

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus 1 verses one and two. These are god's words. Now, yahweh called to Moses and spoke to him from the tabernacle of meeting. Saying. Speak to the children of israel.

And say to them. When any one of you brings an offering to yahweh, You shall bring your offering. Of the livestock. Of the herd. End of the flock. So far the reading of god's inspired. And an errant worked.

Some of you are at least one of, you know, that in the Hebrew bible, the books have different titles than in ours. In hebrew, the title of a book is just the first word of the book. Sometimes that works out really well. Uh, you and i when when we're talking about how something began, we don't really say.

Well, the genesis of that was well, some of us do. But others think we're weird and that we're putting on errors and so we we try to dial it back. Um, But the book of genesis, how does the book of genesis begin children? Many of you know, many of you probably are like, many of my children have been when you sit down to read with mommy or daddy you always want to hear genesis 1.

Or revelation 22 or maybe you have another place, but genesis 1 starts with in the beginning. And that's actually the hebrew name for the book. In the beginning. Now, the wonderful thing about the book of leviticus is that it has a wonderful hebrew name. And the wonderful hebrew name that it has is.

Is Vayaquan, then he called Many of us i think have had a similar experience, or at least i'll tell you mine and you can see if yours matches. I grew up in the church and i grew up knowing that i should read my Bible and committing on an annual basis to reading my bible through and the first big road bump for me was Leviticus.

It was, it was a couple of years of trying. Before i got out of Leviticus and after Leviticus, it was kind of smooth sailing until isaiah Um, But uh, But leviticus felt like Leviticus. Uh, like All of these ecclesiastical regulations for what the priesthood should do. Like why am i reading the priest manual?

We don't even have these priests anymore and iron one of them and But it's not. Leviticus is answering the problem that we ran into at the end of Exodus. In fact, in a big way, The books of x of genesis and Exodus. Are actually setting up the prologue for Leviticus or they are a prologue setting up the book of leviticus Because what happened in the garden of eden when our first parents were tempted and we sinned in Adam and fell with him, we were expelled from the presence of the glory of god.

And now there's been this little eden that the second half of the book of Exodus has described god's plan for and he's kind of planted Eden in the midst of the wilderness. Except for now it's this hybrid between eden and heaven and it's glorious and it's wonderful. And god has actually heard the prayers of his people who mourned as they looked at mostes's tent, which Moses could enter just fine.

In fact, the glory cloud would come down when Moses entered and Moses didn't come, uh, running out. He did come out scary. Because his face shone with the, the glory of god. But now that this eden heaven hybrid has been planted in the midst of the people. And that the lord is not just going to clear out all the enemies and let them go the by themselves, but he is going to go up in the midst of them.

We have this wonderful restoration except where we haven't been restored to the end of Genesis 2. With everything is happy. At the end, at the end of Exodus, we've been restored to the end of genesis 3. We're eden is there but you can't go in. Even moses. Couldn't go in.

And so, that's the, that's the problem. Uh, that we have. And that's the first thing that we'll consider. Uh, before god this afternoon from his word and then we'll consider the solution and the solution is in the name of the book. We have the lord who calls to us.

From his glory to resolve the problem. And that's because he has a purpose. And his purpose in calling to us. Is to bring us near. He is the god, who is bringing sinners near? Not in our sin. But in christ and it'll take us some nine chapters of opening up the picture book.

Of of leviticus and how christ is the one in whom and with whom enjoying fellowship and recognizing the goodness of god to us christ is the one in whom we ascend the hill of the lord, not a Not a little mountain. Really, just a hill in the ancient Near East.

That at the time of this writing, belongs to the Jebusites. Uh, but the hill of glory. The mountain that our lord jesus ascends. And his resurrection and takes us with him where we are seated with him. In the heavenly places, the mountain that we ascended. This morning by faith as we were gathered with the congregation of the firstborn and that god is the god who calls from the midst of his glory.

To bring us near to himself in jesus christ. That It's the book of leviticus and a nutshell. And that's, that's why. Uh, well. We'll get there, we'll get there. So first, the problem, we have this eden that is planted in the in the wilderness and it has two names.

Uh, One of them is tabernacle, and the other one is tend to meeting. Although Linking james isn't helping us much here because we're the languages tend to meeting. It's also saying tabernacle of meeting But the word for tabernacle has to do with the dwelling of god, the presence of god.

Now i i attended some of you know, and assembly of god hypercaresmaniac. Church. Well, no we didn't. I attended their school from third through sixth grade. And they used to love to talk about the shekinah glory. And i thought shekinah, Uh, meant the like the Get you high glory, but it really just means the dwelling glory of god.

The glory of god come to dwell among us, which is really Quite intense. And for those who belong to this, great god, it is joyful, and intimate and reverent. Um, But, It's also. Very, Um, Frightful. And dreadful and terrible. In all the good ways of those words that just aren't used anymore.

Uh, we would say awesome. But, Now, it's not awesome, like ice cream. It's awesome. Like otherworldly and not just otherworldly, but creatorly Something that strikes fear into us as creatures. Because we know, That he is completely other. Then we are. And so that glory has come to dwell and yet, the, the tent has another meaning, not just the dwelling place, which is what tabernacle means, but the tent of meeting The place where you get together with god.

Now. Uh, suppose that I still traveled a lot and had all those points and And you and i had flights at the same time. From an from international airport. And i said, well just meet me in the admiral's club before you're flying. And you didn't have access, it would not be a very helpful thing for me to invite you to meet me into the admiral's club, which you could not enter.

But what does god doing? Calling this tent? The tent of meeting that moses. Can't even go, it doesn't. It's not a great place to choose for a meeting place. If he can't go there, How is it called the tent of meeting? And so, even in the names of the tents and as we've just, we mentioned a few minutes ago, who genesis and Exodus Leading up to this question.

We have this problem. How can we enter? And leviticus has great answer. As we have already mentioned is by the lord jesus christ by the lord jesus christ. That's the answer in the first nine chapters. That's the answer of the, the three offerings, which are really the ascension offering the the going up offering and the tribute offering.

And the fellowship offering. I know they have different names and we'll get to those things in those sermons and then there's two other sorts of offerings that if you have sin that needs to be cleared away, there are two different sorts of sin and you got to do one of those two or sometimes, both in order to get to the three main offerings and there's that whole thing, but it's all describing to us what god does to bring us near in the Lord jesus christ.

And that's why. It's so offensive when we had to his worship. Not just because god is god and he gets to decide. Which we'll hear about in the second point. This afternoon not just because god is god and he gets to decide and if you try to decide how to worship, you are putting yourself in the place of god.

That is extremely offensive. But because god has made his son. The way of coming near. And if we come near, I mean, think about it, when they had the picture book, And they'd have been about who came near. In a way that wasn't given to them in the picture book, god was so offended.

At there not coming near through his son that the fire from. Of god came out not from the altar but from god. It came from the mercy seat. And the mercy seat couldn't save native in about you. In that moment. And that's because, You know what, we call the regulative principle or the reformed application of the second commandment, or the scriptural principle of worship it really boils down to this.

We are approaching the glorious god. Who maintains his holiness as he brings us near? By bringing us near in jesus christ. Who is righteous with the righteousness of god and glorious with the glory of god and holy with the holiness of god. And when we come near in jesus, jesus's glorified as the god man and god preserves the honor of his glory, while bringing sinners near to him, And that's why moses is going to say to Aaron when.

Yeah, half of the high priestly family just got Burned up. Isn't this what god has said? By those who draw near to me. I must be regarded as holy. So here's the problem that Leviticus's answering how concerns draw near. To the holy god of such great glory that when the glory of yahweh filled, the tabernacle and verse 35.

Most verse 35 of exodus, 40 moses. Was not able. To enter. So that's the problem and the solution. The solution is in the name of the book. And he called or and then he called Yohe called to Moses and spoke to him from the tabernacle of meeting the solution, does not come from outside.

The place where the glory cloud is. God does not speak to Moses in his heart. God does not speak to Moses from the clouds, very specific, it specifies very specifically that's redundant it specifies that God Yahweh called to Moses. From the tabernacle meeting, the solution comes from him and it comes from him by way of his word.

And this is wonderful because if we can't go to God to negotiate, how we can get to God, what we need is for God to call to us, to give us his terms from where he is. And that's what he has done. And he does. So then, By his word, whatever we initiate or devise must fail because it is from us.

And whatever we initiate or devise, not just fails because it's our idea. You imagine Moses or Aaron, or anybody else in Israel brainstorming how to enter the tabernacle with the glory of God filling it? It's insane. It wouldn't work. But it would also offend God, because it puts man in God's place, it assumes for ourselves.

A prerogative that belongs only to him. And the way God then provides from, where he is, is by his word. There's a bunch of speaking words here. You always called to Moses. And spoke to him. From the tabernacle of meeting. And that's probably a speaking word thereto saying and so we have We have all of these different speaking words.

You see what he's saying? God from the where he dwells in glory. Where he dwells an unapproachable, like he who is light. And in him who has no in him, is no darkness at all. He reaches out to us by way of words. This is one thing that he's done, you know, he created using words, I didn't need to do that, did he?

You could have just willed. The world to existence. In fact. No one was there to hear it. Some of the things that he created didn't exist until he called to them. You know, the light doesn't exist until he says light be. And then the light comes into existence in order to Obey the commands to be.

This is what encourages Abraham so much. And he, is being told that he's going to have a son at the the age he's 99, when he's told, he's going to be a hundred when the sun comes. And he says, well, is not only the God who brings life out of death.

But he's the God who calls to things that were not. As if they were. And so God is continually doing things by his word. Creating by his word, is how he created faith and your heart. If you're a Christian, aren't you? Isn't it? He created your faith by hearing.

It's how he's growing you in Christ. By hearing his word and reading his word. This is what Jesus prays. Jesus says, sanctify them by your truth. Your word is truth. When we hear that word we pray that God the Holy Spirit would implant it in us because it's the implanted word that is able to save our souls.

And so God. God doesn't just give the solution from where he is. His word is the way of providing the solution Yahweh called to Moses and spoke to him from the tabernacle of meeting saying But as word isn't just the way it providing the solution. Because the word ends up being the solution himself.

God invented speaking. Sorry you can't see the bug that I'm squinting it. Uh, God invented. Speaking to communicate something about his son Whom he by his Spirit would call the word. The words that is with him, in the beginning is the word. And the word was God. The word was with God facing God and the word was God.

The word became flesh and We say dwelt, don't we? You know, they borrow that Greek word. From the hebrew word for tabernacle. The word became flesh and tabernacled among us. You see it's in the word that god comes to us from his glory and it is in his word that we behold his glory.

You know, john when he says we beheld, his glory, He's not talking about something that everyone saw his, something that he's talking about something that only those with spirit given faith saw. Only those. Who received that creating work of the word that he who created light out of darkness has Caused the light of the knowledge of the glory of god to shine in our hearts, in the face of jesus christ.

And remember what paul's doing there and second Corinthians sport, he's making application of the lesser. Demonstration of god's glory in the face of Moses, from the tent of meeting. And he's saying the holy spirit. Creates the knowledge of the glory of god in our hearts. In the face of jesus christ.

But then, what does he do? He gives us the right to be called the children of god. He gives us the right to come to the living. God, Without. Without diluting his glory at all. We are able to come to him in jesus christ united to him and the spirit does not terrify us with the word where we say, the whole earth is full of his glory.

And that is not good news to isaiah isn't Not until there's the coal from the altar. The spirit doesn't terrify us with his glory. He brings us near he, trains us to call him, our abba, So that when we hear jesus say my father, and your father, About the father.

And that jesus is ascending to him. Is saying you come with me to him. So that it works both ways. Remember he said, i will not leave you orphans. I'm going to send the spirit and buy means of the spirit, the father, and the son come, make their home with us.

But also, by means of the spirit in unites us to jesus, We in union with the sun ascend to our father.

And so he uses words as his way of providing the solution, we look at the law and the testimony, and we say, if it doesn't, if it comes from anywhere else than this, it doesn't even have the beginning of light. It doesn't yet even have a dawning of light.

It is pure complete total darkness. Like the darkest part before the dawn. But the god's word is the way of providing the solution because the word himself. Ends up being. The solution. And so, jesus has given in the picture book, that's how hebrews 8 5 and hebrews 10:1, describes it, the shadows that were from before.

But the solution. That god provides. Is that his provision is a person? The lord jesus christ. So the problem Being shut out from the glory of god, still being outside, looking into the new eden that god has provided an tabernacle the solution. Being provided by god's calling to us from there.

And using words to tell us about the word, the lord jesus in, whom he would bring us near and why Because he's bringing us near and now, Our English really doesn't help us in verse two. Because the language of coming near is all over this, which is amazing. When you think of what is happening, they're outside, they can't come in.

You always speaks to them from inside. And he commands speaks to moses from inside, and he commands speak to the children of israel and say, to them. And now, if you've got an outline, you can, you can see it. I've translated it very literally there. He uses a causative form.

Of the verb that is built on the root for the word near. Uh, where it says in our New King James. Uh, what did i say brings? Uh, and it's literally cost to come near and then the word that's being translated. Offering is also built On the root of the word for coming near.

So he's saying you are to bring near the broth near thing and when you bring near the brought near thing and here, the whole problem has been that they can't come near. But god says four times, he uses the the word near in verse two to emphasize what he's doing for these sinners.

That he's not blasting them away. By his glory. But that here he is in the full well in an intense display of his glory and the tabernacle. So intense that mostes, who could be with him on the mountain mostesses who hidden in the cluster of the rock, could see that.

The passing of the back of his glory, Moses who went, it was his own personal tent, outside the camp, could go in there. Even though the glory was so great, it would eradiate him. And he can't go in. And god is saying, near near near near near near. I am bringing you near.

How small and pathetic. All of our other purposes, all of our other pleasures, all of our motivations. All of our other desires are compared to this purpose of god. That without diluting his glory. He would bring us who are shut out not just by our creaturliness but also by our sinfulness And he would bring us.

Near. And notice that the word for man here and there are multiple words that can be used for man. And he uses the word, adam. When an atom from among you. Brings near the broad near thing. He shall bring near the brought near thing from you. From among the beasts or from out of the beasts.

And we'll talk about verse 4. And what it means. About the identification. Between the The man and the animal. When he says, look, you know, i am identified with this animal. And we'll have to talk about the burning and the word for going up and ascending as opposed to another burning word.

That means consuming But god is bringing sinners near to himself. That's what he offers you. You who make yourself an enemy by your ex actions? You, who still are so polluted by the flesh. The remains even after you are in the spirit. And yet, there is sin that dwells in you like we've been hearing in romans, What he is doing as he calls you from his glory even now on his day.

As his servant opens up the word and jesus by his servant is addressing you declaring his, his father's name to you. In the midst of the assembly, singing his father's, praise using our voices and quoting. Then from All right. They are reading from this morning. Jesus, in heaven, saying, i put my trust in him.

His faith is the faith in god. That is perfect. And jesus, in heaven, saying here are my and the children whom God has giving me and he is bringing us. Near. Whatever desire you have. To know the glory of god and still be welcome with him and find the favor the smile of god upon you as we hear pronounced upon us when we leave the public assembly, the public worship every lord's day morning.

But it's afternoon, by the time we do it, whatever desire you have. For coming near to god. For being drawn into what jesus prays for you. That you would have the fellowship. That comes out of the fellowship that is within god that you would have the unity that would come out of the unity that is within god that you would have the joy.

Of the sun and the father and of the father and the son. Of the spirit and them both. Comes from him. Because he is god. Who speaks? To bring sinners near. In jesus christ. What can come from us? Only the problem. Where can the solution come from? Well, only god.

And what is the solution? Only the lord jesus. Because we have a god of nearness. Who dwells? From everlasting to everlasting within himself. In fellowship, and adoration and mutual enjoyment and now has created and redeemed. Sinners To bring us into a fellowship and adoration and mutual pleasure. That comes out of and from What god has in himself.

His great purpose and plan. Is to bring sinners near to himself. Through christ. Amen, let's pray. Father, we thank you for the book of leviticus. We thank you for the way that you have been increasing our understanding of what is going on and genesis and Exodus. And now, Leviticus so that we can come And find so much.

Goodness and glory and joy. To stir up our hearts towards you towards christ. We pray that your spirit would continue writing upon our hearts making to take root within us. The wonders and glorious. That we see written here and we read and hear preached. Give your words to be the food for our thoughts for our affections.

Got caused. Your word to direct our hearts for our actions for our lives this week. Thank you for how you have dealt with us. Throughout this day together. And now glorify yourself. As we go. We ask that though. Not physically, like mooses yet. With love and faithfulness and conformity to jesus.

You would make us to go as shining face. And that it would be evident that we have been with jesus. For we ask it in his name. Amen.