

# 2023.07.02 p.m. Sermon

## Exodus 40:1–33

<sup>1</sup>Then the LORD spoke to Moses, saying: <sup>2</sup>“On the first day of the first month you shall set up the tabernacle of the tent of meeting. <sup>3</sup>You shall put in it the ark of the Testimony, and partition off the ark with the veil. <sup>4</sup>You shall bring in the table and arrange the things that are to be set in order on it; and you shall bring in the lampstand and light its lamps. <sup>5</sup>You shall also set the altar of gold for the incense before the ark of the Testimony, and put up the screen for the door of the tabernacle. <sup>6</sup>Then you shall set the altar of the burnt offering before the door of the tabernacle of the tent of meeting. <sup>7</sup>And you shall set the laver between the tabernacle of meeting and the altar, and put water in it. <sup>8</sup>You shall set up the court all around, and hang up the screen at the court gate.

<sup>9</sup>“And you shall take the anointing oil, and anoint the tabernacle and all that is in it; and you shall hallow it and all its utensils, and it shall be holy. <sup>10</sup>You shall anoint the altar of the burnt offering and all its utensils, and consecrate the altar. The altar shall be most holy. <sup>11</sup>And you shall anoint the laver and its base, and consecrate it.

<sup>12</sup>“Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water. <sup>13</sup>You shall put the holy garments on Aaron, and anoint him and consecrate him, that he may minister to Me as priest. <sup>14</sup>And you shall bring his sons and clothe them with tunics. <sup>15</sup>You shall anoint them, as you anointed their father, that they may minister to Me as priests; for their anointing shall surely be an everlasting priesthood throughout their generations.” <sup>16</sup>Thus Moses did; according to all that the LORD had commanded him, so he did.

<sup>17</sup>And it came to pass in the first month of the second year, on the first day of the month, that the tabernacle was raised up. <sup>18</sup>So Moses raised up the tabernacle, fastened its sockets, set up its boards, put in its bars, and raised up its pillars. <sup>19</sup>And he spread out the tent over the tabernacle and put the covering of the tent on top of it, as the LORD had commanded Moses. <sup>20</sup>He took the Testimony and put it into the ark, inserted the poles through the rings of the ark, and put the mercy seat on top of the ark. <sup>21</sup>And he brought the ark into the tabernacle, hung up the veil of the covering, and partitioned off the ark of the Testimony, as the LORD had commanded Moses.

<sup>22</sup>He put the table in the tabernacle of meeting, on the north side of the tabernacle, outside the veil; <sup>23</sup>and he set the bread in order upon it before the LORD, as the LORD had commanded Moses. <sup>24</sup>He put the lampstand in the tabernacle of meeting, across from the table, on the south side of the tabernacle; <sup>25</sup>and he lit the lamps before the LORD, as the LORD had commanded Moses. <sup>26</sup>He put the gold altar in the tabernacle of meeting in front of the veil; <sup>27</sup>and he burned sweet incense on it, as the LORD had commanded Moses.

<sup>28</sup>He hung up the screen at the door of the tabernacle. <sup>29</sup>And he put the altar of burnt offering before the door of the tabernacle of the tent of meeting, and offered upon it the burnt offering and the grain offering, as the LORD had commanded Moses. <sup>30</sup>He set the laver between the tabernacle of meeting and the altar, and put water there for washing; <sup>31</sup>and Moses, Aaron, and his sons would wash their hands and their feet with water from it. <sup>32</sup>Whenever they went into the tabernacle of meeting, and when they came near the altar, they washed, as the LORD had commanded Moses. <sup>33</sup>And he raised up the court all around the tabernacle and the altar, and hung up the screen of the court gate. So Moses finished the work.

### *God's Servant Setting Up God's House*

**Main idea:** In the setting up of the tabernacle, Moses was a faithful servant in all of Christ's house.

**Introduction:** Instruction and completion details of the setting up collected into one place

#### 1. Moses's Obedience

- Not a one man job, but described as if it were (v16, 33 especially)
- 7x “as Yahweh had commanded Moses”
- He sets the standard (cf. Num 12:6–7)... until the Standard Himself comes

#### 2. A Greater One's Greater Obedience

- “An age-enduring priesthood throughout their generations” (v15). But their generations as priests would necessarily end (cf. Heb 5–10, which they could already have known with more spiritual understanding)
- Moses's administration was meant to end as well (cf. Deut 18:15–19, cp. Mt 17:4–5)
- That administration came with Christ (cf. Heb 3:1–6)

#### 3. A Greater Passover

- The blood of the lamb for one night in Ex 12; that night is the predecessor to this
- Now in Ex 40 the tabernacle for protection in a greater, longer presence
- But now the blood of the Lamb Himself and Tabernacle Himself for glorious, eternal presence

**Conclusion:** Whose house are we? The Living God dwells among us! Let us rejoice to be under Christ's administration, following His commands, and resting upon His intercession.

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**(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](http://hopewellarp.org))**

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Exodus 40 verses 1 through 33. These are God's words. Then Yahwe spoke to Moses saying, on the first day of the first month, you shall set up the tabernacle of the tent of meeting.

You shall put in it, the ark of the testimony and partition off the ark with the veil. Is upbringing, the table and arrange the things that are to be set in order on it and you shall bring in the lampstand and light its lamps. You shall also set the altar of gold for the incense before the ark of the testimony and put up the screen for the door of the tabernacle.

Then you shall set the altar of the burnt offering before the door of the tabernacle of the tent of meeting. And you shall set the liver between the tabernacle of meeting and the altar and put water in it. You shall set up the court all around and hang up the screen at the court gate.

And you shall take the anointing oil. And anoint, the tabernacle and all that is in it. You saw hallow it. Oh, it's utensils. And it shall be holy. You're so anoint, the altar of the burnt offering. And all its utensils and consecrate the altar. The altar shall be most.

Holy And you shall anoint the labor and its base and consecrate it. Then you shall bring Aaron and his sons to the door of the tabernacle of meeting and wash them with water. You shall put the holy garments on errand. Anoint him. And consecrate him. That he may minister to me as priest.

And usual, bring his sons and clothe them with the tunics. You shall anoint them. Has you anointed their father that they may minister to me as priests? For their anointing shall surely be and everlasting priesthood throughout their generations. Thus Moses did. According to all that, yahweh had commanded him.

So, He did. And they came to pass in the first month. The second year on the first day of the month. That the tabernacle was raised up. So moses raised up the tabernacle fastened its sockets set up, its boards put in its bars and raised up its pillars. And he spread out the tent over the tabernacle.

And put the covering of the tent on top of it. As yahweh had commanded moses. He took the testimony and put it into the ark. Inserted the poles through the rings of the ark and put the mercy seat on top of the ark. And he brought the ark into the tabernacle hung up the veil of the covering and partitioned off the ark of the testimony.

As Yahweh had commanded Moses. He put the table in the tabernacle of meeting on the north side of the tabernacle, outside the veil. And he set the bread in order upon it before. He always, As Yahweh had commanded Moses. He put the lamp stand in the tabernacle of meeting across from the table, on the south side of the tabernacle.

And he let the lamps before, Yahweh. As Yahweh had commanded Moses. He put the gold altar in the tabernacular meeting in front of the veil. And he burned sweet incense on it. As Yahweh had commanded Moses. He hung up the screen at the door of the tabernacle and he put the ultra burnt offering before the door of the tabernacle of the tent of meeting.

And offered upon it, the burnt offering and the grain offering. As Yahweh had commanded Moses. He set the lever between the tabernacle of meeting and the altar and put water there for washing. And Moses Aaron. And his sons would wash their hands and their feet with water from it.

Whenever they went into the tabernacle of meeting, And when they came near the altar, they washed, As Yahweh had commanded. Moses. And he raised up the court, all around the tabernacle on the altar. And hung up the screen of the court gate. So Moses. Finished. The work. So far the reading of God's inspired and And there aren't worth.

We rejoice to know. That he also adds his blessing to the preaching. Of that worked. One of the things that we have noticed as we went, especially through chapters 36 through 39. And the construction. Of all of the different parts of the tabernacle. Is that as it was following very carefully along from what we saw earlier with Moses on the mountain, the first time in the instructions that God gave about that construction.

There were here and there of a verse Or to left out and often those verses had to do with where in the tabernacle, the item would be placed or for what it would be used. One of the things that we see now is that several of those one or two verses instructions about placement, find their reflection in the commandment, for the setup, which is repeated now in verses 1 through 15.

And what this does is you have the commandment for the setup in verses 1 through 15 and it's immediately juxtaposed. Which means Positioned jointly. Put next to, it's immediately juxtaposed with the obedience to those commands. But what's very interesting? Is that the obedience is here, primarily described in terms of Moses?

And so the Lord gives us hints throughout the passage Uh to look first at Moses's obedience. The fact that he was faithful and he was, praise God. Even when he bruis, is telling us about the superiority of of the Lord, Jesus to him, and we're very glad not to have offered animal sacrifices today, that could not take away our sin because they'd have to be offered the next week.

And we know that the guy who's offering them in our behalf as a sinner, And we reaping that God would send. The sinless one, who would offer a sacrifice that did take away sin and would never have to be offered again. Do you children know who that sinless? One, who offered the sacrifices?

And whose blood was shed that. So, completely took away sin that it never had to be said again, that is the Lord Jesus. Well, even when it is. When the book of Hebrews and the opening verses of chapter 3, there are describing Jesus's superiority to Moses. He describes Moses in what is very Um, High praise.

He says, Moses was a servant who was faithful in all of God's house. It is not. It has not shameful at all to come second place to Jesus as far as description of faithfulness among God's people and Jesus. Praise God. Is a category of his own, the sun who is faithful over his own house.

But now we're getting ahead of ourselves. But the first thing we'll do is we'll consider then Moses's, obedience, And thanking God for a faithful servant in the house. And seeing. Seeing how Moses then becomes a standard. For whom. Or after the pattern of whom we are looking for another one, greater one better.

Uh, so that When you children have heard about the Jews, being all upset that, That these apostles had come and said, one greater than Moses has come and the Moses way of worshiping and the Moses way of of being God's people, that that is done, they were all upset of it, you know, who had told them.

That one greater than Moses would come and Moses. Moses had told them that. Praise God. He looked forward to Jesus's day and so we aren't going to look in the second place. At the greater one's greater obedience. So first, we'll see. Moses as obedience. Then we'll see the greater ones.

Greater obedience. And we'll see that there is this chain then of Passovers that has introduced to us really right at the beginning of our passage by the identifying of the date. And we'll see that this Passover as it were, there's a Passover feast coming. But there's a Passover principle in the safety of the tabernacle, the safety that the tabernacle provides to God's people and so they had the the safety on the one night a year ago.

In the book of Exodus and then they have a greater safety that is going to persist with them through their time as a nation. But we have the gray tests safety. Because he of whom the tabernacle was a copy, has come. And the dwelling place of God. Now, the tabernacled of God can be with man forever and ever in Jesus Christ, which is how the book ends.

Isn't it? Isn't that what we hear announced and revelation, 21 and worked out through revelation, 21 and 22. So that's basically what we hope by God's help to see in the next little while. First Moses obedience. Remember, this tabernacle was not a one-man job, especially when it's starts talking about.

Putting the post or the board in its socket. And you remember that socket was a 75 pound hunk of silver and you get one board in and then you line up the other boards and you have to put the crossbars through and and you, you're hanging these curtains and then you spreading the This was not a one-man job.

The rest of Israel did not watch as one individual. Put this together. And yet it's described. Isn't it? As the obedience of Moses? Verse 16, thus Moses did. According to all the Yahweh had commanded him singular. So he singular did. And then at the end verse 33, so Moses finished the work.

And you do have singular verbs throughout for the setting up of the tabernacle. And so the Lord is showing the necessity and needfulness of Of a servant in the house who administers, who leads the others and we still need that everyone of our homes needs it. One of the great problems in the church today, one of the great problems in the nation.

Today is lack of faithful leadership in households by a husband who leads or by a, by a father who leads. And faithful leadership among the elders of the churches is desperately needed, that it would be according to the word of God and not, according to the will of the people who if they know themselves well enough.

If we know ourselves well enough, we don't want the worship of god to be constructed. According to our desires, we don't want the operation of the church to be determined by popular vote. We want faithful servant's in god's house, those who take orders from the top, who take orders from the Lord.

And so, we need it, even in an earthly way, but we need it much more, don't we? In a heaven and earthly way in an eternal way. Because you and i even under the best leadership on earth we can never obey well enough everything we do has sin mixed in with it.

If we were hoping to make up for the least of our sins, with the greatest of our obediences, we would find that. That obedience had enough sin in it to dem us as well. And so, We need, most of all the lord, jesus christ, the lord, jesus christ to be the one in whom god considers us.

So that he comes. And he says to us, as he said at the table this morning, this cup is the new covenant in my blood. And so jesus has kept the covenant. And jesus has even suffered the penalty for our breaking. Our previous covenant with god, he wasn't even a party of that covenant, but when he comes in a unites himself to us in the covenant of grace, He unites himself to those who have penalty left over.

From our original covenant, with god. In the first Adam. And he takes that, he is the son who is faithful over all of the house and it is not the, the blood of an animal, a beast that has been spilled to bind us to god, but the blood of the sun or even as the holy spirit, Puts it in acts 20.

That the church is the household that god has purchased with his own. Blood. And how marvelous that is. So we have mooses's faithfulness and praise god, it's very strongly emphasized. We already noticed the book ends thus mooses did at the beginning of the completion, part in verse 16. And so Moses, finished the work at the end.

You got those two bookends, but what did you have punctuating it all the way through? Just as Yahweh had commanded, Moses, just, as yahweh had commanded Moses, or the justice isn't here in the english's. Um, It's implied, but as Yahweh had commanded Moses. As Yahweh had commanded. Most, as Yahweh had commanded Moses.

Did you happen a number of them up? Or cheat. And look at your outline. Seven times. Seven is a very important number, isn't it? And you don't have to be a Hebrew scholar to know that it's an important. Number we've known since the opening chapter and a couple of verses of the book of genesis haven't we?

That seven is the number of completeness and the work of god. And so here, god is saying, see, how faithful my servant mooses. His faithfulness is actually patterned after god's faithfulness. In fact, it was by god's grace. That mooses was faithful and you always house. And so mooses sets the standard You know, how in our time recently going through first kings and second kings.

We we would read. So and so did and way too often, right? It was just what was evil on the side of your way. And sometimes it was so and so did what was right in the sight of Yahweh except not as his father david And then sometimes it was so and so did.

What was writing in the eyes of Yahweh and there was no king before him, or after him was like, he was Um, Josiah, especially gets The highest commendation i think in the list, but still None of them. Uh, none of them were what we need before. God only the lord, jesus christ could be that.

And so mooses, when he's referring to the prophets who had come after himself, says and numbers, chapter 12, It says then he said here now my words

Oh, this is your voice. Sorry then he said here. Now my words if there's a profit among you are you make myself known to him in a vision? I speak to him in a dream. He's addressing Aaron and Miriam, because they have Rebelled against Moses. Uh, i speak to him in a dream.

Not so With my servant mooses, he is faithful. In all my house and mooses in Deuteronomy 18 then comes and says there's one who's coming after me? That is greater than me, wasn't that amazing? The lord just said, of mooses. He's not like the other prophets. He's greater than all of the other prophets.

This is one of the reasons as we'll see in the second point mostess appears with Elijah in jesus, on the mountain transfiguration. And one of the reasons why we all identify with peter and his great mistake of saying, let's make three tabernacles. Well, mooses are already erected a tabernacle, didn't he?

But Moses had said the one who comes after me, who is greater than i hear him, listen to him, whatever he does do what he says. And so, the lord does the same with with the lord jesus, doesn't he? Peter says that on the amount of transfiguration about mosas and Elijah and jesus.

And god singles even among mooses and elijah. Elijah, of course, was very distinguished because of what? As a prophet he went to heaven without dying. Moses was very distinguished because the lord had singled him out as the greatest of the prophets. And yet in that group of three, jesus said this one, This is my beloved son.

With whom i am. Well pleased, listen. To him. And so mooses is the standard that the lord sets before them. He says he is the servant to his faithful in all my house. Not all of the prophets. We're faithful. In fact, some prophets got eaten by lions because they didn't do what God told them to do.

And yet mooses until the lord, jesus comes is the standard. And we should appreciate not just Moses in himself personally, although it's, it's not wrong to be grateful to people and And recognize God's use of them. But we should appreciate what god did for his people and establishing him.

It's just what we've been seeing in isaiah, isn't it? You remember the lord making his case against the nation of judah, really's addressing the southern kingdom, primarily there and isaiah chapter 5 from this morning's reading and he's talking about how he did everything for them. He gave them every possible advantage, and one of the advantages was this That he gave them a servant to his faithful in.

All god's house. And so we see the grace of god that can sustain a man in the work, to which he is called, which is absolutely what we need to hear for our own work because whether you're like, paul the apostle And he's describing the the demands upon him of the ministry that god had called him to and you remember he cries out at one point who was sufficient for these things.

And what do you see a few verses later? Do you not see our, sufficiency is of god? Well, the lord who sustained, mooses? And the lord, who sustained all and the lord who sustained, elijah? He's the one who sustains us Because often haven't you children? I know, i remember being a child.

And thinking that things would be easier as an adult. Uh, The lord will still be faithful when you're an adult, but i I've entered to say it gets harder. But sometimes you're battling your own sin, and you want to honor mom and dad from from the heart. But you keep on trying to get away with as much as you could possibly get away with and you realize that that's not obedience in the lord, obedience in the lord is cheerful and willing for the sake of the lord and dependence.

And now you know how we're going independence upon christ? And so, whether it's honoring, your parents are being kind to your siblings, or loving your neighbor enough to care more about, whether he hears of the lord jesus christ, then whether he thinks you're a cook or despises, you as being narrow-minded or whatever it is, That whatever the lord has assigned to us.

You know, being your mom kids is harder than being you. And i say, i'm not even a mom, but that's just the fact of the matter. Being your dad. There's a very difficult calling and we all whatever the Lord has appointed to us. We cry out who is sufficient for these things.

And the answer is that the one who is sufficient for mooses? And sufficient for paul. And sufficient for elijah. Which Elijah knew. Isn't this? What? With the other apostle tells us. What jay? Well, James, the brother of the lord jesus tells us when he says elijah was a man would like nature as you.

But he prayed to god. And god heard his prayers. He wasn't greater than you. He was a sinner needing independent upon the grace of the lord jesus christ. Just like you are a sinner needing independent upon the grace of the lord jesus christ. And so we take the way, the scriptures use examples like this and say the god who sustained mooses and that faithfulness is my god.

And if i am to be faithful. My sufficiency must be of him. And i will find that he indeed as faithful. So that's Moses obedience and the second place, the greater ones, obedience, The greater ones obedience, you expect this arrangement to last forever before we jump to Deuteronomy 18 and and think about The prophet who is coming after mooses.

Uh, certainly the lord puts us in mind to wonder allowed. About these forevers that we see sometimes or everlastings, in this case, in verse verse 15. And he's talking about Aaron and his sons, and he says, for their anointing shall surely be and everlasting priesthood throughout their generations. Now, sometimes the word that's translated everlasting here, really does mean forever and ever.

And usually, it's used in the plural, then in the Hebrew, the ages. And it's referring to the ages in relation to god. But sometimes it's used in the singular and sometimes in the plural this way too. But sometimes used in the singular with reference to a particular family or a particular nation, Or particular.

A particular lineage as it is here. And very literally, he says, it will be an aged during priesthood throughout their generations. And what do we know from scripture? We know that there was a time coming, when the priesthood of the house of Aaron would be superseded, it would be obsoleted.

Because there was a priesthood that came before the house of Aaron and the house of Aaron in levi in abraham's loins as as the scripture said offered ties to Melchizedek, there was a priest who represented and everlasting priesthood without beginning and without end And so even as we read verse 15, we know that it relates to a particular administration of the covenant of grace, it's the same house.

God doesn't have two houses. Hebrews chapter 3, verses 1 through 6 is describing the same house. It's just describing one who's a servant in that house and one. Who's a son over that house. There's no replacement theology. It was God's house under christ or belonging to christ by his right as the sun from the beginning.

From before. Moses. And abraham recognized that didn't he? When he offered. A tenth of all that he had to Melchizedek the priest of the most high god. And so there's already a clue in verse 15 that we are to be thinking in this way that yes, praise god that he's tabernacling among his people.

He's actually using a little tent and in this case to do it, Praise god, that he is providing a way of safety for them to have him express his presence in the midst of them, which he had just finished. Remember, Before they start the construction, Moses spends. The. Uh, the second 40 days.

Uh, on the mountain. Hadn't the lord just told him, you know, i'm not going to go with you. Because if i go with you, in your midst, i'm going to consume you And had they not desperately prayed that the lord would go with them. Well, was it not true that he would consume them?

Well yes he is. Holy But he makes a way. By that. Sacramental. If we can use the word a little more, a little less technically than we usually do that. Sacramental use of the tabernacle that points forward to jesus christ, as the way in which a sinful people can for a time, have the holy god dwell in the midst of them, as he is, calling them to himself in christ.

Now, we know that. In the full display and experience of god's glory. An eternity. There can be no sinners there. And so there's a greater tabernacle yet to come greater passover. In. Which we'll get to in the third point. But, The generations of these priests just like the administration of mooses, it was planned by god for a season.

A season that would give way. When the one who is after the pattern of Melchizedek would come. That would give way when jesus. Had come. This is why. It's so glorifying to the lord jesus christ that we have simple worship. First of all, If you don't love him. And believe in him and like hold of him by faith, that the spirit doesn't give you to know the Lord jesus christ.

Then you will feel a need to dress things up. But if you have faith to see him and know that he addresses us in the preaching, he sings god's praise in the midst of the congregation. According to Hebrews chapter 2, he is the one who gives himself to us at the table in the supper.

He is the one. Who mediates and enters intercedes for us and mediates. Our prayers in glory, when we come to the throne of grace, We come to the throne of glory, but it is for us, a throne of grace because our high priest sits On the throne of glory.

And it glorifies the lord jesus that we don't need. These earthly pictures as glorious as they were. Has impressive as they were. They are to an extent like Moses is faithfulness. There's still merely earthly. They're not the perfection. To which they were being taught to look and which has now come and the Lord jesus christ.

And so we've already made reference to these two passages. But Deuteronomy 18, you remember Deuteronomy is Moses' last great sermon. As they've defeated the two and a half tribes and they are about to cross the Jordan and Moses can't go with them. And he, in this sermon, he prophesied to them.

Deuteronomy 18, verse 15: "Your God will raise up for you a prophet like me from your midst from your brethren. You shall hear him. He was very interesting, literally it says that what Elijah and Moses were discussing in the amount of transfiguration was his coming, Exodus 24, most of your English translations say departure.

But it actually uses the word for exodus. It says: "Yahweh, your God will raise up for you a prophet like me from your midst, from your brethren. You shall hear him. According to all you desired of Yahweh or God and horribly in the day of the assembly saying, let me not hear again, the voice of Galway, my God, nor let me see this great fire.

Any more, lest I die. And you always said to me, "What they have spoken is good, I will raise up for them a prophet, like you from among their brethren and will put my words in his mouth and he shall speak to them all that I command him. And it shall be, that whoever will not hear my words, which he speaks, and my name.

I will require it of him. You see what he's saying? They wanted Moses to be a prophet mediator. That he would hear God's words and tell it to them, why? Because God was dangerous. But God's also too dangerous for Moses, isn't it? One of the reasons he's preaching his final sermon to not crossing over.

The Jordan with them in the book of Deuteronomy is why he had sinned. He too was dying and he would not rise again from the dead by the power of an indestructible life of his own. He's waiting for his bodily resurrection. You will have yours with him. Praise God.

But Jesus is the one. Jesus is the one who is good enough. To be our righteousness, to be our safety. With God. And so even as we see the, the great obedience of Moses, which we are not meaning, to demean or diminish. In this passage that emphasizes it so well we think God for it as something he gives by his grace.

Yet. How can we, how can we read of it? And not think of the superior obedience. Of our Lord Jesus Christ. Who is the son over the house? There's one thing to share a paycheck with Moses. That is not been given to us. But what you share with Jesus is not a paycheck.

It's an inheritance. He is the heir. And he is the one. So, we have been given to be our prophet and our priests and our king. Indeed, he is the one to whom all of this looked. And this we alluded to earlier that this harkens back, it calls us back to the Passover versus first two.

Verses you always spoke to Moses saying, on the first day of the first month, you'll set up the tabernacle of the tent of meeting back. In chapter 12, he had actually rebooted the The Israelite calendar. On the first day of the first month, was the day of the Passover, the day.

That the blood had been put above their doorposts and saved them in this one-night, visitation of the presence of God. And yes, it was the presence of God to destroy sinners. This is what makes hell. Hell not the absence of God, but the presence of God without grace, There's nowhere that God isn't.

That's not like there can ever be a place without God and depending on how accurate your translation of second Thessalonians one is he tells us that the destruction, the fiery destruction comes from the presence of the Lord. And from his glory, some translations, I know they insert the word away and they completely change the meaning.

But it is what God had told them, if you don't have the blood over the doorpost. So on the lintel of the door, on the day of the Passover, you are going to die. And if he doesn't come by way of the sacrifices and the tabernacle and the holy of holies and the ark with the mercy seat and all of these things that communicate his redeeming us by the blood of Christ is coming near in the priesthood of Christ.

If they had God in the midst of them, expressing his presence, in the midst of them. Without this tabernacle, surely. They would have been consumed just as God. Had said, "And so there's kind of a greater Passover here, isn't there? It's not the Passover feast I'm talking about but it's the safety in the presence of God and that's what we're going to have next week.

The closing verses of Exodus chapter 40. The closing verses of the book of Exodus. God is going to be in their midst. He's going to lead them out when he stops, they stop when he goes they go they go everywhere with him. And he is with them by way of protection.

By way of blessing. Even though there are sinners. But now, for us, Uh, we're We are gathered to God in him who tabernacled among us, you know, before we get to Revelation 21, which is at the resurrection and the dwelling place of God is with man and literally the tabernacling of God is with man there's John chapter 1, the word that is God, the Son that became flesh and that uses the word for tabernacle the Greek word in that case tabernacled among us, and we be held his glory.

That it is in Jesus Christ that we see the glory of God so much. So that when Philip asked to see the father, what did Jesus say? "Have you been with me so long and you do not know me. He who has seen me, has seen the father. Jesus is literally telling Philip there is nothing.

More of God to see that can be seen in Jesus Christ. How merciful then that God was killing Corinthians rather than letting them. Just take the Lord's supper or what they were calling the Lord's supper week after week with a mind, only for their belly. And no mind for Christ and no mind for their brother and sister who is united to Christ.

Don't we see that when we come and we worship God, we engage with Jesus. Who is the brightness of God's glory? Though, we cannot see it with our eye and they didn't see it with their eye either. Jesus didn't go around shining brighter than the sun in his earthly ministry.

And yet John says we beheld his glory. How did they behold his glory? Because the Holy Spirit gave them by faith to see that, this is the only begotten of the father that he is full of grace and truth. Using the very phrase that we saw in chapter 34, God used to describe himself.

When you have Jesus Christ, you have God in all his glory. And you also have God in safety and favor and blessing. Because Jesus has come. Not only as the God, man. To display God's glory. But as our priest, and our sacrifice. And the one in whom and through whom.

We are brought near to god. And so you had the passover principal. To survive the presence of god as it was going to be in that one night in Egypt, they needed what they needed blood on the doorposts. And now you have to survive the presence of god as he was going to make himself known to and dwell among his people throughout the wilderness and up until the time of Solomon.

What do they needed the tabernacle? But if we are going to dwell with god, in the intense expression of his glory forever and ever, which you will In order to for it to be a presence of blessing. And favor and fellowship. Like we see in the lampstand, but it's light of favor.

And the table, with its fellowship in the incense altar with the the pleasing, aroma god, taking delight. And in the prayers of his people and god taking delight in their presence. And all of these wonderful things that are communicated The only way that any of that can be true for you.

Dear ones. Is in jesus christ. To whom you may be joined only by faith. Only through believing in him. Does he become yours? And therefore, does everything that is his Become yours in. Whose house is this? Not the building. Whose household is this? It is the household of god, the living god dwells in and among his people.

And so let us rejoice that god has given us not a servant. Who is faithful in all his house, but his son. Who is faithful over his own house? How marvelous to be under the administration of christ who has authority in heaven and all authority on earth and he marks this house as his own by the sign of baptism whenever he admits someone brings someone into his household, remark them.

With the household mark. And we teach them to do what to obey all that he has commanded. Oh, with moses was worth following how much more? Jesus is worth following. As we rest upon his intercession for us. Right. We thank you, father for Helping us at the And of, What has been a warm and long?

And rich and full. Uh, lord's day together. We do pray that your spirit would bless to us. All of the different things we've been hearing from, so many parts of your word that you would blessed to us. Are having been with you and interacted with you. That we might live and speak in such a way.

As would cause others to take note that they have been with jesus. And we pray that you would help us. Now as we go from this place, That we would go resting upon him, amazed to him. Knowing that his obedience. Is standing for us, knowing that his spirit. Works out his life in us.

By his grace. Grant to us to go in the name of jesus. We ask In the name of jesus. Amen.