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Exodus 29. Beginning in verse 35 and going to the end of verse 46. These are God's words. Thus, you shall do to Aaron and his sons according to all that I have commanded you. Seven days.

You shall consecrate them. And you so offerable every day as a sin offering for atonement, You shall cleanse the altar. When you make a tournament for it and you shall sanctify, then you shall anoint it to sanctify it. Seven days, you shall make atonement for the altar and sanctify.

It And the altar shall be most. Holy Whatever touches the altar must be holy. Now, this is what you saw offer on the altar. Two lambs of the first year day by day continually. One lamb, you saw offer in the morning and the other lamb, you saw offer it twilight with the one lamb shall be one tenth of anifa of flower mixed, with one fourth of a hin of pressed oil and one fourth of the hen of wine as a drink offering.

And the other lamb you shall offer a twilight. And you saw offer with it, the grain offering and the drink offering as in the morning for a sweet aroma. An offering made by fire to yahweh. This shall be a continual burnt offering throughout your generations. At the door of the tabernacle of meeting before, yahweh Where I will meet with you.

To speak with you. And there I will meet with the children of israel. And the tabernacle shall be sanctified by. My. Glory. So, I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons. To minister to me, as priests. I will dwell among the children of israel.

And we'll be their god. And they shall know. That I am yahweh, their god. Who brought them up out of the land of egypt that I may dwell among them? I am yahweh. Their god.

So far, the reading of god's. Inspired. And Inherent worked. We've begun this week with the verse that we left off with last week. Remembering that sacrifices. Of the consecration that very violent and shocking. Um, Ritual that the lord put the priests through and they were being ordained. So that they would see that they had.

No goodness at all in them, everything that they touched that became associated with them, would immediately have to be slaughtered And not just die, but burn Under the fury of god so that his fury would be consumed. From upon their sin. And not just once, but Uh, seven days.

This would happen with three of those sacrifices. Each of those days. And the repetition of those sacrifices. Being necessary. Because they needed a death to be died for them. That that bowl and does rams couldn't do. They needed a righteousness. To be provided for them. They needed the wrath of god against their sin to be satisfied.

Which could not be satisfied upon a bull. Or upon rams. And so, that's Where we left off those, seven shocking days. And what we find now is, That they needed to be cleansed so that the altar could be cleansed. So that the the offerings would be holy That would be offered not just Uh, For seven days.

But that would need to be offered for god's people. Every single. Day. That i as, with priests of also with people, In israel. That they desperately need it. A death to be died in their place and the wrath of god against their sin god's holy hatred. And righteous punishing Of their sins.

To be fully expressed. Because God hates your sins too, doesn't he? Here's a holy hatred. Of all of your sins. In fact, when you come to begin to have holy hatred of your sin, it's because god is mercifully, giving you to have your mind and your heart to be like his And here's the righteous punisher.

Of sin. So when you start to hate your sin, You're being like, he is, but Vengeance. Belongs to him, not to you. You can't punish your own sin, can you And yet. We know what jesus had to suffer. And the lord is showing his people here. That it would have to be jesus to suffered, isn't it?

And so, as the lord teaches them, About the Necessity of All of these things through through the repetition, first for the ordination, Of. Of the priests and then for the work that they are supposed to do. Coming out of their ordination, he's showing us. First of all. The cleansing prerequisite for consecration.

That in order to be holy unto God. And to be used in his service. We need blood to be spilled. To atone for us and clean us. We need wrath to be satisfied. And so the cleansing prerequisite for consecration and then in a second place, we see at the end of this passage.

The compassionate purpose. Of consecration. That the reason god makes us holy, And so that he may dwell among us and we may know not just that he has taken us as his possession. But he has given himself to us, to be our Possession. Which is extraordinary. And to make us to know that.

So that's the compassionate to purpose of the consecrations or the first place. The cleansing. Prerequisite for consecration, the need for this attendant. Uh, you see that? With Aaron and his sons, they are cleansed by blood and we marveled at that. Last last, lord's day after noon. That they didn't use tide, they used blood.

For the cleansing of this. This priceless, garment the event, That the high priest would wear. Um, and then we marveled again, we're leading marveling. In that in the catechism class this afternoon, those of us. Who were who were there. For that. And so the priests are cleansed and why are they cleansed their cleansed in order to be consecrated seven days, use a consecrate them.

Verse 35. And, This bowl that is offered every day as a sin, offering for atonement in the cleansing of them. They are being consecrated so that they make cleanse the altar. So not just the priest needs to be cleansed, but the altar Needs to be cleansed. You saw cleanse the altar when you make a tournament for it.

And you saw anoint it. A need. We saw anoint it. And sank to sanctify it. Seven days, you shall make atonement for the altar. And sanctify it. Now what had the altar done? Well as an altar that's on earth, an earth that is cursed for the sake of man, And it's an altar that has been built by human hands.

Hands that are sinful. So that it's actually better. Uh, for instance, for the arc of the covenant, the ark of the testimony to fall to the ground. And touch actual dirt. Than to be touched by the hand of other. When it was toppling because they had disobeyed god, And used carts, not poles.

And the wrath of god breaks out against other. Because better for the arc to touch dirt. Than to touch the dirtiness. Of a sinful hand. And so the altar itself must be then. Something that is looking forward to a heavenly reality that god would provide Not the wood of the cross.

But the suspension of the god man between heaven and earth. Where he? Receives the fury. Of the wrath of god from heaven. The sacrifice of jesus christ is our altar. Christ himself. Is priest and alter and sacrifice all Unto us. Wonderful, that in the Sanctifying the the cleanse the atoning for and sanctifying the attorney foreign consecrating of the priests and the atoning four and consecrating of the altar, it happens for how long to happen.

Seven days. What is that? It's a number of completeness. So, i Someone says i'm a six-day creationist, i say, well i'm a seven-day creationist. You see, the the creation wasn't completely the creation of the heavens and earth were complete. In six days. But the last thing God made was a day.

The lord's day. Don't you hear that as you hear with hebrew tuned ears? The completeness of seven. And god's purpose for man to enjoy him to have him. Not just heaven, not just earth. But the god of heaven and earth. That that was the completeness. Yes, i'm a six-day creationist don't To get me wrong.

But there's something about the seven nests. Of their ordination, isn't there? That shows how entirely they need someone to die in their place, and how entirely they need, the wrath of god against their sin, to be consumed, and how entirely god would provide For both of those needs. But this would have to be repeated.

And repeat it and repeat it. Until one would come. Whose blood would be shed once. Who had die once and rise again. Who would suffer the wrath of god once and before he died? Would say it is finished, not with respect to his death, he would continue, wouldn't he?

Under the power of death for three days. But he was done with the wrath. Soon, he would be done with death. And god will be done with our sin. The priest needs cleansing. The altar needs cleansing that cannot come from the priest because he had to be cleansed. And the people need cleansing, which cannot come from the altar because it has to be cleansed The people need cleansing versus 38 to 42.

We know now. Uh, what the purpose is of these sacrifices these offerings, we've heard about the burnt offering and the sin offering and the peace offering and Again, we have kind of a composite of those all together in the lamb that is offered in the morning in the lamb.

That is offered in the evening, it has elements of All of the sacrifices. The people need cleansing and not just once. Not even just once a day. Think this is something that many of us who in the pattern of coming to god through jesus, our priest through jesus our sacrifice mourning and evening.

Uh, we find the spirit teaching our hearts, this, don't we? That even though i worshiped him this morning, i spent the whole day sitting. I spent the whole day doing things that needed cleansing a cleansing that has been provided once for all But a cleansing that my conscience needs again.

To come through jesus christ, the end of the day. And know that the whole day. Whatever, i intended for evil, whatever. I did that was evil, god intended for good and did that was good and he did so righteously. Because my evil that day had been atoned for, Come again.

At night. What about the morning? Well. Not only did whatever time passed between the evening worship and when i woke up, when i fell asleep and whatever i woke up and whenever i worshiped in the morning, not only had i sinned during that time but i was still a sinner all night long.

I still had that remaining fleshliness. We've had this discussion recently won't get into. Theology of dreams too much, but You do find out, don't you? And you're less restrained. Not so much in what you dream we know from scripture. That things can be suggested to you in dreams. But you respond, don't you in your dreams.

And you don't respond perfectly righteously in your dreams, do you? Because, you know, however, that mixture is of that, which is suggested from external sources and, and that which you're responding and It's still from a sinful person. Someone who has remaining fleshliness from their original nature. And yet. A remaining fleshliness that has been atoned for And from which the Lord is cleansing us.

People need cleansing, they need cleansing all day. They need cleansing all night and because it just because it happened the day before, doesn't mean that they don't need it today. And just because it's done for us today, doesn't mean we won't need it tomorrow. And then one fell swoop.

All of the thousands and tens of thousands of sacrifices. That had not been able to accomplish the cleansing. All of it was accomplished. All for the past believers, all for the future believers. All that we would ever need until We're not just cleansed judiciously in our justification. But when having been washed in the blood of the lamb, And been made righteous with those righteous robes.

We have been further clothed. With righteous robes washed in the same blood in our sanctification. Those white robes that revelation, also calls the righteous deeds of the saints.

Even the tabernacle needs cleansing, but when he comes to talk about the cleansing of the tabernacle, he doesn't talk about all the blood that has been applied in on all the things and all the places and we'll continue to see that even with the incense altar next week, And so forth.

What does he say in verse 43? Cleanses, and consecrates the tabernacle. And there i will meet with the children of israel and the tabernacle shall be sanctified. It's the same word consecrated. By my glory. He gives a hint there, doesn't he Of just how it is that we can be atoned for how it is.

How can we be cleansed? How can there be a death that substitutes for us of all of these bulls and goats and, and lambs, couldn't atone for us? That kept having to be repeated. How can there be a suffering of god's wrath? That actually takes away. The hatred that my sin deserves from him.

Because god himself will die. Because god himself will become a man so that he can die. And he's not going to become another person. He's only going to add to himself another nature. So that the one who dies on the tree fully, man. Does not only have another nature that is fully gone, but he is one divine person.

And we can say, god bled on the cross. God bled to save me. God suffered wrath. To take away the guilt and the wrath that my guilt deserved. How can we say such things? Because the holy spirit says it. Because the holy spirit says in Acts chapter 20, that the church has been purchased By the blood of god.

And hebrews unfolds for chapters doesn't it? How jesus in one sacrifice. Was able to atone four and consecrate. Once for all by his one shedding of blood on the cross. Because he wasn't a bull and he wasn't a goat, and he wasn't a ram, and the repetition of all those things was designed to announce to them.

And to us the entire time, it has to be god. That's why his name jesus. Matthew chapter 1, the angel appears to Joseph Since you shall name him. Jesus. Why Because he will save his people from their sins. And the name means yahweh saves. God is jesus. God is yahweh.

Who saves? That's what he's saying here. But god is also immanuel or jesus is also Emmanuel god with us and so we'd have you're not only the cleansing prerequisite for holiness. That we have to be a toned for that, we can be consecrated but the compassion that's purpose of holiness.

That the reason we are consecrated and so that god may be with us. And he gives us. Uh, he gives us to us in in three different ways that he consecrates israel in order to be present to them, that they may have God's presents. And in order to become their possession.

That they may have god as their god. And that they may know this so that they may perceive this So, he says, And, I will meet with the children of israel and the tabernacle, so he sanctified by my glory. So i will consecrate the tabernacle of meeting and the altar.

And i'll also consecrate both Aaron and his sons to minister to me as priests I will dwell. Among the children of israel. Here is the Emmanuel, principle. And manual. With us. Is god. God, dwells with us. This is why they had to be holy. So that they could not just have god among them.

But that god could make himself known to them the glorious. God the great god, the holy god. And they would not be undone and they would not perish. This is what terrifies, Isaiah. Right? He hears the angels, not just speaking away. That he ought to have spoken his whole life only that way.

And so he hears holy speech and he says, woe is me for i am a man of unclean lips. But what they said, Holy holy, holy is your way of hosts the whole Earth. Is filled with his glory. Not just the whole heavens. The whole earth that he realizes.

I and this people among whom i dwell on earth. We have not worshiped like this. It is not safe. But god makes him safe. How With the coal. From the reality. Division. But it's a call from the reality to which this Altar. Appointed. And god says, i have cleansed your lips.

God has atoned. For him, in jesus christ to come. Why? So that he can be in the presence of this. God. Whose glory fills the whole earth? And that it will be a favorable presence. And instead of woe is me, i am undone. He may say not only, am i in god's presence, but i am redone.

I am remade. I am blessed to have god as my possession. I will dwell among the children of Israel and i will be their god. They shall know that i am your way their god who brought them up out of the land of egypt that i may dwell among them.

Now this is a little bit different. Then what he said so far. What did he say to Pharaoh? Let israel go. Israel's my firstborn son. Let israel go. That they may worship me. And so he has presented himself thus far primarily as the god who brought them up out of the land of egypt that they might worship him.

But he says he's doing something in the tabernacle. Not only that he might have them as his special possession. So that they would worship him as he is rightly owed and he is redeemed them to do. But that. He might be theirs as their special possession. That the presence of god, in the midst of them.

Was the purpose? For taking them out of egypt, and for atoning for them and for consecrating them. When god saves you by the blood of jesus christ, the substitution of jesus christ. It is not only Because in his pleasure and generosity, he has privileged you. To be his special possession decided to take you as his inheritance and your worship as his reward for saving you.

But it is also to give himself to you that you might have him. As your special possession. That you might have his presence. That you might have the pleasure of the sun in the presence of the triune god. That you might enjoy knowing that god is yours. Just as he father, son and holy spirit.

Has from all eternity. Had the pleasure of knowing that he is his own. But so it is to give give us God's presence. It is to give us god as our possession. And not only that, we would have him. But that we would revel in the knowledge that we have him.

And you see that in verse 46, And they shall know. That i am your way there. God. Who brought them up out of the land of egypt that i may dwell among them? I am yahweh, their god. You see the lord? Wants you to know. He wants you to have the comfort of knowing you want you to have the joy of knowing he wants you to have the strength of knowing

Therefore, He ties the two of these things together. Matthew 1. This is marvelous because it shows us that yes jesus is the priest jesus is the sacrifice. Jesus is the altar. But he's also the god who tabernacles among us. He's the god. Who receives the sacrifice? He is the god who makes himself our possession.

It's Hebrews 1. Uh, meeting hebrews 2 and the rest of the book. That he is. He is the god who offers himself on the cross, but he is also the god who poured out his wrath and satisfied it. Because we come to him, when we come to the altar,

And she will bring forth the sun. And you shall call his name, jesus. For he will save his people from their sins.

So all this was done that it might be fulfilled which was spoken by the lord, through the prophet saying. Behold the virgin shall be with it, with child and bear a son, and they shall call his name Emmanuel. Which is translated god with us. Has that ever, struck you as odd?

That the angel says, call his name, jesus. And then the holy spirit says, by the hand of matthew This was done to fulfill the prophecy that his name, would be a manual. Well, which isn't Well, he's explaining what the name, jesus means. Not just that. Jesus of nazareth. Is the one through whom yahweh would say.

But that jesus of nazareth is yahweh, who saved that he might be with us. That this child was God. Is god. No longer a child. With his people. And that in order to do. So he atoned for them. He sanctified us. By his glory. Suffering, his own wrath. On his cross.

To give us his presence. To give himself to us as our possession. And to give us to know this for sure. And he has given us his spirit. So that we would know. That it is, the lord. The lord of glory. Who has died for us that we might have him.

Implement looks great. Oh lord we do pray for the ongoing work of your holy spirit, that we would not have veales over our hearts. But that what i can't see and what ear can't hear, and what the heart of man cannot comprehend, your spirit would make us to know.

That it is yahweh of glory. Who was crucified? And so that you would make us to know that one day We will see the face of a man who is god. Grant them that by your spirit. The light of the knowledge of your glory would shine in our hearts and the face of jesus christ.

For we ask it in his name. Amen.