

The Tabernacle #1 - Outer Court

by Stephen Kaung

Stephen Kaung's sermon explores the significance of the Outer Court of the Tabernacle as a representation of purification in the believer's life and ministry, emphasizing the importance of the cross and the universal priesthood of all believers.

Duration: 1:08:37

Scripture: Exodus 8:1, Psalm 22:14, 1 Corinthians 1:23-24, Hebrews 4:12, 1 John 5:8, Revelation 1:5, Revelation 5:9

Topics: "Purification And Service", "Tabernacle Symbolism"

Description

In this sermon, the preacher focuses on the concept of purification and service in the believer's life. He explains that the water mentioned in 1 John 5 represents the life of Jesus within us, which cleanses us daily. The preacher also references the crucifixion of Jesus, where water and blood flowed from his side, symbolizing purification and cleansing. He emphasizes that believers need to be pure from sin and defilement in order to serve as priests. The sermon also mentions the importance of the tabernacle and the holiest of all as the starting point for understanding the believer's life and ministry.

Transcript

Well, I'm very glad to have the opportunity of coming here to visit you, brothers and sisters. What I would like to share with you, dear brothers and sisters, this time is very fundamental, but hopefully very practical. And it is on this matter of the believer's life and ministry, as illustrated in the Tabernacle.

I suppose you're all familiar with the Tabernacle in the Old Testament. And to me, I feel the Tabernacle is one of the best illustrations you'll find in the Word of God. Its application is so broad that you can use it for many, many different purposes.

Now, basically, of course, we know the Tabernacle speaks of the Lord Jesus. And then, it speaks of the Church. But we would like to use it this time to speak of the believer's life and ministry.

Now you know the Tabernacle is divided into three parts. The Outer Court, the Holy Place, and the Holiest of All. The Outer Court speaks of purification.

This is the first initial stage of a believer's life and ministry. And the Holy Place speaks of enlightenment or transformation. The second stage in our life and ministry.

And finally, the Holiest of All speaks of union. Our union with Christ in God, which is the ultimate. Now, of course, we know in spiritual experience, you just cannot compartmentalize anything.

In other words, when people are experiencing purification, they may at the same time have some experience about enlightenment and even of union. But, as you look back into your own life, I believe you will discover that there is a time when one stage seems to be more prominent than the other stages. Maybe in the first stage you'll find purification is the dominating factor in your Christian life and ministry.

But that doesn't mean that you know nothing about enlightenment or you are not being transformed at all. Nor does it mean that you do not know anything about union with Christ in God. You do.

But predominantly at that stage of your Christian life, purification is the factor. And then as you grow on with the Lord, you'll find you enter more into this matter of enlightenment or transforming. Of course, you still need purification.

But at that stage, it seems that enlightenment is the theme of the time. And then if you grow still further on, you'll discover that union with Christ in God is what your life and ministry really are. So, God willing, we would like to use three sessions to speak on the three stages of the believer's life and ministry.

And tonight to begin with, we will begin with the first stage. Now, of course, you know, when you study the Word of God, you'll find that in God's revelation of the tabernacle and in the making of the tabernacle, actually it begins with the holiest of all. It begins with the ark and the mercy seat upon it.

Then it comes down to the table of showbread and the golden lampstand. And then it goes down to the brazen altar and then go back to the golden altar of incense and the brazen laver. In other words, in God's revelation and in the making of the tabernacle, it begins with the holiest of all.

And it comes down to the altar court because this is according to God's purpose. But in experience or in our entering into the tabernacle, you'll find the order is just reversed. You enter into the altar court first and then by the grace of God, you enter into the holy place and finally you end up in the holiest of all.

Now, since this time our emphasis is more on the practical experiential side of a believer's life and ministry, so we will begin with the altar court and by the grace of God, hopefully we'll end up in the holiest of all. Now in the altar court, you'll find there is at the entrance of the altar court, the brazen altar. Now our God is a righteous God, but we are unrighteous.

We are lawless. And there is no fellowship between righteousness and lawlessness. Our God is a holy God.

He dwells in impenetrable light, but we are sinful. We live in darkness. And there is no participation between light and darkness.

Our God is living, full of life, real life, eternal life, but we were dead in sins and transgressions. And there is no agreement between life and death. In other words, there is no way for us to approach God.

But thank God for his provision. When a child of Israel going into the tabernacle, as he enters into the entrance, there stands before him a huge piece of furniture. It is the altar, the brazen altar, or the altar of burnt offering.

Now this altar is so big. It is five cubits in length, five cubits in width, and three cubits in height. It stands right at the entrance of the tabernacle.

You cannot miss it. You are not able to bypass it. It is there.

Why? Because the way to God is by the altar of burnt offering. Now of course, in New Testament terms, the altar of burnt offering speaks of the cross of our Lord Jesus. The cross of our Lord Jesus stands at the very entrance of our approach to God.

In other words, there is no way for us to approach God except through the cross. You cannot bypass it. The cross is the very fundamental of our believer's life.

Without the cross, we cannot draw near to God. But with the cross, we are able to draw near to God. Now of course we know on the cross, our Lord Jesus died on the cross.

His blood was shed for the remission of our sins. His life was given that we may receive eternal life. It is on the cross that we have reconciliation with God.

It is by the cross that we become children of God. So you find that everything that pertains to our Christian life is based upon the cross of our Lord Jesus. I would like to read to you something written by Brother T. Austin Sparks.

In his book called, *The Centrality and the Universality of the Cross*. Now probably that is the first big book he ever wrote. And in that book he says this, We venture to say that there is not a thing in all the word of God relative to the eternal purpose of God which is not governed by the cross of the Lord Jesus.

In the smallest matter of practical everyday life, the cross is to have its place. And from commonplace things, the application is to be made to ever widening circles. You never get outside of the range of the cross.

And then in one of the chapters in that book, it is called, *The Cross and the So Great Salvation*. Now our brother, he tries to explain to us different terms. And all these different terms in *So Great Salvation* are related to the cross of our Lord Jesus.

Substitution, all that I was, Christ was made on the cross for me. All that I was, I was full of sins, I was corrupted, I was rebellious, I was dead. All that I was, Christ was made on the cross for me.

All that I was not that God required, Christ is unto me in resurrection. This very briefly is substitution. I think that is very clear.

The second word, representation. In substitution, Christ died for us. In representation, Christ died as us.

The cross represents the zero of the all creation in all its aspects, nature and abilities. And the beginning, all anew, as by resurrection from the dead. That is representation.

And the third word is redemption. Man is redeemed unto God, and upon the redeemed man, Satan no longer has any claim. He has been the slave of sin and of Satan, but he has been redeemed by Christ.

And a new liberty consisted in his being the slave of Christ. Now that is redemption. Justification.

Justification sets forth a standing of position to which the believer is brought. Substitution sees the same question dealt with. Representation sees the old creation removed and the new brought in.

Redemption sees the link with Satan and his kingdom destroyed. When all these three things have been affected, then we have the answer to the question, how can man be just with God? Reconciliation. The justified are reconciled.

We are brought into the blessed fellowship of a new life and a new spirit. Regeneration. By regeneration, something is present which was not there before.

A life from God, which only the born again possesses. An indwelling of the Holy Spirit, which is not true of any others. This spirit of life in Christ Jesus has in it all the potentialities of a new creation in every part.

There is a new consciousness, a new capacity, a new sense of relationship, a new direction, a new standard, a new vocation. Sonship. Sonship is inherent in birth.

In the New Testament sense, sonship is the realization of the possibilities of birth. It is growth to maturity. It is a matter that so much of that, not so much of that from which we are saved, as of that unto which we are saved.

Sanctification. A setting apart or being set apart unto God. Sanctification or consecration is fundamentally a matter of separation.

Sanctification is therefore the working of the cross in us to make good the nullification of that estranged nature and to bring in ever increasing fullness what Christ is as that altogether other. Glorification is the spontaneous issue of the working in us of that divine life, the incorruptible life. Now you find that all these terms that probably we have heard before.

All these various aspects of so great salvation are all based upon the cross. In other words, it is all the outcome, the result, the consequence of the cross of our Lord Jesus. It is by the blood of the cross that our sins are forgiven.

It is by the death of the cross that our old man was removed. It is by the water that is the life that is released from the cross that we receive eternal life. It is by the cross that we are delivered from the power of darkness and are being translated into the kingdom of the Son of God's love.

So brothers and sisters, we find that the cross of the Lord Jesus stands at the very entrance of our approach. We cannot bypass it. It is only by it and through it that we are able to come to God.

And I do believe, brothers and sisters, that we are all familiar with this, so we will not stay long. But then after you pass through the cross, you find the next furniture in the outer court is the laver of copper. Now brothers and sisters, let us remember this.

It is said in Revelation chapter one, verse five, that Christ so loved us. He has loved us and washed us from our sins. And He has made us a kingdom of priests.

And it began in Revelation chapter five, we are told, that He has redeemed us, He has bought us with His precious blood, out of every nation, every tribe and every people. And He has made us kings and priests. So in other words, you find the cross of our Lord Jesus, through the cross of our Lord Jesus, not only our sins are being forgiven, are washed clean, but it is by the cross of the Lord Jesus that we are made kings

and priests.

Now oftentimes we know, when we believe in the cross of our Lord Jesus, we know that our sins are forgiven. But do we know that not only our sins are forgiven, but by the cross of our Lord Jesus, we are actually made priests unto God. And as priests, we are to serve God.

We are not only saved, we are saved to serve. And this is where the brazen labor comes in. You know, the brazen labor, which is full of water, it is for the cleansing of the priests.

Before they serve, either at the brazen altar, or they serve in the holy place, before they serve, they have to wash their hands and feet. Otherwise, death will come upon them. Brothers and sisters, do we know that we are priests? The universal priesthood of believers is a very important teaching in the Word of God.

In 1 Peter 2, verse 5, it is said, As we come to the Lord, we are as living stones, being built up together into a spiritual house, a holy priesthood. To offer spiritual sacrifices acceptable to God through Jesus Christ. So we are not only living stones, being built up together to be that spiritual house, but at the same time, we are the holy priesthood that serves in that house.

Every believer is a priest through the cross of our Lord Jesus. You become a priest not because anybody has ordained you. You become a priest because the cross has made you a priest.

Every believer is a priest. And because we are priests, our occupation is to serve God. No matter what our vocation may be, our vocation is serving God.

You know, you may be a teacher, you may be a housewife, you may be an office worker, or you may be whatever you may be. This is your vocation. Your real vocation is serving God because you are a priest by new birth.

You are born into the priestly family and you are supposed to serve God. In whatever capacity you may be, you are to serve God. But to serve God is a very solemn thing.

Why? Because our God is a living God. Our God is a holy God. To serve Him we have to be living and we have to be holy.

And if we try to serve God, not living really, and not holy, the result is death. Not only it will mean spiritual death to us who serve, but it will bring death to those whom we serve. Therefore it is of tremendous importance that the priests, before they serve, each time, not just once, but each time they serve, whether they go out to the altar to offer sacrifices, to help people to offer sacrifices, or they enter into the holy place to minister unto the Lord.

Every time they serve, they have to wash their hands and their feet. And that is what the brazen altar stands for. You know, brothers and sisters, we are not only purified by the blood, we are also cleansed by the water.

Our sins are washed by the blood. Water cannot wash our sins away. Revelation 1 says, He has washed us in His blood.

And then in Revelation chapter 7 you'll find a multitude of people, they are clothed with white robes. And the reason why their robes are white is because they have been washed with the blood. So brothers and sisters, whenever there is sin, it is the blood that washes us clean, not the water.

But there is an aspect of the cleansing of the water with the word. It is not really for sins, it is for defilement. Now this water in the brazen altar is not baptism.

You know, baptism emerged in water. In Titus chapter 3 it says, by the mercy of God, we have received the regeneration of water, of baptism. And the renewing of the Holy Spirit.

But in that particular verse, the regeneration of baptism, of washing, the word regeneration is not the same word as is used to speak of new birth. Why? That particular word in the Greek simply means a new position, a new position. And this is what water baptism really is.

You see, when we were baptized in water, the water does not wash our sins away. You may go into the water a hundred times, but your sins will not be washed away. Your sins are washed away by the blood of the Lord Jesus, not by water.

But then why do we enter into the water to be baptized? Because it is the answer of our conscience. In other words, we have been washed with the blood. Now we are redeemed.

We are being purchased. We do not belong to the world anymore. We belong to the Lord Jesus.

And because of this, we confess it, we act it out by faith, that we are now entering into a new position. When we enter into the water, we were the old creation, and we were under the water, the old creation was not only dead but buried, and when we come out of the water, now we are a new creation, we are in Christ Jesus. So baptism announces a new position.

From now on we do not belong to the world, we belong to Christ. Just like the children of Israel. They were saved from death by the blood of the Lamb, the Paschal Lamb.

But after they were saved by the blood of the Paschal Lamb, they had to cross the Red Sea. Why? Because by crossing the Red Sea, they were delivered from Egypt, from Pharaoh. They belonged to Moses.

So brothers and sisters, this is what water baptism really means. It does not wash all things away. You had your things washed away already, but now by the water you testify that you are being brought into a new position.

You are now in Christ Jesus. And if you have been washed once, that's all you need. You do not need to be washed again.

You remember our Lord Jesus when He tries to wash His disciples' feet? Peter said, not only my feet, but my whole body. The Lord Jesus said, oh no, you don't need it. You have been washed all over once, so that's all you need, is washing your feet.

If you go to Hebrews chapter 10, you find that we have boldness to enter into the holiest of all, to the very throne of grace. Why? Because of the blood of the Lord Jesus. Because He has opened a new and living way for us.

That is, by through His flesh. And He is now being our heart priest. So let us approach having our conscience washed, our heart washed from a wicked conscience, and having our body purified by water.

So here you'll find our conscience being washed with the blood, and our body purified by the water. That speaks of baptism. The water baptism.

Our whole body being washed. And we are all clean. So brothers and sisters, we have believed in the Lord Jesus.

We have been baptized. Our whole body has been washed. We are clean.

We do not need to go back and be baptized and baptized and baptized again. Once is enough. One baptism.

We need to have our hands and feet washed, every time we come to serve God. Now you remember on that night, when our Lord Jesus was having His last feast with His own, as a matter of fact, this was the only time that our Lord recorded in the Gospel. You know, our Lord Jesus, after He came out to preach three years or so, actually He had passed through several Passover, at least three.

But this was the only time that He acted as the head of His own family. In other words, He provided the feast. He was the head of the family.

So He gathered His disciples together, and during the feast you find our Lord Jesus got up. He took off His garment, girded Himself with a towel, put water, poured water in a basin, and He started to wash His disciples' feet. Why did He wash His disciples' feet? Peter said, no, no, you cannot wash my feet.

And the Lord said, if you don't allow Me to wash your feet, then you have no part with Me. And Peter wanted to have so much part with the Lord Jesus, he wanted his whole body to be washed. But the Lord said, it's not necessary.

Just your feet. Now why is it so? Why is it the hands are not mentioned there? You know, in the old days, you do not have paved streets. It's all dirt streets.

And you do not wear shoes. You wear sandals. So when you come from outside, no doubt your feet will be covered with dirt and dust.

And therefore whenever you enter into a house to have a feast, usually you find the host or the hostess will have a slave girl at the door with the water, washing the guest's feet. So that when they recline and eat, they feel comfortable. Otherwise, you know, when your feet are covered with dirt, you don't feel comfortable, you cannot enjoy the feast.

So that was the custom in those days. But strangely speaking, you know, at that feast, the Lord provided the feast. And actually, He had someone provided for Him, you know.

And strangely, everything was there. The basin was there, the water was there, but the slave girl was not there. I think it must be by prearrangement.

The Lord must have prearranged it. It's not the negligence of the host, of the house. You know, because the Lord wants to say something, wants to teach something to His disciples.

You know, why must the feet be washed? Feet represents our walk. As we walk through the world, even though we may not sin, but after you have walked through the world, after you have contacted the world for a whole day, when you come back home, somehow you feel your spirit is not that alert as it was in the

morning. When you go out in the morning, you have a time with the Lord, you are refreshing your spirit, but after a whole day in touch with the world, even if you have not sinned, somehow you find your spirit is dull, slow, as if it is covered with something.

Your spirit needs to be refreshed. The defilement of the world unconsciously, unknowingly has attached to your spirit. And that's the reason why you need to be washed.

And when you are washed, then your fellowship is renewed, refreshed with the Lord. So that's why the Lord said, if you are not washed, you have no part with Me. No part with Me.

Our feet need to be washed. Now in that sense, in John chapter 13, it is just a matter of fellowship. A feast, a table, it speaks of communion.

And that's the reason why the hands are not mentioned. Now what are the hands? The hands represent work. We walk with our feet, we work with our hands.

In other words, when a priest is to serve God, you find that his walk with God is as important as his work for God. Lots of people think that if we have our hands clean, that's all that matters. But the Lord said, no, you need to have your hands, and both your hands and your feet washed.

If you are not walking spiritually clean with the Lord, if your fellowship, communion with the Lord is not uninterrupted, is not pure and clean, even if your hands are clean, God will not accept your service. He wants your relationship with Him in the right way, before He will allow you to touch His work. And that's the reason why you'll find the priests have to wash their hands and their feet.

Now of course you know, in the outer court there is no floor. The floor is the sand, is the dirt. So that's another reason why they have to wash their feet.

Dear brothers and sisters, the world is dirty. God has not reformed the world and paved it with gold yet. It is still the dirt.

That's the reason why we as Christians, as we live in the world, though we are not of the world, but we still live in the world, and in contact with the world, unconsciously we pick up something from the world. Somehow the spirit of the world, somehow the fashion of the world, somehow the pleasure of the world, somehow the lust of the world, somehow that which is of the world attaches on us. Even if we have not fallen into sin yet, but we have become dull, dim, darkened, unrefreshed, how can we serve God in that way? Our fellowship with the Lord is not that intimate, that clear, and if our spirit is not in that situation, there is no way to serve God.

No matter what you do with your hands, you cannot serve God. Basically our relationship with the Lord is so important. So we have to have our feet washed.

But not only with our feet washed, we have to have our hands washed too, because we are now serving unclean hands, defiled hands. Not defiled by the world, but defiled by the flesh. You know in the Bible, the flesh is considered as defiled.

That is the reason why a priest or a Nazarite cannot touch a dead body. When a Nazarite touches a dead body, then he has got all over again, because he is defiled, his head is defiled. So flesh, remember, flesh, our flesh, not just others' flesh, but your flesh too.

Whatever is of the natural man, whatever is of the old creation, whatever is myself, the flesh, anything that is of the flesh defiles. We cannot use our natural talent to serve God. Now lots of people think, if before you were saved you are an executive in a big corporation, after you are saved, my, you are the best material to be an elder in the church.

Because if you know how to govern a corporation, surely you know how to govern a church. But no, that is unclean hands. Now it does not mean God does not need your talent.

Even your talent was given by God, because God created you. He gave you your talent. But the question is, that has to go through death and resurrection.

Because if it hasn't gone through death and resurrection, you are using it. Outwardly you are using it to serve God, actually you are using it to glorify yourself. But after it has gone through death and resurrection, then God is able to use it for His.

Therefore, brothers and sisters, you will find anything that is of the flesh, that is of ourselves, our cleverness, our experience, our talents, our energy, whatever that is ourselves, that is what we have before we believe in the Lord Jesus. Whatever is not given from Him, whatever is not of the old creation, whatever is not of Christ, but it is of me. Brothers and sisters, all these have to go through death and resurrection before God can ever use them.

Otherwise, many today are serving God with unclean hands. They do not realize that their hands need to be washed. If the hands are not washed, it will bring death instead of life.

And that is the reason why you find the priests, every time they begin to serve, they have to wash. Wash your feet, wash your hands. So their relationship with the Lord is right and they are serving God not in their strength, but in the power of the Holy Spirit.

Not of themselves, but of the Lord. Then you will find their service will be accepted. It is very interesting.

You notice that all the furnitures in the altar court are either made of copper or brass, or overlaid with copper. The altar of burnt offering is overlaid with copper. It is built with acacia wood and overlaid with copper.

But the brazen altar is made purely of copper. Now why copper? Because copper in the scripture speaks of divine righteousness, dealing with man's responsibility. In other words, copper in the scripture speaks of the judicial judgment of God.

It speaks of judgment. God demands righteousness of man. And that is the reason why you will find in the altar court all the furnitures are of copper, are overlaid with copper.

Because it speaks of judgment. Judgment for purification. Judgment to meet the righteousness of God.

But strangely you will find the copper that is used for the brazen altar is a special kind of copper. If you read Exodus chapter 38, it says the copper, verse 8, the copper that is used to build the brazen altar comes from the mirrors of the women who assemble themselves at the entrance of the tent of meeting. You know in the old days you do not have glass.

Today we use glass as mirrors. But in the old days mirrors are made of copper, of brass. You know you shine it so it will reflect you.

And of course the woman loves mirror, right? But here you will find these women, they assembled at the entrance of the tent of meeting. And they give these mirrors up. And Moses used these mirrors to make the brazen labor.

Now brothers and sisters, I think this is tremendous. These women, why did they assemble at the gate of the tent of meeting? In other words you will find these women were devoted. You know in the Old Testament, now this is not inequality.

This is just God's order. In the Old Testament you will find that the priests, they were all men. They were all men, the priests.

Now you may think, well, if God only used men to be priests, then where were the women? In other words, the women had nothing to do in the matter of God's service. Just like one sister, once he said, he said, you brothers seem to be doing everything. And what is left for us sisters in the kitchen? Not so, not so.

Even though officially you will find that in the Old Testament only the men were made priests. But unofficially you will find there were women who gathered at the gate of the tent of meeting waiting to serve. Whatever it may be, they are ready for it.

They gave themselves to the Lord with such devotion that they do not need the mirrors anymore. In other words, they give up their vanity. In order to glorify God.

Now what a devotion that is. And brothers and sisters, let me encourage you sisters. The sisters have a tremendous ministry here.

Why? Because this mirror, these mirrors are made into the brazen labor. And what does it mean? It means that every time a priest is to serve, he has to approach the brazen labor. Now as he approaches the brazen labor, that brazen labor reflects and reveals to him his dirty feet and unclean hands.

In other words, he is measured. He is judged by the devotion of these ladies. Now isn't that a tremendous ministry of the sisters? You sisters, God will use you to judge the brothers.

God will use your devotion to make these brothers feel that their hands are not clean and their feet are not clean. They need to be washed. Brings conviction to the priests.

Isn't that one? And thank God, after their dirty hands and dirty feet are revealed, exposed, there is provision, the water. So they wash their hands and their feet. And now they are ready to serve.

What is this water? It brings us to first, it brings us to Ephesians chapter 5. In Ephesians chapter 5 we are told that Christ so loved the church, that he gave himself, he sanctifies it, washing it with the water by the word, that he may make his church a glorious church without spot or wrinkle or any other sort, that he may present her to himself holy and without blemish. Here you will find our Lord Jesus, he loved the church. He gave himself, not only to bring the church into being, but to sanctify it, to set it apart, to separate it by the washing of the water with the word.

Water with the word. Now, you cannot here say the water is the word, because it is the water with the word. So the water must be something different from the word.

Now of course the word of God cleanses us, that's true. But here you will find the water cleanses. And the water here is not the word.

It is connected with the word, but it is not the word. Therefore we need to ask what is this water? And then again you go back in John's writing. In the gospel of John you find when our Lord Jesus was crucified, all his disciples left, but John was the only one at the foot of the mountain.

When the soldier came to make sure that those that were crucified were dead, they broke the legs of the two robbers, because the robbers were strong. They were not dead yet. So they broke their legs to speed up the death process.

But when the soldier came to the Lord Jesus, they saw he was already dead. To make sure he was really dead, one soldier thrust his spear through the side of our Lord Jesus. It reaches and out of it draws out water.

And John said, I saw it and I witnessed to it that this is true. Now why does John make such an emphatic statement? And then in 1 John chapter 5, again he said, There are three that bear witness. The blood, the water and the spirit.

Now what is the water then? The water here speaks of it. You remember your Psalm 22? That he pour forth his life. In other words, here you will find out of his side, that is out of his broken heart, comes out blood and water.

Blood for the remission of sins. Water to give life. So water here speaks of life.

Now brothers and sisters, here you will find it is the life of our Lord Jesus within us that washes us daily so that we may be fit to serve. Often times you will find the word of God will come to you. Not just Logos, but Rhema.

In other words, you will find the word of God comes to you personally and comes to you in such a living way. And as the word of God comes to you, it judges you. It exposes you.

It reveals you like the brazen altar. It reveals what you are. And then you will find the life of the Lord Jesus within you.

Sanctifies you. Brings you to anew. It is the water that cleanses.

The life of the Lord Jesus in you continually cleanses you with the living word. And when these two begin to work in your life, you are cleansed. You are washed from defilement so that you are fit to serve.

So brothers and sisters, you will find in this first stage of our believer's life, actually the main emphasis is on purification. How can we be pure from our sins? How can we be pure from all defilements? That we may not only be saved, but we may be able to serve as priests. Now this is the life part.

Now we would like to briefly enter into the ministry part. As we mentioned before, we are saved to serve. When God sent Moses to Pharaoh, saying, let my people go.

Now why? Why go? That they may be free? And they may do whatever they want to do? No. Let my people go, that they may serve me. In other words, when they were slaves, they had to serve Pharaoh.

They had no time nor energy. They could not serve God. God needs free people to serve Him.

So God said, let my people go. They have to be free so that they can serve me. So brothers and sisters, let us remember, we are free.

Not that you can do anything you like now, but we are free that you are able to serve God. So there is a ministry for everyone. Brothers and sisters, everyone who is saved is generally speaking a minister unto God.

We are saved. Now how do we serve? Where do we serve? You find that the very altar that saves is the altar they serve. Here you find the cross has saved us.

And now we serve at the cross. So the apostle Paul said, We do not preach ourselves. We preach Jesus Christ.

I am determined to know nothing among you save Jesus Christ and Him crucified. In other words, the cross that saves us is the very message that we preach to the world. We preach the cross of Christ.

We preach the Christ of the cross. You know on that brazen altar they offered sacrifices. Sing offering.

What is sing offering? Sing offering is a type of Christ as our sing offering. In other words, He offered Himself in our stead. He who knows no sin is made sin for us that we may become the righteousness of God.

God has made the just to die for the unjust. Christ, our sing offering. That is what we preach.

We preach to the world that Christ is the sing offering. He died for our sins. Therefore, our sing offering.

On the altar you offer trespass offering. Now, what is trespass offering? Trespass offering simply means that in your daily life you have done something wrong. Against God, against man.

And therefore, this has to be atoned. And Christ is our trespass offering. Not only once for all our sins were forgiven, but even in our daily life whenever the Holy Spirit convicts us of sin.

If we confess, God is faithful and righteous to forgive our sins and to cleanse us from all our unrighteousness. Because we have an advocate with God. Jesus the righteous.

Not only for the world, but for us particularly. So brothers and sisters, our Lord Jesus is not only our sing offering, He is our trespass offering. Daily we are in the good of the advocacy of His blood.

And this is what we preach. We tell people that Christ Jesus is able to save to the uttermost. He is our trespass offering.

And our Lord Jesus is also the peace offering. He is our peace. He make peace between us and God.

Reconcile us to God. Restore that harmony with God. And He make peace among us.

That we are no longer an enmity against each other, but we are one. Whether Jews or Gentiles, He has brought us into one at peace with one another. And this is how we experience.

And this is what we preach. We tell people that Christ is peace. He is the peace offering.

You can have peace with God, you can have peace with your brothers and sisters. Because the peace offering you find that not only the offerer eat, the priest eat, the Levites eat, and everybody share. Peace offering.

Christ is the meal offering, the oblation. It speaks of the life of the Lord Jesus. His life on earth is so pure, like fine flour.

And filled full of oil, the Holy Spirit. This is the kind of life that God has offered to us. We have received Him as our life.

Christ is our life. And this is what we preach. We minister to people that Christ is our life.

And here you find Christ is the burn offering. The burn offering is a whole offering. It is a voluntary offering.

The whole offering is burned and consumed into ashes to be the food of God, to be God's pleasure. And this is Christ. His devotedness to the Father.

And in union with Christ, we are to offer ourselves also as a whole offering to God. Whoever believes in the Lord Jesus is in union with Christ in this utter devotedness to the Lord. Now brothers and sisters, this is our ministry.

This is what we preach. The altar, the cross of the Lord Jesus. And then of course we know that the priest not only serves at the altar, but the priest will enter into the holy place and serve.

Now we will leave that for tomorrow, God willing. So dear brothers and sisters, how we do praise and thank God that He has made every provision for us. He wants us to come to Him.

He wants us to accept the cross. And He wants us to be washed that we may serve Him. So may the Lord help us.

Shall we pray? Dear Heavenly Father, we acknowledge that these are very elementary. And yet we do feel that these are so important. We do pray that Thy Holy Spirit will bring back to our mind that which Thou has revealed to us before.

That it will become living and fresh as if we have first seen it. We pray that all these will become very real and living in our daily lives. We do praise and thank Thee for saving us.

We thank Thee for the cross of our Lord Jesus. We thank Thee for the life that cleanses continuously. That enable us to serve Thee as priests.

O our Father, we pray that we may not be those who neglect our duty. But we may be those who are not only saved, but those who serve according to Thy will. And unto Thy pleasure.

We ask in the name of our Lord Jesus. Amen.

Audio: <https://sermonindex1.b-cdn.net/2/SID2329.mp3>

Source: <https://sermonindex.net/speakers/stephen-kaung/the-tabernacle-1-outer-court/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net