

Glory

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[0 : 00] Please open your Bibles to the book of Exodus, chapter 39.

I have some missed emotions as we come to this passage because I've been looking forward to this really as the climax of the entire book.

We're reaching the very end. You may have seen even on the bulletin from bondage to glory. This is the week we make it to glory. In one sense.

And so it's exciting to get here. It's also sad to be done with Exodus. Lord willing, this is our last sermon. Next week we're going to have a sermon really themed around the idea of Christ's resurrection.

It will be somewhat tied in with what we're looking at here, but we're really finishing up the book of Exodus. It's been a joy. I meant to look back, but we have spent a couple of years in it.

[1 : 17] I think it's somewhere around 90 sermons now. And so we're coming to the end. And so today we're going to read from verse 32 of chapter 39 all the way through the end of the book. So if you'll look there with me.

Verse 32. Thus all the work of the tabernacle, of the tent of meeting was finished.

And the people of Israel did according to all that the Lord had commanded Moses. So they did. Then they brought the tabernacle to Moses, the tent and all its utensils, its hooks, its frames, its bars, its pillars, and its bases.

The covering of tanned ram skins and goat skins and the veil of the screen. The ark of the testimony with its poles and the mercy seat.

The table with all its utensils and the bread of the presence. The lampstand of pure gold and its lamps. With the lamp set and all its utensils and the oil for the light.

[2 : 31] The golden altar. The anointing oil. And the fragrant incense. And the screen for the entrance of the tent. The bronze altar.

And its grating of bronze. Its poles and all its utensils. The basin and its stands. The hanging of the court. The hangings of the court.

Its pillars and its bases. And the screen for the gate of the court. Its cords and its pegs. And all the utensils for the service of the tabernacle. For the tent of meeting.

The finely worked garments for ministering in the holy place. The holy garments for Aaron the priest. And the garments of his sons for their service as priest.

According to all that the Lord had commanded Moses. So the people of Israel had done all the work. And Moses saw all the work. And behold. They had done it. As the Lord had commanded.

[3 : 25] So had they done it. Then Moses blessed them. The Lord spoke to Moses saying. On the first day of the first month. You shall erect the tabernacle.

Of the tent of meeting. And you shall put in it. The ark of the testimony. And you shall screen the ark. With the veil. And you shall bring in the table.

And arrange it. And you shall bring in the lamp stand. And set up its lamps. And you shall put the golden altar. For instance. Before the ark of the testimony. And set up the screen.

For the door. Of the tabernacle. You shall set the altar. Or burnt offering. Before the door. Of the tabernacle. Of the tent of meeting. And place the basin.

Between the tent of meeting. And the altar. And put water in it. And you shall set up the court. All around. And hang up the screen. For the gate of the court.

[4 : 19] Then you shall take the anointing oil. And anoint the tabernacle. And all that is in it. And consecrate it. And all its furniture. So that it may become.

Holy. Holy. You shall also anoint the altar. Or burnt offering. And all its utensils. And consecrate the altar. So that the altar may become. Most holy.

You shall also anoint the basin. In it stand. And consecrate it. Then you shall bring Aaron. And his sons. To the entrance of the tent of meeting. And shall wash them with water.

And put on Aaron. The holy garments. And you shall anoint him. And consecrate him. That he may serve me. As priest. You shall bring his sons.

Also. And put coats on them. And anoint them. As you anointed their father. That they may serve me. As priest. And their anointing. Shall admit them. To a perpetual priesthood.

[5 : 17] Throughout their generations. This Moses did. According to all. That the Lord had commanded him. So he did. In the first month.

In the second year. On the first day of the month. The tabernacle. Was erected. Moses erected the tabernacle. He laid its bases. And set up its frames.

And put in it. In its poles. And raised up its pillars. And he spread the tent. Over the tabernacle. And put the covering of the tent. Over it. As the Lord had commanded Moses.

He took the testimony. And put it into the ark. And put the poles. On the ark. And set the mercy seat. Above. On the ark. And he brought the ark.

Into the tabernacle. And set up the veil. Of the screen. And screened the ark. Of the testimony. As the Lord had commanded Moses. He put the table.

[6 : 14] In the tent of meeting. On the north side. Of the tabernacle. Outside the veil. And arranged the bread. On it. Before the Lord. As the Lord had commanded Moses. He put the lampstand.

In the tent of meeting. Opposite the table. On the south side. Of the tabernacle. And set up the lamps. Before the Lord. As the Lord. Had commanded Moses. He put the golden altar.

In the tent of meeting. Before the veil. And burned fragrant incense. On it. As the Lord. Had commanded Moses. Moses. He put in place. The screen. For the door.

Of the tabernacle. And he set the altar. Burnt offering. At the entrance. Of the tabernacle. Of the tent of meeting. And offered on it. The burnt offerings. And the grain offering. As the Lord.

Had commanded Moses. He set the basin. Between the tent of meeting. And the altar. And put water. In it. For washing. With which. Moses and Aaron.

[7 : 08] And his sons. Washed their hands. And their feet. When they went. Into the tent of meeting. And when they approached. The altar. They washed. As the Lord. Had commanded Moses.

And he erected. The court. Around the tabernacle. And the altar. And set at the screen. Of the gate. Of the court. So Moses. Finished the work. Then the cloud.

Covered the tent of meeting. And the glory. Of the Lord. Filled the tabernacle. And Moses. Was not able. To enter the tent of meeting. Because the cloud. Settled on it.

And the glory. Of the Lord. Filled the tabernacle. Throughout all. Their journeys. Wherever the cloud. Was taken up. Excuse me. Whenever the cloud. Was taken up. From over the tabernacle. The people. Of Israel. Would set out. But if the cloud. Was not taken up. Then they did not set out. Till the day. That it was taken up. For the cloud.

[8 : 05] Of the Lord. Was on the tabernacle. By day. And fire. Was in it. By night. In the sight. Of all the house. Of Israel. Throughout all their journeys. Let's pray together.

Dear heavenly father. We. Would pray. That we would know. That we would see. That we would taste. A bit of the glory. That was manifested there. Even now. As we worship you.

That your spirit. Would meet with us. That we would know. Your presence here. Lord. That you would prepare us. To know your presence. In even greater ways. In days to come.

And we pray Lord. Knowing that you are. A glorious God. That we would glorify you. In the preaching of your word. In our response. To that preaching.

In your worship Lord. We ask this all. In Christ's name. Amen. Amen. Now as we. Look at this passage. You may remember. As we've gone through.

[9 : 01] The book of Exodus. That God has been concerned. For his glory. Throughout the book. And in various places. If we go back. Really far to. Back when.

Moses was interacting. With Pharaoh. And they were talking. About the Exodus. You may remember. Exodus 14. Verses 17 through 18. God says. I will get.

Glory. Over Pharaoh. And all his hosts. His chariots. And his horsemen. And the Egyptians. Shall know. That I am the Lord. When I have God. And glory.

Over Pharaoh. His chariots. And his horsemen. And so. We see there. This idea of glory. Being presented. We have here.

The greatest empire. In the world. Of that day. And Pharaoh. Who had set himself up. As a God. To be worshipped. He had. As it were. Glorified himself. And now.

[9 : 55] God says. I am going to get glory. Over. Pharaoh. And the nations. And as time progresses. God reveals. His glory. To Israel. We have seen already.

That Shekinah glory. The cloud. That led them. The cloud. By day. The fire. By night. We have seen. That glory. Manifested. On. The top. Of Mount Sinai. So much so.

That the people. Could not touch the mountain. They shriek back. In fear. From the glory. Of God. Manifested there. But here. We are going to see. God's glory. Manifested.

To Israel. In an even greater way. God's going to appear. In his glory. At the tabernacle. Itself. And so. As we get to the book.

Of Exodus. It really. Ends with confidence. And as you are reading this. If you could imagine this. Almost. As a story. You've never read before. As we go through. You wouldn't be sure.

[10 : 51] That was going to be. The ending of the book. That it would end. On a note of confidence. Because of. The repeated sins. Especially that.

Of the golden calf. Their distrust. Of God. Even as he led them. Through the wilderness. But we see God. In his mercy.

He has forgiven. Their rebellion. Their idolatry. And he's renewed. The covenant with them. He's. Now. Meeting with them. In the presence. And remember the promise.

That God said. He would be their God. That they would be his people. And so. So far. Since. The day. That they were. Adam and Eve were. Exiled from the garden of Eden.

This is the closest. We've seen to that reality. He will be their God. And they will be his people. He has made his tent. Among them. And he's going to live there. In their presence.

[11 : 48] In the center of the camp. With all God's people around him. He will be with them. And so. Three points. To this message. As we look at this concept. Of glory. The first is that of.

Obedience. And. Especially for the first two. I'll be fairly quick. With these. But. The first point is. Obedience. We see throughout this passage. I probably could ask you.

What was the one phrase. That we saw repeated. Over and over again. In what we read. As the Lord commanded Moses. Right. We heard that over and over again. Back in.

Exodus 39. Verse 1. We see really the beginning. Of that phrase. They made the holy garments. For Aaron. As the Lord had commanded Moses.

And so. We looked at that last week. The garments. But. I didn't really highlight that. Because I was waiting for this. As we get this passage. We see. Over and over again. That they do things. As the Lord had commanded Moses.

[12 : 46] Now. Why is that important? Again. Think back. To the golden calf. God had commanded them. How they were to worship. And part of that was.

No images of God. No idolatry. And before. Moses comes down from the mountain. They're already doing it. So they don't have a good track record.

Of listening to what. God had to say. Obeying his commandments. They are. Remember we read. In Exodus before. They are a. Rebellious.

And stiff. Not people. But here we see something quite different. So. Back in verse 1. I said we saw that. That's chapter 39.

But as we go through chapter 39. We see it in verse 5. Verse 7. Verse 21. Verse 26. 29. And 31. And that's just in chapter 39. We caught it again.

[13 : 41] All throughout chapter 40. We have the closing transition. Really that. Where I ended last week's message. And really picked up today's message. In verse 32. Thus.

All the work of the tabernacle. Of the tent of meeting. Was finished. And the people of Israel. Did according to all. That the Lord had commanded Moses. So they did. And so.

That level of repetition. And that summary statement. Is meant to show us. They've obeyed God for once. They've done just what he said. Exactly as he commanded them.

So they did. Now. For us. I think in English literature. We don't tend to like. A lot of repetition. If you're reading a novel.

And chapter 10. Was a repetition. And chapter 2. Word for word. We might think. What is this writer doing? But when we read the scripture. This is done intentionally. And the point of what we've seen.

[14 : 35] As we look through the furniture. As we looked. Again. Last week. At the garments of the priest. As we look at the description here. Even. Of how Moses set up. The tent. All that's repeated.

So that we see. It's what. God commanded. Exactly as he commanded it. So they made it. The scripture passages. I mentioned.

Or the verses. I mentioned earlier. That phrase. As the Lord had commanded Moses. Really forms the end of each paragraph. There's a description of what happened. Before we can talk about. Anything else that was made.

Or put together. What do we have? As the Lord commanded Moses. It was done. And now the next thing. As the Lord commanded Moses. So there's no doubt left in our mind. That every piece of. The furniture. And the tent. And the garments. Were all done. Exactly as the Lord had commanded them. And then we look at the end of chapter 39. Verses 42 and 43.

[15:30] According to all that the Lord had commanded Moses. So the people of Israel had done all the work. And Moses saw all the work. And behold. They had done it. As the Lord had commanded.

So had they done it. Then Moses. Blessed them. And so we see that. They made it the right way. If I were to do the same thing.

As we go through chapter 40. What we see is that. Moses sets up the tent. The tabernacle. And over and over again. We see the same thing. The end of the paragraph is. As the Lord commanded Moses.

He set it up exactly. As we think about Moses. He's the right guy to set it up. And we're going to look at how it's made ready. In a moment. But. Moses is the right guy. To set up the tabernacle. Because. He's the only one. That was shown the prototype. God. Showed him. What the tabernacle was to be like. And remember. It was a copy. Of the heavenly reality.

[16:24] Of heaven itself. The throne room of God. And so. Moses has been given this vision of it. He's been given the description by God. And so now. He takes all the pieces. And he begins to put them. Exactly.

As God had done. But before we get to that. We see. That the people. Made everything. According to the way. That God had described. And notice the response.

In verse 43. And Moses saw all the work. And behold. They had done it. As the Lord had commanded. So. Had they done it. Then Moses blessed them. Now.

Blessing someone. Is not something that's. Common in our culture. God. But this literally means. Almost as if they were praying. Or declaring a blessing. Upon them. In God's name.

And so we see Abraham. Do that for his sons. And so here we see. Moses now. As the covenant mediator. The one that goes between. Israel.

[17:21] And God. On the behalf of God. Declares blessing on them. Because they've done it. The right way. They've done it. As God has commanded them. And we could say from that.

That blessing follows obedience. Now I'll say as well. God has made covenant with them. And they're not. Somehow earning. Something that was.

Not already promised to them. From God. But. Blessing with obedience. With disobedience. Comes cursing. And so we saw the curse.

With the golden calf. And now we see. Obedience. And the response is. God's faithfulness is promise. He will be their God. They will be his people. He will dwell. Among them. In the presence. And so.

Moses proclaims. A blessing on them. And really. Our second point. I want us to look at. How the temple was made ready. And so I've already expressed. That we know. Moses did it. The way God had described.

[18:18] He's seen the prototype. And so he oversees. The entire. Assembling. Of the tabernacle. You may remember. We talked about the veil. And how. It's six stories tall.

And how much it weighed. I mean. Moses wasn't up there. Hanging curtains by himself. But he oversaw it. Because he knew. What it was to look like. He's supervising this. At times. Probably even. Maybe adjusting things.

And setting it up right. In the future. The high priest. Will do this. The priest. The Levites. They will put this all together. But Moses sets it up for them. So that they know.

What to do in the future. How to set it up. Phil Riken says. Is that God told Moses. How to put everything together. And where to put it. He followed a deliberate order.

This is. Moses followed a deliberate order. Working from the inside out. First Moses was to erect the tabernacle. Then he was to set up the furniture. That went inside. This was followed by the

furniture.

[19 : 14] That went outside. And finally by the fence. That went around the perimeter. And so. He's heard the directions from God. He's following it exactly. In a set pattern. Now I mentioned earlier about.

How long we've been in the book of Exodus. Look with me at verse 1 of our passage. Sorry chapter 40 verse 1.

In chapter 40 verse 1. It says the Lord spoke to Moses saying. On the first day.

Or the first month. You shall erect the tabernacle. Of the tent. Of the Lord. And so as we hear this. On the first day.

Of the first month. You shall. You shall erect the tabernacle. Of the tent. Of meeting. That means that.

[20 : 12] This is the one year anniversary. Of the Exodus. I was trying to be.

Smooth and fast. And see if I could figure out. When we. When we were here. Maybe that would give some context for us. But maybe.

I'm not going to pull that off. But. We have. It had to be a year and a half. Since we. Looked at the Passover.

And so as we think about that. It's almost as if we've gone on a similar journey here. You think about the time removed. From the time we read about the Passover. Some of you weren't even here at the church.

Others of you are wondering. Did we actually. Preach on that. Because I don't remember that. It's been so long. But this is the one year anniversary. Of when God.

[21 : 13] Declared to them. That they were going to leave. So. Nine plagues have passed. God speaks to the Passover. He tells them. Take three days. To prepare for that. And on the fourth day.

The celebration of the Passover began. It lasted seven days. On the last day of that. Was the. Angel who passed over them. And put to death their first born.

Born. In Egypt. And delivered God's people. That were covered by the blood of the lamb. Now. God told them. He declared to them. This is back in.

It's his 12. One through two. The Lord said to Moses and Aaron. In the land of Egypt. This month shall be for you. The beginning of months. It shall be the first month.

Of the year for you. And then we have the description of. The Passover. And so. The Passover happened on day 10. Of the first day. Of the first month.

[22 : 06] Of the first year. Of them as a nation. And so now we're told. This is the one year anniversary. And on that exact date. Is when. God enters into the tabernacle.

It's a celebration. Of the Exodus. And what God has done. And to put it in a further perspective. This is. Nine months. After. They made it to Mount Sinai.

And so. What we've seen take place. On Mount Sinai. With the giving of the law. With Moses going back. And fasting another 40 days. And receiving more. All that is evident. To us.

Of what. How much time has passed. Nine months there. And I had. An expert. Get back to me. And say. May 2022. Was when we.

Preached on the Passover. So May 2022. So we're almost. Two years. For us. It's been one year. In their travels.

[23 : 04] And experience. And so. Nine months. After they get to Sinai. And that leaves us. With the whole time. In which they received the law. They got a second copy.

Of the law. Everything else. Is taking place. Before they begin. Assembling. Was around three months. And so. It took six months. For them. To finish making. All the materials. And to put it all together.

And it just so happened. That it all got finished. On the one year anniversary. And. God descended. Upon the tabernacle. And so.

We have these. Descriptions. Of them doing it. Exactly. Moses putting it together. Overseeing it. Exactly. As God stated. And the only other thing. I point out from that. Is that. There was this process.

Of anointing. And consecrating. Chapter 40. Verse 9. Gives us one. Description of this. Really verses 9 through 13. We see. Consecrate. Repeated four times.

[24 : 02] And the idea of consecrate. Is really to dedicate something. To set it aside. Or make it holy. It's dedicated to God. And so it says. 40 verse 9. Then you shall take the anointing oil.

And anoint the tabernacle. And all that is in it. And consecrate it. And all its furniture. So that it may become holy. So after it's all assembled. Exactly as God described. They go throughout.

And they anoint it. And there's nothing special. About this oil. That makes it somehow. Holy. What's special is. They're acknowledging. That they've set this aside.

For God. This is God's house. We don't approach it. In any old way. That we want to. This is a holy place now. God's presence will be there.

He will dwell there. There. And so. The tabernacle is dedicated to God. It's made holy for him. And then we come really to our third point.

[24 : 58] Which is the presence of God. I want to spend a little bit longer here. Look with me again. Verses 34 through 38. Then the cloud covered the tent of meeting.

And the glory of the Lord filled the tabernacle. And Moses was not able to enter the tent of meeting. Because the cloud settled on it. And the glory of the Lord filled the tabernacle.

Throughout all their journeys. Whenever the cloud was taken up from over the tabernacle. The people of Israel would set out. But the cloud was not taken up. Then they did not set out. Till the day that it was taken up.

For the cloud of the Lord was on the tabernacle by day. And fire was in it by night. In the sight of all the house of Israel. Throughout all their journeys.

And so as I stated earlier. We really have come to the climax of the book. I've really. As I was reading through this. Out loud to you earlier. I kind of got goosebumps.

[26 : 04] As we got to. This passage. This is what it's all been building toward. Remember where they started. In bondage. As slaves in Egypt.

And now to see. Where they come. They're now with God. God's presence is there among them. In their very midst. And they. They can all behold it. They can all see it from wherever they are.

They see the cloud. By day. They see the fire in the tabernacle. By night. He's defeated all those people. Who oppressed. His people.

He's freed them. And now he dwells in their presence. They've gone from. Bondage. From slavery. To being in the very presence. Of the glory of God.

Think back again. I mentioned this earlier. But. The promise that God made. In it. Says 2945. I will dwell among the people of Israel. And I will be their God.

[27 : 02] And now we see the fulfillment of the promise. What we've been waiting for. What they were longing for. God's fulfilled his promise. He's dwelling among them. He is their God.

And they are his people. Now it speaks here of. Look at verse 34. Then the cloud covered the tent of meeting. Now we've seen a lot about the cloud.

I probably could spend a whole message. Preaching on the cloud from. Throughout the Old Testament. We see it over and over again. But let me just summarize that. And say that the cloud really was announcing.

The presence of God. It's a theophany. It's a manifestation of God's glory. His presence. So the people look. And they don't see God himself. But they see this thick and dark cloud.

They know. That's where God is. God's presence is there. We understand as well. That God is spirit. He's omnipresent. But there's this unique manifestation. Of his presence. Among them.

[28 : 00] And the cloud represents. That presence. Numbers 10. 34 through 36. Recount some of this. It says. And the cloud of the Lord. Was over them by day.

Whenever they set out from the camp. And whenever the ark set out. Moses said. Arise oh Lord. And let your enemies be scattered. And let those who hate you. Flee before you.

And when it rested. He said. Return oh Lord. To the 10,000. Thousands of Israel. Now. I brought that up. Because. You may notice that. The language that's being used.

It's almost as if. Moses is speaking of the cloud. As God. Whenever the ark set out.

Whenever they set out. He would say. Arise oh Lord. And let your enemies be scattered. And let those who hate you. Flee before you. And when it rested. That's again the cloud. He said. Return oh Lord. To the 10,000.

[28 : 53] And the thousands of Israel. And so. He's speaking of the cloud. Almost as if it's God. I think. As a theophany. He understands. It's manifesting. The presence of God. So much. That the clouds.

Associated. With the very presence of God. And so. When the cloud goes up. Moses would say. Rise up oh Lord. And when it would rest. He would say. Return oh Lord. To the people of Israel.

Now where have we seen the cloud.

Most recently. It's on the top of Mount Sinai. And the people knew. That represented the presence of God. Remember I said earlier. They were. They feared to be. In the presence. Even to touch. The base of the mountain. Would mean death. And so they were backing up. Further and further away. From the mountain. Lest they get too close. And die. But God's presence is manifested.

At the top of the mountain. In this cloud. And then they finish building the tabernacle. They anoint it. They consecrate it. They make it to be holy for God. It's ready for him now. And what happens? [29 : 54] The cloud leaves. The top of the mountain. And descends before them. Onto the tabernacle. Into the very. Holy of holies. Back in Exodus 24.

15 through 16. Then Moses went up on the mountain. And the cloud covered the mountain. The glory of the Lord. Dwelled on Mount Sinai. And the cloud covered it. Six days. And on the seventh day. He called to Moses. Out of the midst of the cloud. And so. Up until this point. That's where the cloud has remained. At the top of Mount Sinai. And now. It enters in. And really. This is evidence of God's divine approval. This place has been made ready. For God. God. And now God. enters into it. Because. It's right for him. It's ready for him. He approves. Of the work that's been done. And so. God's presence now.

[30 : 53] Is in the tabernacle. And again. That's fulfillment of what he promised. That he would be with them. That he would be their God. And they would be his people. It's really even acknowledgement. Of their divine protection.

He's there in their midst. It's evidence of his guiding them. We see that by the fact. That the cloud would lift up. And lead them. Even as it's led them to Mount Sinai. It continues to lead them. Throughout all their. Wilderness. Wanderings. Now. I don't know if you noticed this. When we read through earlier. But I thought something quite. Significant.

We see in verse 35. And Moses was not able. To enter the tent of meeting. Because the cloud. Settled on it. And the glory of the Lord. Filled the tabernacle.

Now. Does that sound strange? It's not as though. Moses hasn't been. In the cloud before. He has on Mount Sinai. Even for 40 days.

[31 : 48] In God's presence there. So maybe the issue. Is the glory of God. But do you remember. He said. He prayed. He asked God. May I behold your glory. And God says.

If you see my glory. You'd be killed. You'd be wiped out. So he places him in a rock. Places his hand over the rock. And shows him a bit of the backside glory. And do you remember. That that was enough. That Moses came down. And his face. Was glowing. So much so. That the people said. Veil your face. The reflected glory. Of God. In the face of Moses. Was so much. That the people feared it. Moses has seen. That kind of glory. He's been in the cloud before. And something happens here. That Moses cannot enter.

He was not able. To enter the tent of meeting. Because the cloud settled in it. And the glory of the Lord. Filled the tabernacle. And that last phrase.

[32 : 43] Really repeats. The end of verse 34. Or all of verse 34. The cloud covered the tent of meeting. And the glory of the Lord. Filled the tabernacle. And so. The covenant mediator.

The man who's to stand. Between Israel. And God. On their behalf. Cannot go into the tabernacle. Because God's glory is there. The cloud's there.

And so. What's being communicated to us here. Is that. This glory. Of God. In his tabernacle. Is far greater. Than anything.

Moses has experienced. So far. Even the backside glory. That made his face glow. He could see that. But he can't even approach. The tabernacle. At this point. Which is amazing.

Because we think about this. God's manifested his glory. In the cloud. And in the fire. The rumbling. The earthquake. And all that we've seen. With Mount Sinai. So that the people feared.

[33 : 40] And they backed away. And God lets Moses. Into the cloud. He welcomes him. He invites him in. He shows him his glory. And now. Something happens. At the tabernacle. That's so great.

That Moses can't even go in. And so. I want to be careful here. God's. Nowhere.

Has God. Revealed. To sinful man. His full glory. No one can behold that. And survive. And so God manifests his glory.

In bits and pieces. That we can digest. And so the cloud was such. That the people couldn't digest that. They feared. They backed away. And Moses. Prepared himself.

And God welcomed him in. He even eventually. Got to see. The back side glory of God. And the reflected glory. Was too much for the people. But even now. What's revealed.

[34 : 40] The tabernacle. Is too much for Moses. Moses can't go in. And so. As we think about that. I think. We have to understand that. God's glory is such.

That it's far beyond anything. We could ever imagine. And even what we behold. In God's word. Spoken of here. It's a drop in the bucket. Compared to what we one day. Will behold in his presence.

We will have to be prepared. For that day. We will have to be. Not just sanctified. But glorified. Made perfect. And ready for that world.

And God will reveal. Fully his glory. In a way. Beyond even the tabernacle. But what's significant. I think here. Is that. This is the greatest moment.

In redemptive history. So far. God. Get Adam and Eve out of the garden. Don't come into my presence. Again. And now God has.

[35 : 40] Delivered a people from slavery. He's brought them into the desert. They built a tent for him. And he's dwelling there in the presence. In such a way. That they can't come near it. And remember. This is a copy. It's a shadow.

A type of. The reality in heaven. Where God's presence is. Where God's glory is truly manifested. That no one can enter in.

In their sin. And so. We're reminded. Not just of the glory. But also. Of our own sinfulness. And of the need for atonement.

In many ways. We tend to preach. A book at a time. And we'll go to another part of the Bible. We've gone back and forth. Over the years. To various parts of the Bible. So. I'm not preaching through Leviticus next.

But if you're reading through God's word. Leviticus. As the next book of the Bible. Makes complete. And absolute sense. Doesn't it? God's presence is there in the tabernacle. Now the question is.

[36 : 38] How can we approach that? Moses can't even go in that. How can we go in? And so the book of Leviticus. Begins with. The sacrificial system. And how the priest will prepare.

That they can go into. The holy. The high priest. Into the holy of holies. Once a year. By. Sacrifice. Through atonement. They enter into the presence of God.

And so we're reminded. That the only way. That we approach. God. And all his glory. And his holiness. Is through. Atonement. The atonement of Jesus Christ.

Apart from that. We would never enter into that. In heaven. And in eternity. We could not behold. The glory of God. God. And so. Even here. Moses is excluded. Until. The sacrifices.

Come into play. And people are prepared. To go in. And then. Only a few. Into the holy place. And then. Of them. Only one. And once a year. Into the holy of holies.

[37 : 40] Now. What do we talk about. When we say. Glory. Now. We use it. In various ways today. Glory. Glory. Really speaks of. God's.

Radiance. The. Almost. The glow. The shimmer. The reflection. This. Beauty. Of. God's glory. James Montgomery Boyce.

He says it this way. The Shekinah glory. And. Shekinah. Here. Really just means. Presence. God's presence. His glory. There. Manifested to them.

It's what we speak of. With the cloud. But he says. The Shekinah glory. The blazing. Luminescent. Glory. Of the Lord. Our God. Displayed. In that particular. Phenomenon.

And so. Blazing. Luminescent. Glory. I thought maybe. Was a good way. Of thinking of that. An expression of that. We can see in Isaiah.

[38 : 34] Chapter 6. When. Isaiah. Is carried up. In a vision. Into the presence. Of the glory of God. Listen to Isaiah 6. Verses 1 through 5.

In the year. That King Uzziah died. I saw the Lord. Sitting upon a throne. High and lifted up. And the train of his robe. Filled the temple. Now. The robe. The train of the robe. You think of. A wedding. And you know.

The train that follows. The bride. And often times. There's someone coming behind him. And carrying it. Because it's so large. Or maybe you think of even. Coronation ceremonies.

Maybe in England. And the robe. And how long it is. Is meant to. Simplify. The splendor. And glory. Of that. Person.

[39 : 30] So. Here again. The train of the robe. The train of the robe. Fill the temple. Just imagine. You're not. Going to be walking around. With that train. Are you? It encompasses.

Okay. His glory is there. Throughout the temple. All throughout it. Above him stood the seraphim. Each had six wings. With two. He covered his face. And with two. He covered his feet.

And with two. He flew. And one called to another. And said. Holy. Holy. Holy. Holy is the Lord of hosts. The whole earth. Is full. Of his glory.

And the foundations. Of the thresholds. Shook. At the voice. Of him. A called. And the house. Was filled with smoke. And I said. Woe is me. For I am lost. For I am a man.

Of unclean lips. And I dwell. In the midst. Of a people. Of unclean lips. For my eyes. Have seen the king. The Lord of hosts. God's glory.

[40 : 27] Is such. That the whole earth. Is filled. With his glory. Or maybe. I can even say it this way. That which we tend. To glory in. In this life. Is but a reflection. Of God's glory.

He's made it. He's the creator. He's the sustainer of it. And so the things. That we see. And we say. Boy. That sunset. Is glorious. Or the green canyon. Or whatever it is.

It may be. Your spouse. Of course. Whatever it is. That we see. That we declare glorious. It's because. It's filled with God's glory. The whole earth.

It's to lead us. To his praise. And so we see. In Isaiah. By vision. He sees God's glory. And he says. I'm lost. I'm undone. Vaporized. In the presence of God.

A vision. Of God's glory. He's not there. In the cloud. He just gets a glimpse. Inside. And then we have. Revelation. Revelation. 15.

[41 : 23] 5 through 8. After this. I looked. And the sanctuary. Of the tent. Of witness. In heaven. Was opened. The sanctuary. Of the tent.

Of witness. What is this? This is the true. Tabernacle. The original. That all the rest. Is just but a copy of. And I looked.

And the sanctuary. The tent of witness. In heaven. Was opened. And out of the sanctuary. Came the seven angels. With the seven pleads. Clothed in pure. Bright linen. With golden sashes.

Around their chest. And one of the four living creatures. Gave to the seven angels. Seven golden bowls. Full of the wrath of God. Who lives. Forever and ever. And the sanctuary.

Was filled with smoke. From the glory of God. And from his power. And no one. Could enter the sanctuary. Until the seven pleads. Of the seven angels.

[42 : 18] Were finished. You see the correlation there. The throne room. In heaven. No one enters. Into the presence. It's filled with smoke. Filled with smoke. Filled with smoke.

From the glory of God. And from his power. And it's such. That no one enters in. And so. What we see happening. Here on earth. Is a reflection. Of the heavenly reality.

In a greater sense. Than ever has happened. Since the garden of Eden. So now. Some final application. For us. First. I want.

To point you to. Having seen the glory of God. To understand. The glory of Jesus Christ. That we see. Revealed in God's word. Hebrews 3. 1 through 6. Therefore.

Holy brothers. You who share. In a heavenly calling. Consider Jesus. The apostle. And high priest. Of our confession. Who was faithful. To him.

[43 : 18] Who appointed him. Just as Moses. Also. Was faithful. In all God's house. Now. What is that passage. Speaking of. He was faithful. In all God's house.

In this. He did it. Just as the Lord. Had commanded Moses. Is what we've seen. Moses assembled it. He made sure. It fit. He was faithful. In all God's house. For Jesus. Has been counted.

Worthy. Of more glory. Than Moses. As much more glory. As the builder. Of a house. Has more honor. Than the house. Itself. For every house.

Is built by someone. But the builder. Of all. But the builder. Of all things. Is God. Now. Moses was faithful. In all God's house. As a servant. To testify. To the things. That were to be spoken.

Later. But Christ. Is faithful. Over God's house. As a son. And we are his house. If indeed. We hold fast. Our confidence. And our boasting. And our hope. The glory manifested.

[44 : 16] Here. Through Moses. Doesn't compare. To the glory of Christ. Manifested. Why? Because. He's. The builder. Of the house.

The house. Is his house. And so. We see his glory. Manifested. John 1. 14. We looked at this. Some time ago.

I think. It was around Christmas. We looked at this. And the word. Became flesh. And tabernacled. Among us. And it says. And we have seen his. Glory.

Glory. As of the only son. From the father. Full of grace. And truth. And so. The description. Of Jesus. Is. Incarnation. Is.

He tabernacled. Among us. And we've seen his glory. That's exactly. This passage. The tabernacle. Is there. And God's glory. Fills the tabernacle.

[45 : 12] Now. Jesus. Took on human flesh. And what was that flesh. Filled with. But the glory. Of God. Now.

From bondage. To glory. Has been our theme. Throughout. The book of Exodus. And I've touched on this already. But. This is as close to the garden. As they've ever come.

And in some ways. I'm saying. Even. It seeds the garden. God's dwelling among them. They have communion. With God again. In a way. They have not had. For all this time. And as great as this is. It's not good enough. This isn't the fulfillment. Of what they've longed for. They want more. They're still seeking rest.

And that's going to be fulfilled. In the promised land. Right? But Hebrews also tells us. That. If that rest. Would have been sufficient. Then there'd be no need. To look for another rest.

[46 : 07] But we await. Another rest. And so today. And so as good as the promised land was. And eventually. The temple. Which was twice the size.

With the same proportions. As great as this permanent place. Of God's dwelling was. In the promised land. That's not the greatest reality. What they ultimately long for.

Is what we one day. Will enjoy. In the presence of God. In heaven. Or in the new earth. In the new heavens. We like them. Are still seeking. God's rest. We long.

To behold. The glory of God. Now we've talked all along. Throughout the book of Exodus. That we know. That today. A Christian. Is the temple of God.

In the sense that. His Holy Spirit. Indwells us. So there's a sense in which. We're told. Let our light. So shine before men. That they may see our good works. And glorify our Father in heaven.

[47 : 04] And so we. Are representing God's glory. We are. The tabernacle. In which God is manifesting. His glory to the world around us. Let your light shine. Let the radiance of the glory of God.

Shine through you. But at the same time. We know that we. Long for something even greater. We want to be in the presence of God.

And see. His glory. And so we're encouraged. To long for that glory. I said as Christians we do that. Realize as well.

That part of what we do. Is we gather together. As the body of Christ. As the church. Is an assembling of. The tabernacles of God. God's presence is here.

We. We are as it were. Carried up into the very presence of God. In worship. And so our desire should be. God show me your glory. Every time we gather together.

[48 : 00] For worship. Thirdly. In application. This whole book. This story that we've seen. Corresponds to the story of salvation. For all of us.

Who have trusted in Christ. We've talked about this before. But. Because of sin. We've been. In bondage to sin. And to the world.

And to the devil. That is our state. As fallen man. Because of original sin. That is who we are. We are. In bondage to sin. And death. And Satan.

And then. We like Israel. Are saved. By the blood of the lamb. By the blood of the lamb. We are. Saved. From that state of bondage. To sin.

We are rescued. We are set free. So that. It no longer has dominion over us. And now. We're only one year in.

[48 : 57] We know what's going to happen. With the story. They're not going to enter the promised land. When they should have. They're going to wander. For 39 more years now. So for 40 years. They're going to wander.

In the wilderness. And in many ways. That corresponds. To the Christian life today. This world. Is not our home. We are. Sojourning. We are traveling through.

And our goal. Is to enter into the promised land. Which is not yet ours. To enter into. But. This world. Is a wilderness for us. Where we're.

Having to follow. God's guidance. Where we're seeking. To behold the glory of God. As much as we can. And all the while. Longing for. The promised land. Eternal life.

With God. And beholding his glory. And I've said already. They enter into the promised land. Which. Corresponds. For us. I think.

[49 : 53] Pilgrim's Progress. Does this so well. The crossing through the Jordan. Entering into the promised land. The promised land. Represents for us. Death. And the passing. Into the presence of God.

God. And so. The reality is. That. We like them. Long for. The presence of God. We want to see. His glory. I said next week. We're going to tie this together. I hope. And so. I want to spend some time. Next week. Thinking more about that.

But for now. To understand that. This whole story. Is meant to correspond. To our experience. To salvation. If you have not trust. In Jesus Christ. And you're still in bondage. In Egypt. You're a slave. And the only way. That we can be set free. That we one day. Could enter into God's presence. That we one day. Can behold his glory. Is by the blood of the lamb. It's by the atonement. Of Jesus Christ.

[50 : 47] That we enter into the presence. Of God. And so. I want to encourage you all. To trust in Jesus Christ. To be covered. By the blood of the lamb. This is meant to be a lesson.

For us. Don't perish. The way the Egyptians did. Find life. In the blood of the lamb. And finally. I want to speak.

Of even something. Greater. I think Douglas Kelly. Did a great job. Explaining this. He's a professor. At RTS. He said. Thus the true mediator. Jesus. In the true sanctuary.

Keeps our hearts. United to him. In this new covenant. Relationship. By which. For time. And eternity. He is our God.

And we are his people. This is the basis. Of the church's life. And mission on earth. And all its joy. In heaven. All its joy.

[51 : 45] In heaven. Near. So very near. Near to God. More near. I cannot be. From the person. Of his son. I am. As near.

As he. And so. We understand. That. As great. As this passage is. As amazing.

As it is. That they are seeing. The glory of God. That they can't. Enter into. There awaits. Something greater. For all of you. Who have trusted. Jesus Christ. There is greater. Glory.

Yet to come. We will forever. Be in his glory. We are entering. Into the cloud. As it were. Into the very presence. Of God. To behold his glory. Not.

The bat side glory. Through a crack. In the rock. But to forever. Be in the presence. Of the glorified land. And so. We can be encouraged.

[52 : 40] All of you. Of trust in Jesus Christ. To know. That he is our God. And we are his people. Let's pray together. Dear Heavenly Father.

We thank you. For the truth of your word. And how it instructs us. And Lord. We pray. That Lord. We would. See your glory. Even as we sing now. Our final hymn. Holy. Holy. Holy.

That we would think. Upon your glory. And that we would. Give you the glory. That's due your name. Not. Glory. That you. Don't already possess it. But we return to you.

A portion of that glory. That we have seen already. And Lord. As we do so. We pray. That our minds. Our attention. Our focus. Would be upon heaven. Where Christ is seated.

That we would see. Your glory. And that we would. Rejoice in praise. God. May our lives. Be one in which. Your glory is manifested. Let our light shine.

[53 : 38] Let us rejoice. In your presence. Lord. Even now. Prepare us. For eternity. That which will be. All our joy in heaven. Is your presence.

May that be true of us now. May we know the joy. Of your presence. We ask this in Christ's name. Amen.