The cross. The cross was used to put many, many, many criminals to death.

[ 34 : 20 ] Rome had perfected. Its means of. Torture and execution. Together in one entity in the cross. That cross means nothing. Except that it hung the lamb of God upon it.

Except that God gave his sacrifice upon. And now that cross to us. It's holy. Not holy like something we venerate. Not holy like it has special powers.

But it's something we recognize is set apart. That God would offer himself on that sacrifice. On that altar. And that bronze.

Altar. You wonder as. They would start bringing their sacrifices. And we'd bring our families. And we'd go. And we'd. We'd offer that offering. All of a sudden it meant something to us.

Didn't it? All of a sudden it meant something to my family. When I brought that little lamb. And my kids and I are standing there. And we're slitting its throat. And the blood is being poured out. And it's being offered.

[ 35 : 19 ] Saying kids. This is what sin does. It leads to death. Guys sin destroys. But God will provide himself a lamb.

God will put a sacrifice there. And he has accepted us. Not because of what we've brought. But because of what he will offer. And they'd say something like. When? When's he going to do that?

I don't know. But he's coming. And he's coming soon. And he sat then the laver. Which would be the bronze basin.

Between the tent of the congregation. And the altar. And he put water there to wash. Can't have washing without water. And then Moses. And Aaron. And Aaron's sons.

Wash their hands. And their feet there. When they went into the tent. Of the congregation. And when they came near to the tent. To the altar. Sorry. When they went into the tent. Of the congregation. And when they came near to the altar.

[ 36 : 16 ] They washed. As the Lord commanded Moses. God desires for us. To enter clean. And to draw near clean. We cannot. Work.

The work of God. Filthy. Isaiah chapter 1. The Lord speaking through Isaiah. Says wash you. Make you clean. Put away the evil of your doings.

From before mine eyes. Cease to do evil. Be clean. Come now. Let us reason together. Saith the Lord. This is a reasonable thing. Though your sins be as scarlet.

It's not. Not hiding that fact. Your sins. They stand out. They shall be. In contrast. If you be washed. They'll be as white as snow. Though they be red like crimson.

They shall be as. Wool. Why. Hands and feet. Why not the whole body. Hands represent our actions. And our feet represent our.

[ 37 : 15 ] Walk. God wants our actions. And our walk clean. Remember when he went to wash. Peter's feet. And Jesus did there. In the upper room. Peter's like. You're not going to wash me. We should have washed your feet. But.

We each think that we're the greatest. And none of us wanted to actually. Degrade ourselves. To wash your feet. And so we didn't. And now. You're washing all of our feet. But you're not going to wash mine Lord. I'm going to recognize. How great you really are.

And the Lord says to him. Oh Peter. Simon Peter. If I don't wash you. You have no part in me. So Peter says. All right. We're going to do this. We're all in.

It's all or nothing. Wash all of me. You know. He starts stripping off his clothes. Well wait Pete. Keep your shirt on. You don't need to be washed. He said. Jesus said unto him. He that is washed.

Needs not saved to wash his feet. In other words. He that is clean. You've already been clean. But what gets dirty. Your walk. You need your feet washed. Because you are clean. Peter. And so God provides us.

[ 38 : 12 ] A place of continual cleansing. As we serve him. If we confess our sins. He's faithful and just. To forgive us our sins. And to cleanse us. From all unrighteousness.

You know when John is writing this. He's an old man. When he writes first John. He doesn't say. If you confess your sins. He says. If we. Confess. Our sins. How long has John the beloved.

Walked with the Lord. Physically. Literally. The resurrected Lord. And then. The glorified Lord. And he says. I need a place of continual washing.

Guys. My feet get dirty. My hands get dirty. My walk gets dirty. My actions are dirty. I need a place I can be clean. To serve in the work of God. When we draw near.

When we enter in. God says. Do it clean. Verse 33. The tabernacle court. He rears up the tabernacle court now. And he reared up the court. Remember to rise up.

[ 39 : 07 ] To stand up. To establish it. To make it valid. He reared up the court. Round about the tabernacle. And the altar. And he set up the hanging of the court gate. So Moses.

Finished. The work. You know. God's work is spectacular. It's glorious. It's amazing. It's something like we've never seen before. Right? Nobody would have made this up.

Yeah. Let's. Let's do it like this. And let's have every little detail. Every little detail. Of this tabernacle. And believe me. You know. We went through every little detail. Let's have every detail.

Point perfectly to Jesus. Yeah. That's what we'll make up. Nobody could do that. Nobody would make that up. God's work is spectacular. It's glorious. And I think one of the most spectacular things about it is. He relies on people.

He relied on people to rear it up. He involves people. God raises up any. Who are willing to rise up. To his call.

[ 40 : 04 ] God will raise up any. Who will rise up to his call. To be part of his work. All of these things involved people. And guys. They were all four people. God didn't say thank you very much Israel.

You can now go off to the promised land. Leave the tabernacle here. And I'm going to just enjoy this. There are four people. To minister to people. As they minister to the Lord. That's amazing.

That's spectacular. And Moses finished the work. The work. Singular. God's work is all one work. Many parts. Many facets. But all one work.

Not the works. It's the work. And the Jews asked. What must we do to work the work of God? Jesus answered. Said. This is the work. Of God.

That you believe on him. Who he has sent. Because out of that. Stems everything else. Out of that flows. Everything else. The entire tabernacle structure. Was one work.

- [ 40 : 59 ] Of believing God. And putting it into practice. In their lives. Romans 12. 5 says. So we being many. Are one body in Christ. And everyone members. One of another.
- Many parts and facets. But still one. God didn't. Design us. To be Lone Ranger Christians. Right. He designed us. For a body. Does your body grow.
- In parts and pieces. That'd be rough. You know. Whoa. My left arm's having a growth spurt. That'd be really rough. Especially if it's your legs. Awkwardly. Right. No. It grows together.
- The whole body. Grows together. Right. If you separate. A part of your body. Away from your body. It's not going to grow. God designed the body. To grow together. One work.
- Many parts and facets. You are one work. One singular. Amazing work in Christ. Is what you are. And yet. You're one piece. Of a greater work. That is all part of that whole.
- [ 41 : 55 ] It's amazing. And then. A cloud comes. Moses finishes. The work. And the cloud comes.
- And covered the tent. Of the congregation. And the glory of the Lord. Filled the tabernacle. God. You know. Not everybody. Could be standing there. Where they could see. The tabernacle.
- Being put together. You have millions of people. But they would see that cloud. You'd see it come. And cover. The tent of the congregation. And the glory of the Lord. Filled. The tabernacle.
- God is fulfilling. His word. Because glory. Follows. Obedience. Man's obedience. In the work of God. Is allowing God's glory. To be displayed. Through the fulfillment.
- Of his word. And promise. Exodus 29. God promised. And said. This shall be a continual. Burnt offering. Throughout your generations. At the door. Of the tabernacle. Of the congregation.
- [ 42 : 49 ] Before the Lord. He's talking here. About the morning. And evening sacrifice. You will continually. Do this. Where I will meet. With you. To speak to you. And there. I will meet. With the children of Israel.
- And the tabernacle. Shall be sanctified. By my glory. God is fulfilling. His promise. Because of Moses. His obedience. Our obedience. In the work of God.
- It allows God's glory. To be displayed. Through the fulfillment. Of God's promises. Again. That God would use us. And rely on us. To be part of fulfilling. His promises. Has God fulfilled.
- A promise in your life. Has God worked. In your life. And. Lifted that guilt. And shame. And now. You are a testimony. Of God's glory.
- As he fulfilled. A promise to you. That if any man be in Christ. He's a new creation. Yeah. I. Yeah. Is God using you. To show. Your good works. To the world. They may glorify. His father in heaven.
- [ 43 : 45 ] Glory follows obedience. It's one of my favorite. Scriptures here. In Hebrews 10 36. Says for you. Have need of patience. I like. After you've done. The will of God. You might receive.
- The promise. I want the promise. And then I want. To do the will of God. Give me the promise. Give it all to me Lord. And then we'll go do it.
- Says no. You have need of patience. After you've done the will of God. The promise will come. Our obedience. And participation. In God's work. It gives opportunity. For God.
- To display his glory. God's glory. Then does what? It fills. It fills. His finished work. It fills. The finished work.
- That he is displaying. For the people. To see. Colossians 2 9 through 10. For in him. Dwells. All the fullness. Of the Godhead bodily.

- [ 44 : 41 ] And you are complete in him. Which is the head. Of all principality. And power. God's glory. Fills his finished work. Yes. In him. In Christ. Dwells. All the fullness.
- Of the Godhead bodily. All of the glory of God. Is displayed in Jesus. And then he turns around. And says. And you are finished too. You are complete in him. God wants to show his glory. Through you.
- Through the finished work. He's done in you. Not that we're finished. As in like. We're perfect. But our salvation. Is finished. Our sin. Has been taken care of.
- And Moses. Then. He's not able to enter. Into the tent. Of the congregation. Because the cloud. Abode thereon. And the glory of the Lord. Filled the tabernacle. So Moses can't go in. Because of God's glory.
- No matter how perfectly. Moses kept God's commands. He was still unable. To approach. God's glory. Remember when he said. Oh God. Show me your glory. And God's like. Well. I can give you a little glimpse. A little part.
- [ 45 : 36 ] A little bit of this. But I can't show you my glory. Why? Why can't we go in? Why can't we see his glory? Because the law. Has no ability. To change who I am.
- Before God. Moses. You can't. Come to the mic. See my glory. You can't. Approach. Because Moses. You represent the law. And the law. Has no ability. To change who I am.
- Before God. No matter how perfectly. I keep the law. No matter how good. I am at it. I can't change who I am. I am who I am. Before him. I need something new. I need a new creation.
- A new birth. Romans 3. 20. Therefore by the deeds of the law. There shall no flesh. No flesh. Be justified in his sight. By the law. For by the law.
- Is the knowledge of sin. Remember Paul says. The law is good. But I'm not. The law is great. But I'm not. The law is capable. But I'm not. The law can't justify.
- [ 46 : 32 ] The law shows me a perfect God. And it shows me that I need. A mediator. I need someone. To step in. And atone for me. Hebrews 7.
19. For the law made nothing perfect. Moses. Doesn't work. Sorry Moses. But the bringing in. Of a better hope did. By which we draw near.
- To God. You see under the old covenant. Glory prevented entering. Under the old covenant. God's glory pushed away. But under the new covenant. It draws us in. By which we now draw near to God.
- And we can see that glory. And the word was made flesh. And tabernacled among us. And we. Beheld his glory. The glory.
- As of the only begotten of the father. Full of grace. And truth. All comes together in Jesus guys. The whole picture. All comes together. Jesus. The whole picture.
- [ 47 : 28 ] Of your life. And my life. And what God is doing. Is another picture. Of Jesus. Bringing everything together. To where you look at it. And you go. It all looks. Like Jesus.
- Every part of my life. I can't believe it. That time God. Where I felt so distant. Where I couldn't approach you. Why? Why did you keep Moses out? Well. Because grace and truth. Would come by Jesus.
- Because there's something greater. And maybe the things in our lives. That. We feel. Like God. Maybe. Why aren't you letting me enter into this? He's like. Because. You got to enter in through Jesus. You're trying to come some other way.
- And when the cloud was taken up. From over the tabernacle. The children of Israel. Went onward. In all their journeys. But if the cloud was not taken up. Then they journeyed not. Till the day that it was taken up.

God's people progressed in their walk. By keeping pace. With the presence of God. They progressed in their walk. By keeping pace. With God.

[ 48 : 25 ] As God moved. They moved. They kept pace with his presence. Colossians 3. 14. And 15. Says. And above all these things. Put on love. Which is the bond of perfectness.

In other words. It's the thing that holds us complete. It's the thing that brought me into Christ. It's the thing that keeps me into Christ. Keeps me in Christ. And let the peace of God rule in your hearts.

To the which also you are called in one body. And be you thankful. In other words. Where God's peace goes. I go. Let God's peace rule in your hearts. Where God's peace is.

I am. May not be a peaceful situation. But if God's leading me there. Then God's peace will be there. God's people progressed in their walk. As they kept pace with the presence of God.

Again. Our buddy Peter. Remember. At the Sea of Galilee. After Jesus restores him. To ministry. He says. Peter do you love me? Feed my lambs. Do you love me? Feed my sheep. Do you love me? Feed my sheep.

[ 49 : 23 ] He says. Lord you know all things. You know. I. I really like you. I want to love you. But. He says. It's okay Peter. Feed my sheep. He restores him. And then he tells him.

Because. You must. If you're Peter. You're thinking what? Great Lord. But look what happened last time. We know how this ended last time. When I promised. And so what does Jesus do?

He tells him how he's going to die. He says. Hey. When you're old. Another will bind you. And he will lead you where you do not want to go. And it says. In John 21. This he spoke concerning his death. By which he would glorify God.

Essentially said. Peter. You're going to make it. You're not going to fail. Okay. Don't be afraid to enter in. To ministry Peter. You're going to have a good end. And Peter. Though being.

Typical. Peter. Turns and looks at John. And seeing him. Said. Well Lord. What about this man? What's he going to do? Well.

[ 50 : 17 ] I know you're calling me over here. As the altar of incense. But what about him? Where's his place in all of this work? And Jesus said unto him. Oy vey. If I will that he tarry till I come.

What is that to you? Follow thou me. Peter. Don't worry about his position. His purpose. And his preparation. You just do your part. They progressed in their walk.

By keeping pace. With the presence of God. Where God leads. We go. Peter. Follow me. Peter. Where are my pieces? You go. For the cloud of the Lord.

Was upon the tabernacle by day. And fire was on it by night. In the sight of all. The house of Israel. Throughout all their journeys. God's present protection.

Present within. Present work without. And God is a present. Presence. His presence. Is present. God's presence was available. To everyone.

[ 51 : 16 ] At all times. Day and night. It was available. Day and night. It was in the sight of what? All. The house of Israel. All of it. Do you know how tall. That pillar must have been.

Or how bright. It must have shown. To have millions of people. At the very outskirts. Of the camp. And you think. I'm way out here. What does God have for me? In all times.

And for all people. In the sight of all. The house of Israel. Throughout all their journeys. God brings us. Into his work. Because he wants to bring us. Into his presence.

That's the whole point of this. The whole point. Was to put the very presence. In the heart. Of his people. It wasn't so they go. Through the motions. It was so they could experience. His love. His grace.

His atonement. And his presence. Our experience. Of God's presence. Is not meant. To be temporary. It's not meant. To be momentary. It's continual. Day and night.

[ 52 : 10 ] Psalm 139. Verse 7. Whither shall I go. From your spirit. Or where shall I flee. From your presence. If I send up into heaven. You're there. If I make my bed in hell. Behold. You're there.

If I take the wings. Of the morning. And I dwell. In the uttermost parts. Of the sea. Even there. Your hand shall lead me. And your right hand. Shall hold me. Listen.

In light of this. If I say. Surely the darkness. Shall cover me. Even the night. Shall be light about me. Can you imagine? Being a little kid. Mom. I had a bad dream.

I'm so scared. Come here. Come here. Come here. Come on. Let's go. Let's go. Come on. Where are we going? Come to the tent door. God's still there. Oh, there he is. He's still with us.

Surely the darkness shall cover me. Even the night shall be light about me. Yea, the darkness hides not from thee. But the night shines as the day. The darkness and the light are both alike to you.

[ 53 : 06 ] Our experience of God's presence. It's continual. In John 14, Jesus said, Now pray the Father, and he will give you another comforter. That he may abide with you forever.

Even the spirit of truth whom the world cannot receive, because it sees him not, and neither knows him. But the world, this wasn't for the world, guys. It wasn't for the world to see.

But you know him. For he dwells with you, and he shall be in you. So when you wake up at night, you have had a bad dream. He's with you.

God's work is to reveal God's presence. And God is present where God is at work. God's work is all about revealing his presence.

God is present where he's working. And where do we just read he is now? Dwells in you, and shall be with you. God is at work, guys. He's at work in our lives, and our participation and obedience in the work of God is all so that we might dwell with God.

[ 54 : 13 ] Our participation, our obedience, the reason that we're part of this whole thing is because God says, I just want to dwell with you. I want you to be with me. God will be present at all times, and for all, and to guide all.

That's the pillar of cloud by day and the pillar of fire by night. The greatest present is his presence. Be strong and of good courage.

Fear not, nor be afraid. For the Lord your God, he it is that goes with you. He will not fail you, nor forsake you. God's presence was the guiding force in the lives of his people.

It was the thing that moved them forward, that sat them down. It was the thing that was with them, that directed them, that kept them. Romans 12, 1, I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Why? Because I want to be where he is. I want to be about his work, because that's where his presence is. Ephesians 5, 27, that he might present it to himself.

[ 55 : 27 ] Why do we present our bodies? That he might present it to himself, a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

God's presence is the guiding force in the lives of his people. As we round out this second book of the Pentateuch, this book of Exodus, God's presence was the guiding force from chapter one to chapter 40.

Everything he did, small, big, whatever, people were involved with his people. They were rebellious. They were angry. They were obedient.

They were disappointment. God was there with them. And the whole point of this is so that his presence can be there. And his presence needs what?

It needs an atonement. It needs a sacrifice to be among his people. Jesus is that atonement and that sacrifice, so that I can present myself, not because I got anything to offer, but because I present myself to him.

[ 56 : 37 ] He presents me to the father. And I get to dwell in his presence and in fellowship with him. That is good news. And that is a great present to have his presence.

Father, we are so blessed, Lord. Lord, to see the new things that you have for us, Lord. We are just one in a line of billions of people who have lived on this planet, Lord.

And, Lord, you don't look and go, oh, not again. Oh, it's so repetitive. First, they're children and then they grow up and then they get saved and I got to mature them.

And no, Lord. Lord, you look at that and you say, oh, I make all things new. You look at that and you say, yes, but once my presence is with them and in them and upon them, I'll never leave them or forsake them.

Wait until they experience my love. Thank you, Lord. Thank you for your word. Thank you for, Lord, bringing us to a place, Lord, that is alive and growing.

[ 57 : 51 ] Not because we bring anything, Lord, but because we know the one who's here. We know the one who's tabernacled among us. We know the one who's given us his presence day and night and will never leave us. And we know the one who said, hey, how much more will my father give good things to them that ask?

Thank you, Lord, for that wonderfully good present of your presence. In Jesus name. Amen. Man, I encourage you be present in his presence, whether that means getting up and opening this book, whether it means being here, whether it means being part of the place, position and preparation God has for you wherever.

Do it in his presence because he's with us. 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.

Give you grace and mercy. Amen. God bless you.